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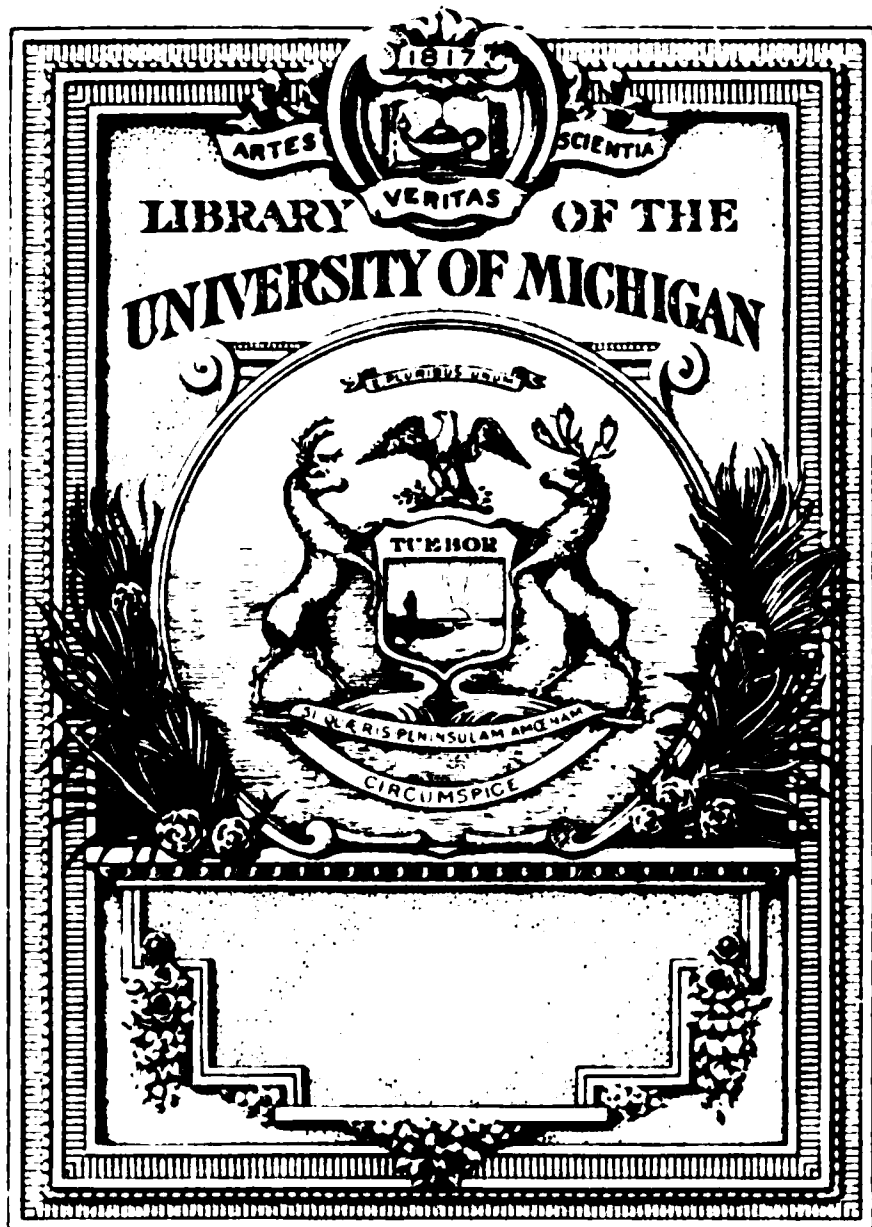
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE;
OR,
MONTHLY POLITICAL & LITERARY CENSOR:

FROM
May *August*
JUNE TO SEPTEMBER (INCLUSIVE)

1807.

WITH AN APPENDIX,
CONTAINING
AN AMPLE REVIEW OF FOREIGN LITERATURE.

VOLUME XXVII.

LONDON:

Printed, for the PROPRIETORS, by Knight and Compton, Cloth Fair.

PUBLISHED AT THE ANTI-JACOBIN OFFICE, NO. 20, WYCH STREET, DRURY LANE, BY
J. WHITTLE; AND SOLD BY ALL THE BOOKSELLERS IN THE UNITED KINGDOMS
OF GREAT BRITAIN AND IRELAND; ALSO BY SERJEANT, NEW YORK.

1807.

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THE ANTI-JACOBIN Review and Magazine,

&c. &c. &c.

For MAY, 1807.

“ Un Royaume prospère lors que le Roi gouverne les *sujets* ; il dépérit, quand les *sujets* gouvernent le souverain.”

ORIGINAL CRITICISM.

An Enquiry into the Principles of Civil and Military Subordination. By John Macdiarmid, Esq. Pp. 556, 8vo, 10s 6d. Baldwins, 1806.

INQUIRIES properly conducted, and destined to enlarge the sphere of our knowledge, must always meet with respectful attention. Nor shall we pause to investigate the particular or relative importance of any subject, satisfied that all true knowledge is good in itself, that is useful to society, as being either directly or indirectly an auxiliary in the cause of virtue. Of the importance of the present inquiry, let the author himself speak :

“ The subjects treated of,” says he, “ in this work are connected with the foundations of government, and of all political institutions : it is therefore of the last importance to the happiness of society that they should be distinctly elucidated. If political institutions are formed in the dark and at random, it is an equal chance that they will prove pernicious instead of beneficial to mankind. The progress of human knowledge is, however, gradual ; and it is not, unless by a careful attention to the facts presented by experience, that it is possible to develop the consequences of political institutions.”

‘ We readily admit that the existence of subordination, whether physical or moral, constitutes the necessity of an artificial institution of society, which institution has been denominated government. Without such an establishment, the just privileges of the natural degrees of subordination would be too often violated to be

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compatible even with the existence, still less with the happiness, of social intercourse. As to the formation of political institutions, it will be evident that we cannot subscribe to the author's opinion, which favours too much of the modern *mechanical* system of organization. It is a gross radical error, which has contributed to deluge Europe in blood, and to deteriorate human nature, to suppose that political institutions are mere machines destined to perform certain functions, and that these fulfilled their duties are accomplished. In fact, all political institutions, whether at their original formation, or during their progress in the course of time, owe their character almost entirely to the predominate virtues and vices of the people. Some countries are without laws to punish certain crimes, which it was conceived never would take place; others have laws authorizing the commission of acts at which nature now revolts, such as the indiscriminate murder of heretics at the crusades. Nevertheless, the efficiency or inefficiency of such institutions did not depend on the letter of the law, but on the feelings and principles of the people among whom they were adopted; and the progress of information on the one hand, and that of depravity on the other, rendered new regulations, according to the exigency of the times, indispensable. It is therefore evidently impossible to legislate for futurity; certain crimes vanish with the progress of society, others spring up from the same source, and it must ever rest with the existing generation to take wise or foolish measures for the general good. It is not, however, thence to be enforced, that every existing political institution has attained its ultimate degree of perfection; but it is believed on the clearest evidence, that whatever is truly expedient pursues its natural progress in the course of things, and previously obtains a very general reception without any positive law or institution, which should always be founded on what is, and not on what may or can be. The particular exceptions to this are foreign to our present inquiry.

The author lays down the following as a general proposition, which is still more untenable even in particular cases. "The *fears* of existing governments have contributed still more than popular prejudices to obstruct the *course* of political *enquiry*." This superficial assertion, the author must excuse us for considering as false and totally unfounded. What have the *fears* of even the weakest governments done to obstruct the *progress* of political *enquiry*? We apprehend every unprejudiced and accurate observer must answer—nothing. But, to bring the point still closer: it is true Paine's Rights of Man were prosecuted, in this country, but certainly not for being a political enquiry, but for being a gross *libel* on the existing government. Yet what obstruction was given to the "Inquiry into Political Justice," which appeared several years later? What to the "Essays on Civilization," in which

Macdiarmid's *Principles of Civil and Military Subordination*. 8

Paine's worst notions are clothed in the most classical diction of any work in our language? Such an opinion can only be entertained by those, who, according to the vulgar and pernicious prejudice, suppose the interests of the governors diametrically opposite to those of the governed, and consequently that a spirit of perpetual warfare should be maintained in order to preserve them from absolute despotism. The absurdity and injurious tendency of such notions must be sufficiently evident to every reflecting person. We must, however, observe, in justice to those institutions which the author seems to insinuate, according to his own *elegant* expression, "were formed in the dark and at random," that no obstruction has been, nor can be, given by the government in this country, to "political *enquiry*," as such. If the author has overlooked the self-evident fact, we must explain to him the real source of obstruction, which, according to his mode of judging, is diametrically opposite to the government. It was, in fact, neither the government, nor any thing else in its power, which occasioned an obstruction of political enquiry; it was the ungovernable passions and enthusiasm of the people, and of *soi-disant* philosophers, which totally disqualified them for all sober, dispassionate discussion and rational inquiry. These are the true and only causes of the temporary suspension of political investigations; causes which, we believe, no reasonable person will pretend originated in the *fears* of any existing government. The follies of political theorists become contemptible in the estimation of the judicious and reflecting members of society; and the ridiculous effusions of political book-manufacturers being no longer marketable, they sunk into that oblivion which their worthlessness deserved. Yet political enquiry was never totally abandoned by men of real talents and honest principles; and the success of the "Essay on Population" is a memorable proof that no other obstruction existed than that which we have just assigned, and which, had the author duly considered, might have perhaps spared him the trouble of writing the present volume. It is unnecessary that we should notice the hideous mass of evils which the author has ascribed to this imaginary cause, which, we have shewn, has no foundation in truth or the nature of things.

Mr. Macdiarmid opens his enquiry into the principles of subordination, by a definition of inequality. "The chief circumstance which gives rise to inequalities among mankind seems to be their unequal command over the means of gratification. He is accounted superior who has the greatest command over the means of gratification in any respect, who can procure what is desirable in the completest manner, and with the greatest facility." This definition, although illustrated in more than an hundred pages, is certainly very far from explaining, as it professes, the origin of inequalities, which are dependant on moral as well as phy-

tical causes. But if it were necessary to consider moral causes as influencing subordination, it most assuredly was not now necessary to accumulate a multitude of common-place observations to prove that there is no such thing as physical equality among men, and that superiority is partial, not infinite. In a chapter entitled the "Distinctions of Rank permanent," we are told that "the ranks which mankind occupy are wholly immutable," and that "the scale of human subordination must remain invariable;" that is, the "command over the means of gratification," according to the author's definition, must remain invariable, a principle in which we apprehend very few of his readers will concur. The following sentence is a specimen of the opinions of those enlightened individuals, who, exalted above vulgar apprehensions, generously condescend to cast a contemptuous glance at the weakness of other mortals.

"The alarms into which mankind have at various times been thrown, lest the various ranks in the scale of subordination should be confounded, and the violent measures which have been adopted to prevent such a catastrophe, are, in a literal sense, on a footing with apprehensions lest two and two should make five, and the adoption of strenuous precautions lest a triangle should swell out into a square."

Is this the language of experience and sound philosophy? Have we not witnessed the rich made poor, the poor rich, and the wise goaded to despair and even madness, and all by the destruction of that scale of subordination, which the author vainly endeavours to make us believe, contrary to reason and the evidence of our senses, is *immutable*? Had he, indeed, founded his scale of subordination on *moral* relations instead of *physical* ones, the opinion might have been more defensible; but it would be an idle waste of words to controvert such crude puerilities. A few pages further, he asks "How many public institutions of empires take it for granted that a man may be rendered wise and virtuous, capable of guiding the conduct of others, or of directing their efforts in various skilled and complicated operations, merely by having the hand of another man laid on his head, by receiving a particular appellation, or being entitled to wear a particular dress?" Mr. M. may think this question very pointed and philosophical; but, in reply, we would ask, *cui bono*? Such insidious ridicule is applicable to all kings, bishops, and others whose official dignity may be conferred in this solemn manner; and is calculated only to degrade such offices, without furnishing the mind with any auxiliaries to virtuous action, were the power of such institutions either destroyed or suspended. But, as the author writes for Englishmen, will he contend that this is the actual spirit of any English institution, or that subordination in this country rests on no other basis? If not, we may venture to assert that his sword would have been much

better employed against the common enemy, than his pen in detailing the hacknied and exploded observations of half-informed Jacobins.

Let it not, however, be supposed that we object to all the author's sentiments. "The child at his birth may have no wealth whatever, no prospect of wealth beyond the necessities of life which it derives from the daily labour of its parents; or it may have the largest fortune in the empire already provided for it by inheritance." Very true; and should few readers be astonished at the *sagacity* of this remark, all must acknowledge its truth, and, what is no less important, its innocence. The same may be applied to his observation, that if a "capitalist does not employ his property in a manner sufficient to procure a fund for occasional consumption, his wealth must continually decrease." Some people may think the introduction of such plain truths into an inquiry into the principles of subordination, a little allied to the modern trade of book-making: to those, however, we recommend another observation. "Every one has observed the success with which some men veil their folly under the garb of wisdom; and, with the most superficial talents, contrive to pass, even among those who hear and see them, for men of brilliant wit and profound knowledge." Yet the author seems, if there be any consistency in his opinions, particularly adverse to the idea of mental superiority, and after confining the mind of the poet to his verses, that of the mathematician to his numbers, that of the anatomist to his knife, and that of the chemist to his crucible, he observes: "We consider a teacher of religion and morality as uncommonly well chosen if he has given indications of being a good maker of verses, or solver of problems; and we look upon the momentous intercourse of mighty kingdoms as well confided to his hands who has a peculiar talent at cajoling the ladies of a court." From this we should infer that the author is neither a poet, a mathematician, nor a courtier; but we must beg of him to make some exceptions in future to his assertion, "that when we hear of a man being a distinguished general, a great statesman, and even a profound philosopher, we are disappointed if we do not find him tall, robust, and stately!" Romantic girls may have such feelings, but we are at a loss to discover the utility of libelling the understandings of the people of England at the present day by such groundless and obsolete remarks. What Mr. M. says of patronage, although not very consistent with his immutability of subordination, still less with an inquiry into *principles*, we submit to the judgment of our readers.

"But the test of interest by no means proceeds in general on grounds so rational or probable. No ability in the judge to decide is required. The mathematician is received into an office at the recommendation of a person who is not, and who even does not pretend to be himself a mathe-

matician; a person distinguished solely by his wealth which he has acquired by his skill in bartering wares, or even without any display of skill at all.

“Even candour is not required in the patron. It is accounted justifiable in him to recommend those in whom he is led, by affection and prospects of private advantage, to overlook every disqualification. He is in many instances entitled to hold up the office to the highest bidder.

“It is not, in many cases, expected that the patron should even know any thing at all of the qualifications of the person he recommends. The interest of the patron is often procured through a long chain of underpatrons, of whom perhaps only the one who forms the lowest link knows, or ever enquired any thing of the qualities, good or bad, of the individual recommended.

“An individual is often entrusted with such an extent of patronage that it is altogether out of his power to ascertain the qualifications of those whom he recommends to different offices. In the course of his lifetime he could have formed no just estimate of one-half the persons he has appointed even to important offices.

“Such are the usual regulations under which the qualifications of men are submitted to the test of interest. Will any one affirm that the throw of a die is not altogether as likely to discover the truth?”

The author, however, is still more hostile to the privileges of descent, which he endeavours to depreciate by a number of futile physical observations, and wishes to appear very philosophical in despising all merits of parentage. This is an old practice with those who owe nothing to their ancestors, and as there is neither novelty nor originality in these observations, they are not worthy of farther consideration. Accustomed as we are to consider men's characters as an effect of their education, and this as depending on, and proportioned to, their parentage, the experience of society has produced a virtuous and rational respect for ancestry; and those who have fortunately ascended beyond their own just claims to its prerogatives, would discover much more wisdom and virtue by humbly endeavouring to transmit their acquired honours to their posterity, than by vainly attempting to controvert a principle inherent in the very nature of society.

In the whole of the first part, which treats of “Subordination arising from Natural Causes,” the author has confounded moral with physical, and natural with artificial causes, and has taken much unnecessary trouble to prove what no person ever thought of denying, namely, that there is a difference between the office and the person who occupies it, between a king and his kingdom; he contends, however, that the office is immutable, although its occupiers are incessantly changing, and instances, as a proof of this position, the permanency of the mayoralty of London!

The second part of this inquiry treats of “the Effects of Natural Subordination on the Happiness of Society,” and commences with the following postulatam: “The happiness of an individual is

greater or less in proportion as his command over the means of gratification is greater or less!" Ferguson, to whom the author is more than once indebted, has used the same sentiment, but with a very different principle. Mr. Forsyth, with considerable ingenuity, indeed, denies that happiness was designed for man, and Mr. Macdiarmid makes it consist in the means of gratification; but as neither of them can guide us to happiness, they must pardon us for consigning such opinions to the oblivion which their worthlessness deserves. As subordination is inherent in the institutions of nature, we can have no knowledge of the "effects of natural subordination;" and the author has devoted five chapters to illustrate the effects of a law of nature, without the possibility of our possessing any knowledge of what would have been the state of things, had no such law existed. Here again the author has confounded natural with artificial effects, and has treated of the "increase and diminution of wealth," which is entirely artificial, without any relation to a state of nature.

Part three is occupied with "the Necessity and Nature of artificial Subordination," in which there is a sufficient number of common sense remarks. Its principal divisions treat of the nature and origin of injuries, connection of natural subordination with injuries, expedients for the prevention of injuries, connection of artificial subordination with the prevention of injuries, relation of artificial to natural subordination, and the means of rendering artificial subordination effectual. These topics are again subdivided with much systematic accuracy, indeed, into sections, such as on self love, conscience, legislators, arbitrators, public instructors, &c., &c. It gives a fair idea

ly early period, liable for us, who managed, to combat take place in many of his talents, and other members the greater portion of the latter were not had still before educated would be acquisition of as far advanced his instructor was ever acquisitions in in turn communal his career, the further than his rector of his in-

ORIGINAL CRITICISM.

“ Thus by an early and careful education, the moral knowledge of a society might be increased from generation to generation. Every generation might, at an early period of life, attain that degree of moral knowledge which was possessed, at a mature age, by the preceding generation; and might, on arriving in its turn at maturity, be possessed of a greater degree of moral knowledge than any generation by which it had been preceded.”

Unfortunately there has always been more moral knowledge in the world than moral practice; and whilst the human mind continues to be influenced by motives, all of which are in favour of the acquisition of moral knowledge, but many of which operate against moral practice, the propagation of such knowledge in the minds of youth must ever be a business of much greater facility than the formation of moral habits, or the complete establishment of efficient virtuous principles.

The fourth and last part of this inquiry is on “ the Effects of British Martial Law on Military Subordination.” In the “ distinction between civil and military subordination,” Mr. Macdirmid displays his usual critical acumen, and very sagaciously tells us that civil subordination relates to every thing that is not military, and that military subordination relates to soldiers and the army. His remarks, however, on the present mode of electing officers, on the distribution of commissions, and the means of preferment in the military service in this country, are more animated, and, we are sorry to say, are but too just. After arraigning the baleful practice of making military promotions depend on the influence or interest of the candidate, he adds :

“ However great the rewards attached to commands in the army might be made, they could have no effect in attracting candidates properly qualified, so long as officers are appointed in the manner we have seen. Those who have neither money nor interest would still be prevented from acquiring the requisite qualifications, by the despair of turning them to advantage; those who had either money or interest would equally neglect to acquire qualifications which they know to be superfluous.

“ From these observations it appears that the laws and usages, by which the election of military officers is at present regulated in Great Britain, not only afford no provision for securing the competency of those officers at the period of their appointment, but have a direct tendency to preclude every chance of their being competent at that period. But we have seen that Military Subordination must necessarily be ineffectual, or, according to a more common expression, must be at an end, while those who command, and on whom most depends, are incapable of executing the duties of their station.”

The reflections on the mode of recruiting, and on the general condition of the private soldiers, are in a great measure obviated by the new regulations which have been adopted in our military

organization. The powers of courts martial are also very vague and extensive; their punishments very inadequately, not to say unjustly, defined; but we cannot agree with the author in thinking that all officers, because they require to have either property or influence to procure them their commissions, must therefore necessarily be "ignorant, petulant, swaggering, boisterous, vain, insolent, harsh, oppressive, and cruel!" Such a supposition is equally revolting to common sense and to sound philosophy. On the contrary, experience has long since rendered it proverbial, that young men born to fortune are in general much more diffident, and possess far less of the above qualities, than the *parvenus* of their day. It is certainly, however, much to be wished that promotion, in the army, was placed on the same principles as that in the navy, and that the paths to honour were as open to men of talents in the one department as in the other. We agree, also, with the author, that the morality of the armed force is of considerable consequence, not only from its influence on public manners, but likewise from its superior utility to the nation; but we despise the insinuation that British officers, in moments of adversity, would act the part of cowards or traitors. Hitherto we have seen no symptoms of such degeneracy, and it is with pleasure we can assert that the nation is yet far above even the suspicion of such turpitude.

In a note at the end of this volume, Mr. M. arraigns the plan of education adopted in our military schools, and with some plausibility charges it with being more likely to produce an intolerant and vindictive spirit than to form enlightened and virtuous minds, qualified to direct the operations of armies, and to profit by the superior bravery of Englishmen to insure important and signal victories. The system of literary education, indeed, if fairly represented by the author, resembles much more the mechanical efforts of the drill-serjeant, than the usual means adopted by professors to initiate youth into a knowledge of the arts and sciences.

On the particular merits or defects of this inquiry we think it unnecessary to make any farther remarks; and we shall only observe, that the language is in general neat without being elegant: but sentences merely correct are no compensation for vapid and trite sentiments, nor is an uniform diction any equivalent for inanity of sense. If the author would be influenced by our opinion, we would recommend him to turn his attention in future to less abstruse subjects, in which the exercise of the imagination would be more necessary than that of a sound judgment. It may have escaped his observation, but it is nevertheless true, that after a violent controversy, especially when the number of combatants has been considerable, a second class usually arises of very inferior powers, and, affecting to unite the wisdom of all their predecessors,

not unfrequently adopts the exploded principles of the one, and the popular conclusions of the other, and thus produces an ephemeral work, which vanishes

And like the baseless fabric of a vision,
Leaves not a wreck behind.

A Letter addressed to Samuel Whitbread, Esq., M.P., in Consequence of the unqualified Approbation expressed by him, in the House of Commons, of Mr. Lancaster's System of Education; the religious Part of which is here shewn to be incompatible with the Safety of the Established Church, and, in its Tendency, subversive of Christianity itself. Including also some cursory Observations on the Claims of the Irish Romanists, as they affect the Safety of the Established Church. By John Bowles, Esq. 8vo, pp. 64. Hatchard, London; Meyler, Bath. 1807.

MR. Bowles, by undertaking to call Mr. Whitbread to account for his unqualified approbation of Mr. Lancaster's System of Education, has saved us the trouble of giving a lesson to that gentleman, who, we hesitate not to say, by such approbation, proved himself utterly unqualified for providing a proper system of education for the youth of this realm. Of Mr. Lancaster's plan, our opinion was declared without reserve, in our review of Mrs. Trimmer's excellent analysis of it; and Mr. Bowles's sentiments are in perfect unison with those which we then expressed. He enters into an able and elaborate disquisition, in order to prove, which he does completely, that Lancaster's plan is calculated to make the boys any thing but members of the Established Church; and certainly *not* calculated to make them Christians.

“ With Mr. Lancaster's religious opinions, or ‘ creeds of faith,’ I have no right to meddle; but I consider myself not only entitled, but bound to say, that the system of religious instruction proposed by him is highly objectionable in a religious, a moral, and a political view. It leads to consequences of which, I should hope, Mr. Lancaster is not aware, and which, if he were aware of them, he would most earnestly deprecate. One of those consequences is, that his system, if universally adopted, would tend to the subversion of Christianity itself. Strong as this assertion may appear, I pledge myself to prove that it is well founded.”

This proposition Mr. Bowles very fully and satisfactorily demonstrates, in a train of reasoning which neither Lancaster himself, nor his eulogist, Mr. Whitbread, will find it easy to refute or to evade. His arguments on the subject, which are strong, connected, and conclusive, occupy the first thirty pages of the tract. He then subjoins the following remarks.

"When I had written nearly thus far, I saw a publication, containing a reply on the part of Mr. Lancaster to the objections which have been urged against his system, under the catching title of 'An Appeal for Justice in the Cause of ten thousand poor and orphan Children, and for the Honour of the Holy Scriptures.' In this reply, which is one of the most desultory performances I have ever seen, is contained much illiberal and unfounded censure on two of the most distinguished characters of the present day: the one* an eminent theologian, and a most able champion of the Church; to whom that establishment is indebted for having, on various occasions, most successfully vindicated her truly apostolical constitution, and her truly orthodox doctrines: the other† a lady of distinguished talents, and, what is far better, of the soundest principles; who has contributed more than almost any other individual of these times to check the progress of infidelity and vice, and whose correct views of Christian education are particularly deserving of Mr. Lancaster's attention. Mr. Lancaster's main object in this publication seems to be to vindicate himself against the charges brought against him by the above writers, by an appeal to the practice of his school, and a profession of his faith. He endeavours to shew that neither the former nor the latter justifies the charge of favouring a deistical system of education. But the true question in issue relates neither to Mr. Lancaster's practice, nor his particular belief, but merely to the system of education which he recommends to the nation. This, as I trust I have satisfactorily shewn, is in substance a deistical system; at least it certainly is not a Christian one. If his practice be not conformable with it, that circumstance evinces his own inconsistency, and thereby furnishes a conclusive argument against his system, by proving that upon experiment he found it not fit for practice. In such a case he surely ought to have taken the earliest opportunity of publicly renouncing it, and of acknowledging his error. But instead of doing this, he publishes edition after edition of his original work, in each of which his pernicious theory is repeated; and it is a remarkable circumstance, that at the end of the sixth edition, from which the passages here cited are extracted, appears an advertisement of his 'Appeal to Justice,' which of course must have been published previously to the edition in question. Thus does he at the same time persist in promulgating an *antichristian theory*, while he endeavours to vindicate himself from the charges which, *on that very account*, had been brought against him, by pleading that his *practice* and his *faith* are *Christian*. What is

far from sufficient for the purpose of instructing youth in the faith of the Church. Mr. Lancaster intimates, indeed, that the Apostles' Creed, with the Lord's Prayer, and the Ten Commandments, are received in his school. But the Church has other creeds besides that of the Apostles; she has also a Catechism: and these, though the learning of them is excluded from Mr. Lancaster's *practical* system, must, I conceive, be taught where education is carried on as a *national concern*. I am sorry to see in this publication of Mr. Lancaster some very malignant and indecent sneers against one of the creeds of the Church (the Athanasian), on account of what are called its damnatory clauses; which at the same time he misrepresents, by applying the penalty expressed in those clauses to the *not comprehending or believing the whole of the creed*. For what appears to me a most satisfactory explanation of the clauses in question, and one calculated to remove all the objections which have ever been urged against them, I refer Mr. Lancaster to the Orthodox Churchman's Magazine, for February 1807."

The presumption of Lancaster seems to increase with the countenance which, unfortunately, he receives; but the impudence of this ignorant mechanic, in daring to censure that venerable guide to the Church, Dr. Daubeny, his capacity to appreciate whose writings is about equal to his inclination to infuse *true* religious principles into the minds of the rising generation, would astonish us beyond measure, if we did not know how easily a low and little mind is inflated by adulation. As to Mrs. Trimmer, if any thing which such a man could say could affect her in any way, she would feel herself honoured by his censures. We have not seen this curious reply of Mr. Lancaster's; but if he intimate in it "that the Apostles' Creed, with the Lord's Prayer, and the Ten Commandments," formed any part of his plan of religious instruction, he has intimated a *falsehood*; for the writer of this article went to Mr. Lancaster's school, in St. George's Fields, where he saw one of the monitors whom he particularly questioned on this very subject, and by whom he was positively assured that neither the Lord's Prayer, the Belief, nor the Ten Commandments, were ever used or repeated in the school. Indeed, consistently with Mr. Lancaster's original principle, that the use of Creeds only tended to introduce a *sect-making spirit*, they could not be used. It is possible, however, that *policy* may have induced him to depart from *principle*, and that the reproaches cast upon him by others, as well as by ourselves, may have induced him to *tolerate* what he *condemns*. It is really a disgrace to the country, that a man so totally unqualified for the task of juvenile instruction, by whose plan it was intended to bring up the rising generation, without the least knowledge of the fundamental doctrines of the Christian faith, and indeed without any one fixed principle of religion whatever, should have received such signal and extensive encouragement. And we cannot but deeply deplore the mis-

guided zeal of those who, after the eyes of the country have been opened to the mischievous consequences of this pernicious system, have advised our benevolent and most religious Sovereign to continue his *bounty*, even after he has withdrawn his *countenance*. Such conduct will afford a pretext for asserting that his Majesty's countenance has not been withdrawn from Lancaster; and as a regular *donation* is generally considered as the most infallible proof of continued *approbation* and *protection*, the assertion will obtain universal belief; and, consequently, all the *effect* of the Royal countenance will be secured. As to the mechanical parts of Lancaster's plan, they were stolen from Dr. Bell, who is now in England, and who has introduced his system into the parochial school of *Whitechapel*, where its beneficial effects may be contemplated, with heartfelt satisfaction, by every sober Christian, and real friend to his country, who will not fail to remark the infinite pains which have been taken to infuse sound religious principles into the minds of the children.

"But," continues our author, "turning from a theory so pernicious, and a practice so defective, let us look forward with pleasing confidence to the protection which, it cannot be doubted, the Legislature is about to afford the Church against the danger to which she was exposed by the inconsiderate benevolence of Mr. Lancaster and his supporters. I trust, Sir, that effectual means will now be taken to secure the full operation of the principle, the necessity of an invariable adherence to which has, I flatter myself, been sufficiently proved; that *when education is made a national concern, youth must be brought up as members of the national Church*. The necessity of a strict adherence to this principle is, at present, the more urgent, on account of the alarming success with which a wild and fanatical spirit is endeavouring, by the grossest abuse of toleration, to draw away the lower classes of the community from the established Church. The genuine spirit of toleration consists in a full allowance, by the supreme authority in the state, to all persons of whatever religious persuasion, to worship their Maker according to the dictates of their own conscience: but the most complete enjoyment of this allowance does not require that persons, however unqualified, should be permitted to exercise the important functions of preachers and teachers. By the Toleration Act, 1. W. and M. c. 18, the magistrates are bound to license all persons who apply to them at the quarter sessions for permission to exercise those functions. The consequence is, that many illiterate persons, in the very lowest stations of life, some of whom cannot even write their names, are so licensed; and they not only, by their fanatical rant, seduce great numbers from the Church, and from every other place of worship where sense accompanies devotion; but also, by their mischievous superstition, they not unfrequently drive their deluded followers to desperation, insanity, and even suicide. This evil has of late years been rapidly increasing, and to check its progress is an object which demands the serious consideration of the Legislature. As the abuse of whatever is excellent tends to its destruction, every true friend of toleration must be anxious to see so gross and mischievous an abuse of it restrained by efficient remedies. What re-

medies should be applied for that purpose, this is not the place to inquire. It may not, however, be useless even here to observe that one of the most operative causes of the evil complained of is *itinerancy*. For the discourses of most of those rhapsodists, who, by their vehemence and vociferation, draw together immense numbers, and estrange a large proportion not only of the lower, but even of the middle orders, from the established Church, are so frothy, so extravagantly wild and absurd, and at the same time so destitute of variety and comprehension, that the uniform nonsense of a single preacher could not keep together a congregation for six weeks in any one place. Care is therefore taken, by an incessant change of these illiterate declaimers, to gratify the idle curiosity of their deluded followers with novelty of face and of gesticulation. This statement obviously suggests the expediency, and, indeed, the necessity of imposing some restraints upon itinerancy, by restricting licensed preachers to particular congregations. This could not be considered as an hardship, since it would only place such preachers, with regard to the exercise of their functions, upon the same footing with the ministers of the established Church, and, indeed, with all *educated* ministers who officiate out of the Church. The right of conscience would in no respect be violated by a legislative requisition; that each congregation should have its regular officiating minister, who should be required to make it appear, by proper testimonials, that he is desired to fill that station before he be permitted to assume it. And if, in addition, some evidence were required of a suitable education, and of a good moral character, before any one be permitted to become a religious instructor, such a regulation would evidently be for the benefit of those who are instructed, without any infringement upon the right of toleration.

“It ought also to be remembered that the usefulness of the Church is greatly circumscribed, because care has not been taken to make the establishment keep pace with the population of the country. The latter has increased in an astonishing degree, with scarcely any increase in the number of churches belonging to the former. The surplus population, which, in many places, cannot be accommodated at church (where, indeed, the accommodation of the lower orders is, alas! but little consulted), must be expected, if there exist any sense of religion, to attend irregular places of worship. To supply this lamentable deficiency no mode would, perhaps, be at once so safe and so efficacious, as the erection, under the superintendence of the Bishop of the diocese, of free churches, upon the model of that called Christ Church, at Bath; the whole area of which is allotted to the reception gratis of the lower orders, and which has the happiest effects in drawing away multitudes of that description from the empty and unprofitable declamation of fanatics. By the building of churches of this description, wherever they are wanted, a most effectual step would be taken at once to promote the genuine influence of religion, and to attach the mass of the people to the established Church.”

The author's sentiments respecting *itinerant* Dissenters, and the necessity of erecting more churches, with ample accommodations for the poor, on the plan of the new Church at Bath, are perfectly consonant with those which we have, on various occasions,

Bowles's Letter to Samuel Whitbread, Esq.

expressed. And fully convinced we are, that unless our laity and clergy are roused to some spirited exertions in order to these desirable objects, the number of sectaries will continue to increase, schism will spread on every side, and the established Church of the country will gradually sink into contempt. These are times for torpid apathy; they are times that call for spirit and activity; since they are times in which all the great body of Romanists and of Dissenters have combined for the purpose of enforcing measures the adoption of which would shake the established Church to its very foundation.

The remaining pages of this tract are devoted to a contest of the claims of the Irish Romanists to an equal participation of political power with the members of the Establishment. Bowles here concedes to some of the advocates of these two points which, in our opinion, will not stand the test of inquiry; 1. That a vast majority of the people of Ireland, not less than 4,300,000, are Romanists; and, 2. that a change has taken place in the principles or tenets of the members of the Established Church. As to the first of these positions, there is scarcely a subject upon which such different statements have appeared, as the amount of the population in Ireland. Lord GRENVILLE, in the House of Peers, rated the Irish Romanists at *four millions*; GRATTAN, in the House of Commons, reduced them to *three millions*; Sir JOHN NEWPORT, in the last House, fixed the *whole* population of Ireland at *four millions*; while Dr. DUIGENAN, in the debate, told the Baronet that he had rated them too high; Mr. BOWLES, on some private authority, but founded chiefly on Mr. NEWENHAM's estimate, makes the *whole* population of Ireland amount to *millions, three hundred and ninety-five thousand, four hundred and fifty-six persons*, of whom only *one million and eighty thousand* are stated to be Protestants; and, on the other hand, Mr. GIFFARD, in Dublin (in a speech now before us, and which will be found at length in the Appendix to our last volume), who had, of course, seen Mr. NEWENHAM's publication, and every other estimate, declares his decided opinion, that the *whole population of Ireland* does not exceed *three millions*, of which the Protestants form *one-fifth*; in which case the number of Romanists would be *eight hundred thousand*, and the number of Protestants *twelve hundred thousand*.

As to the second point, relating to a supposed change in the principles or tenets of the Romanists, how can such a supposition for one moment, be maintained against the solemn asseverations of the Romish Primate of Ireland Dr. TROY, and the Romish advocate, Mr. PLOWDEN (who, on such a subject, are certainly the most competent witnesses), that the doctrine and principles of the Romish Church are *immutable*, and that to her the device of *semper eadem* is more strictly applicable than to any other institution or establishment whatever? But; we conceive, these con-

cessions are only made by the author, for the sake of the argument, in order to shew, that even conceding these points to the Romanists, they have no foundation whatever for their claims, and that the most incontrovertible reasons may be adduced against their admission. Taking, then, their numbers, and the supposed change of principles, for granted, Mr. Bowles urges the following powerful arguments against the claims of the Romanists.

“ It is admitted by some of the most zealous advocates for the allowance of such claims, that the restrictions and disabilities, which it is their wish to remove, were necessary for the protection of the Church, and the quiet of the State, at the time when they were imposed. But it is urged in favour of their removal, that they have ceased to be necessary for that purpose, in consequence of the great change which has since taken place in Popery. Admitting, however, that this religion is materially different from what it once was, in regard to those qualities by which it became an instrument of such extensive mischief, and that its professors have renounced the obnoxious tenets and principles which rendered it essentially hostile to both civil and religious rights; admitting all this, still those professors are in a state of separation from the established Church; and therefore they cannot, with safety to that Church, be admitted to a full participation of power with those who belong to it. If the axiom, on which I have so much insisted, be entitled to that appellation—that the strength, and consequently the safety, of every establishment, depend chiefly on the relative number of those who are attached to it;—it necessarily follows that, in proportion to the number of those who dissent from a religious establishment, such an establishment must be weak and insecure. The mere circumstance of separation necessarily subjects it to danger; for in proportion as the separatists from it are numerous, the number of those on whom alone it can rely for support must be small, while that of those who have no interest in its preservation, and who are generally apt to suppose that they have an interest in its overthrow, must be formidable. When this is the case, the perception of numbers inspires a consciousness of strength, and encourages a hope for that pre-eminence, which sects always view with jealousy in an establishment, and which, on all occasions that produce division, and especially when religion is concerned, mankind are desirous of attaining. But when the strength which is derived from numbers is accompanied with the possession of power, the temptation to use that power for the advancement of those who possess it, may fairly be presumed to be irresistible; and it would denote the grossest ignorance of human nature to doubt that they will employ it, in its fullest extent, for that purpose: if they neglected to do so, they would cease to be men. But when, as is now the case in Ireland, a vast majority of the inhabitants of a country are in a state of separation from the established Church, and when, moreover, they are firmly united in a sect, be it what it may; to assert that such a majority may, with safety to that Church, be admitted to a full and complete participation of power, in common with its members, is to advance one of the most extravagant propositions that can possibly be presented to the notice of the human understanding. I confidently defy the most expert reasoner now alive, to reconcile such a

rigid, because they have been taught that it is not inviolable. It is, therefore, much better, as well for those upon whom it operates as a restriction, as for others, that it should be considered as a barrier that can never be passed. They then the more readily acquiesce in the restriction, and, instead of being encouraged to wish for what the safety of the state requires to be put beyond their reach, they set themselves quietly to enjoy the advantages which they possess, and the security of which, in the case before us, is enhanced by the restrictions to which they are subjected.

“ Thus it appears that the true cause of the embarrassment under which we now labour, with regard to the claims of the Irish Romanists, and of the danger which we apprehend from their disposition to persist so pertinaciously in those claims, is to be found in the concessions which have been made to them from time to time. If the Legislature had contented itself with relieving them from all penalties on account of religion, and, securing to them full toleration, had firmly stood on the constitutional ground of the test laws, our situation would, there is abundant reason to conclude, have been most enviable in comparison with what it now is. In that case the Romanists themselves, knowing that they had no chance of obtaining an admission to power, would naturally have endeavoured to reconcile themselves to an exclusion from it; and instead of insisting, as they now do, to be put upon an equal footing in all respects with the members of the establishment, they would have discovered and prized the inestimable privileges which they actually enjoy, and which are secured to them by the very disabilities of which they complain.

“ But the embarrassment which we experience in consequence of having conceded so much, should enhance, in our estimation, the value of what still remains; as, with the destruction of some of the Sibyl's books, the price of the remainder was increased. It is high time, at length, to make a stand, and to convince the Irish Romanists, that, while their religious and civil rights are securely protected, the sacred barriers of the constitution must no further be encroached upon. Instead of inflaming their hopes, as has lately been done, by attempts at further concession, the wise statesman will endeavour, by all fair and honourable means, to strengthen the Protestant establishment. For that purpose he will labour to ascertain the causes which have impeded the progress of the principles of the Reformation in Ireland, and to remove the obstacles which are still in their way; and, instead of depriving the national Church of any of its remaining bulwarks, he will thus provide for its more complete security, by an extension of its worship and a diffusion of its mild and tolerant spirit. Such a system of conduct will be found much better calculated to civilize the lower classes of our Irish fellow-subjects, to ameliorate their condition, and to produce general harmony and strength, than the rash and empirical experiment of conceding what is far less likely to afford satisfaction, than to enlarge expectation, and to invite demands, which, unless we sacrifice the very existence of our Church, as an establishment, must be rejected, and the rejection of which will excite discontents, far more formidable, *as they will be accompanied with power*, than any which now exist.”

Unquestionably, CONCESSION IS THE PARENT OF DEMAND, and we must close our eyes to the page of history, and our ears to the voice of experience, if we do not admit that every concession

Parkes's *Chemical Catechism*.

which has been made to the Irish Romanists, though the conceded were stated at the time to be the *ne plus ultra* of claims, has only tended to produce new discontents and demands. And the last and most important concessions are forsooth, urged as a plea for the adoption of a measure would not only leave nothing more for the Protestants to cede to the Romanists, but would place the Protestants, at no remote period, in the situation of supplicants for concession Romanists; and with what spirit their supplications would be received, may be sufficiently collected from the records of past

A Chemical Catechism for the Use of Young People, with c Notes for the Assistance of the Teacher; to which are ad Vocabulary, useful Tables, and a Chapter of amusing E ments. By S. Parkes, Manufacturing Chemist. Pp. 624. Symonds. 12s, boards.

THE utility of chemical science becomes every day more more apparent; and it has been justly observed, that "chemical research conducts to the knowledge of philosophical truth, forms the mind to philosophical enlargement and accurate thought, more happily than almost any other species of invention in which the human intellect can be employed." The facility of acquiring it has also been considerably increased in proportion as its importance has become more generally known. Chemical students cannot now experience any embarrassment at the want of elementary works, as the only inquiry necessary which is the best? This question should be answered according to the particular abilities or views of the inquirer; but if a treatise entirely initiatory be required, then there can be no hesitation in saying that this Catechism is unequivocally the most proper not the only, work designed to introduce youth to a knowledge of chemical philosophy. The author originally designed it for the instruction of an "only child;" and although the parent who educates only one child cannot possess such accurate or extensive knowledge of the various characters of the juvenile mind as who performs the same duty to five or six, yet we have been told "that" (the author justly flatters himself) "will contribute to the welfare of the rising generation." As a proof of the ability in the capacity of teacher, we extract the following observations, from his excellent "Address to Parents on the Importance of an early Cultivation of the Understanding; and on the Advantages of giving Youth a Taste for Chemical Enquiry." After stating the importance and utility of chemical knowledge in agriculture and almost every species of manufactures, Mr. Parkes observes,

“ The various operations of nature, and the changes which take place in the several substances around us, are so much better understood by an attention to the laws of chemistry, that in every walk of life the chemist has a manifest advantage over his illiterate neighbour. And it may be remarked, that in case of *failure* or disappointment in any particular line of commercial manufacture, the scientific chemist has resources as various as the productions of the country in which he lives, to which the uneducated man has no access.

“ Were parents *aware* of this truth, that sordid maxim *primo vivere, deinde philosophari*, would not be heard: but *every* youth would be instructed in the first principles of natural philosophy and chemistry, as the means of *qualifying him* for conducting the concerns with which he might be intrusted to advantage. If ‘knowledge is power,’ surely the *love of knowledge*, and a taste for accurate investigation, is the most likely way for conducting to opulence, respectability, and rational enjoyment.

“ It has been objected to the teaching of chemistry to youth, that it is a science difficult to acquire; and that the *terms* are an insuperable bar to its early attainment; but I am of opinion that the *elements* of chemical knowledge may be taught much earlier than is imagined by many who never made the attempt; and that, instead of any difficulty arising from the technical language of the science, the preceptor will find the new nomenclature a considerable auxiliary, greatly facilitating the communication and reception of its general doctrines*.

“ Surely the terms oxygen, hydrogen, nitrogen, and caloric, may be learnt and retained with as much ease as adjective, participle, preposition, and interjection; independent of the perpetual connection there is between the former and the several branches of the science; which circumstance soon renders all these terms extremely familiar.”

“ Moreover, it is universally allowed that in education nothing is so difficult as to induce young people to exercise the faculty of *reflection*, though no habit can be more important, or more necessary to be induced early; especially as it is an operation of the mind which requires exertion, and which is tiresome even to adults, unless they have been early accustomed to it. Now, what can be so likely to create this habit as the unexpected little exhibitions with which a chemical parent may occasionally surprise his child? And besides, if the experiments be judiciously chosen, and are such as may be begun and finished in a short time, the youth will find himself so much interested, that *other* important habits will gradually be induced; especially the habit of *application*, without which all other acquirements will be of little value.”

“ With a mind previously prepared to attribute every effect to the contrivance of a BEING, whose consummate wisdom is never exercised but in

“ * Hear what one of the most celebrated French chemists says upon this subject. ‘I have,’ says he, ‘adopted the new nomenclature in my lectures and writings, and I have not failed to perceive how very advantageous it is to the teacher; how much it relieves the memory; how greatly it tends to produce a taste for chemistry; and with what facility and precision the ideas and principles concerning the nature of bodies fix themselves in the minds of the auditors.’—*Chaptal*.”

most proper for their riper years. By attending to this circumstance, indeed, we doubt not that it might in part realize his sanguine expectations.

Mr. Parkes, adopting the impressive manner of question and answer, has divided his work into thirteen chapters. The first is occupied with general definitions of common terms, as decomposition, solidity, fluidity, specific gravity, &c.: the other treat of atmospheric air, caloric, water, earth, alkalies, acids, salts, simple combustibles, metals, oxydes, combustion, attraction, repulsion, and chemical affinity. To each question are added "copious Notes for the Assistance of the Teacher," many of which are curious, lively, and admirably well calculated to excite the ardent curiosity of young minds. They are selected from various writers of very unequal merit, and not unfrequently discover too much vagueness and want of precision in expression, to be admissible in the present cultivated state of chemical science. As a note to the term *solidity* of bodies, the author quotes the observation of Mr. Walker (a useful lecturer to popular assemblies, but a very unfit teacher for those who desire philosophical accuracy): "we have many reasons for believing the original particles of all matter to be *impenetrably hard*, both from experiment and the necessity of the case,—that Nature might be incapable of wearing out!" Such a childish idea of "Nature wearing out," we should think, could scarcely have found a place in the mind of any man who had ever operated on matter; the external characters of which he may change, but of which he can never annihilate the smallest particle. Mr. P., indeed, has given a very good additional note on the indestructibility of matter. The same lecturer's assertion, that "camphor and several essences will exhale for weeks, and throw off their particles to the distance of several yards, *without losing any sensible weight*," is equally unphilosophical and contrary to fact.

The chapter on Atmospheric Air presents a pleasing assemblage of the most curious and agreeable facts illustrative of this subject; and the numerous miscellaneous and scientific notes contribute to give it an air of novelty, that cannot fail to make it interesting even to young and gay minds on all occasions. From a note on the importance of trees in preserving the perpetual salubrity of the atmosphere, our readers may judge both of the author's verse and prose. Speaking of the leaves of trees and vegetables, he observes;

"The *upper* side of the leaf is the organ of respiration; hence some vegetables (as they give out oxygen only in the day) close the upper surfaces of their leaves during the night. The multiplicity of the leaves of trees, &c. shews the *importance* of transpiration to a vegetable.

"To obtain oxygen gas from the leaves of plants, fill a glass bell with water, introduce leaves under it, and place the bell inverted in a flat dish of

Parkes's *Chemical Catechism*.

water. Expose the apparatus to the rays of the sun, and very pure gas will be disengaged, which will displace the water in the jar, and take its place. (Ingenhouz.) A sprig of mint, corked up with a small quantity of *foul air*, and placed in the light, renders it again capable of supporting life. The plant purifies what the animal had poisoned.

For, while the vegetable tribes inhale
The genial moisture* from the parent vale,
Their vegetating organs decompose
The salutary compound as it flows;
Select the HYDROGEN with nicest skill,
And mould it into resin at their will.

“The OXYGEN, abandoning the mass,
Combines with heat, and changes into gas;
Which, from its inmost cells, each leaflet pours
In vital currents through its myriad pores;
And thence, by *vivifying* tempests hurl'd
From pole to pole, it cheers a fainting world†.

“Hales found that a sun-flower, three feet high, transpired, in 17 hours, seventeen times as much as a man.”

The chapter on Caloric is not less interesting. It is an established fact, that water of a certain temperature expands either by the addition of heat or cold; thus a given quantity of water occupies the same space at 5 or at 80 degrees of Fahrenheit heat‡. This phenomenon leads the author to conclude with appropriate reflections:

“It seems,” he observes, “that water becomes of less specific gravity whether it be heated above 42°.5 or cooled below 42°.95; a fact too important ever to have been discovered or imagined a priori. The wisdom and goodness of the GREAT ARTIFICER of the world in this arrangement evidently appear, if we consider what would have been the consequences if water had been subject to the general law, and, like other fluids, had become specifically heavier by the loss of its caloric. In winter, when the thermometer became reduced to 32°, the water on the surface of our rivers would freeze, and sink to the bottom; another sheet of water would freeze immediately, and sink also; the ultimate consequence of which would be that the beds of our rivers would become repositories of immense masses of ice which no subsequent summer could unbind; and the world would have been converted into a frozen chaos. How admirable the wisdom and skillful the contrivance, that, by subjecting water to a law contrary to that which is observed by other fluids, the water as it freezes becomes specifically lighter, and swims upon the surface, to perform an important service.

* Water.

† See Lavoisier's Elements, part i, chap. 6.

‡ This scale, we know, is liable to exceptions, or rather is not yet sufficiently established on the basis of experiments; but the facts-concerned are too numerous to be noticed here.

preserving a vast body of caloric in the *sol*
the surrounding cold ; and to be ready to r
tity upon the first change of the atmosphe

“ These reflections, perhaps, will not be
they but afford

One ray of light in this terr
To prove to man the goodm

We regret that we cannot entirely
catechetical or of his citatory accoun
here much too vague, and sometimes
by endeavouring to make his descri
marvellous, has been led into inadver
his better judgment should have ret
must also enter our decided protest a
ties in matters of science as Madame
the Castle, in an elementary or initiate
harmony of the Muses, indeed, may l
they are made the handmaids of scie
of novelists and romancers should fin
tigations of nature. Such attempts
the author's professed principles and f
“ youth to receive nothing as true, bi
riment,” in order that they may no
dious arts of sophistry,” or “ induced
pears incongruous, or cannot be reco
or analogy.”

The chapters which treat of Earths
much less objectionable, and many c
are very explicit, instructive, and pa
information of youth. Among the
nion of Mr. Hume's, that “ pure rock
less than oxygen deprived of all the c
gaseous form.” In answer to a quest
earths, the following summary is give

“ Lime, then, has an extensive and im
employed in building, &c., and adds much
bility of our dwellings. Silix is the basis c
is a necessary ingredient in earthen-ware, p
employed in chemical laboratories as a re-
salts. Magnesia, besides being the basis of
medicine; and Alumine, by its mixture wit
capable of resisting the action of the most c
rial of which the bricks are formed which c
tions, and is spread out by the great Auth
hills and mountains, to arrest the progress

produce those springs that fertilize the valleys, and which take such diversified courses upon the surface of the globe."

As a fair specimen of the style and manner of this Catechism, we extract the author's account of ammoniacal salt.

"How is ammonia procured?"

"All animal and vegetable substances will furnish ammonia when in a state of putrefaction; but this alkali is procured in England chiefly by a dry distillation of bones, horns, and other animal substances.

"What are the uses of ammonia?"

"In a liquid state ammonia has various uses in our manufactories, and in medicine; it is a valuable re-agent to the chemist; and when combined with carbonic acid it takes a concrete form and a beautiful white colour, being then the article known in commerce by the name of *volatile salts*.

"Are there any other uses to which ammonia is applied?"

"Ammonia is serviceable in dyeing, and in staining ivory; but its principle use is in making the muriate of ammonia, of which it is the basis.

"How is ammonia formed into muriate of ammonia?"

"Muriate of ammonia is formed by combining ammonia with muriatic acid. It is known in commerce by the name of *sal-ammoniac*.

"Muriate of ammonia being formed by two gaseous substances, how does it acquire solidity?"

"It may appear surprising that the union of two gases should produce a hard ponderous body; but this may be attributed to their loss of caloric. The bases of these gases having a greater affinity for each other than they have for caloric, they combine intimately whenever they come in contact; and the compound having less occasion for caloric than the separate ingredients, the caloric is given out, and a solid is produced*.

"What are the uses of sal-ammoniac?"

"Sal-ammoniac is used in many of our manufactories, particularly by dyers, to give a brightness to certain colours; also by braziers, tinplate-workers, and others; and in medicine."

The subsequent chapters on simple Combustibles, Metals, Oxides, Combustion, and Chemical Affinity, are equally copious and amusing. The author has also introduced numerous ethical reflections, all of which are, no doubt, calculated to impress the juvenile mind with very proper sentiments of the Author and Preserver of the Universe. Yet, even in these, they who best know the passions and dispositions of men will carefully guard against all appearances of the vanity of science or romantic enthusiasm as eventually subversive of genuine piety and true virtue.

* This mixture may be considered one of the most striking chemical combinations with which we are acquainted. Ammoniacal gas, and muriatic acid gas, are two of the most pungent and volatile substances we know of; they are so volatile and gaseous, that neither of them can be condensed when in a state of purity; and yet these gases are no sooner thrown together, than they form a *solid* and *inodorous* substance, void of volatility, and of little taste.

In such a number and variety of notes as the author has here combined, it is impossible for us to notice all those which are either original, little known, or peculiarly interesting. As a matter of public interest, however, we remark his observations or rather recommendations of the use of carburetted hydrogen gas, for burning in light-houses, illuminating mines, or lighting large manufactories. It is this gas which is used to produce what is vulgarly called gas-lights, of which the public have heard so much and understand so little. The practicability of using gas for such purposes with some advantage cannot be doubted; but if any considerable saving of expence is designed, it must depend greatly on the profound and extensive scientific knowledge of those who attempt to apply it to general use. Should many persons, however, be disappointed, as is most probable, in their sanguine expectations from the use of this gas, they have only themselves to blame. It is too much to expect an extensive and important application of chemical knowledge from persons avowedly ignorant of the first principles of the science, and who profess to make money, and to despise even a knowledge of the very subject which gave existence to all their delusive speculations. Quackery and avarice have seldom appeared so conspicuous, or so reprehensible.

Mr. Parkes has furnished his young pupil with many curious and interesting observations on sulphur, which, however familiar it may be, is still a substance with which we are very imperfectly acquainted. The Italian and Dutch chemists have discovered many singular effects from the treatment of this combustible substance; but as they, in general, militated against the new system of chemistry, the French have artfully concealed them, and we (we are sorry to say it) have passed them over with listless indifference. The author relates the experiment made by the Dutch chemists, who produced a kind of oil by mixing three parts carburetted hydrogen gas with four parts of oxygenated muriatic acid gas, in a pneumatic trough; when the gases had disappeared, an oil of an agreeable odour was deposited, which on exposure to the atmosphere became yellow. This curious experiment might have afforded the author some amusing speculations. He adds, however, "It is well known, that if sulphur be kept melted in an open vessel, it at length becomes thick; but I believe it has not been noticed by any writer on chemistry—that it has the peculiar property of becoming *thinner* as it cools, till it becomes nearly as thin as water." The experiments made by the Academicians of Turin on sulphur, and their mode of burning it with metals without yielding flame, would have been no less interesting to the young chemist. It is not possible, indeed, to include every interesting fact in a small volume; and when we consider the number and variety of the author's additional notes; his collection of 154 instructive experiments, and miscellaneous information; tables of

specific gravities, attractions, degrees of temperature; component parts of salts, their taste, form, and solubility; we cannot withhold our tribute of respect to his talents, taste, and industry. To the whole Mr. Parkes has added a vocabulary of chemical terms. This is a most useful appendage for tyros, who generally acquire more explicit ideas of chemical substances from a brief definition of the terms than from long dissertations. We should recommend the author to make this vocabulary still more copious, and to distinguish with greater accuracy the difference between terms commonly supposed synonymous, but which in fact, properly understood, convey very different ideas. The distinction between such terms will be more apparent to those who have attempted to translate them into foreign languages. We might also notice the occasional improper use of the epithet *solid* in several parts of this work. Doubtless the author will remedy these little defects in his second edition.

From the preceding extracts and remarks our readers will perceive that the moral, literary, and scientific merit of this Chemical Catechism is such as must render it a necessary book in every respectable and well-educated family. It will attract attention, awaken curiosity, amuse and instruct every youthful and naturally susceptible mind: we wish that all our elementary books possessed equal merit, and were equally favourable to the principles of virtue and true science. The work is ornamented with a frontispiece representing a pneumatic apparatus, etched on glass with fluoric acid.

The Stranger in America; containing Observations, made during a long Residence in that Country, on the Genius, Manners, and Customs of the People of the United States; with Biographical Particulars of Public Characters; Hints and Facts relative to the Arts, Sciences, Commerce, Agriculture, Manufactures, Emigration, and the Slave Trade. By Charles William Janfon, Esq. late of the State of Rhode Island, Counsellor at Law. Illustrated by Engravings. 4to, pp. 500. 2l 2s, bds. Cundee. 1807.

WE were much interested, a year or two ago, in the perusal of Mr. Parkinson's "Tour in America." That work presented us with many important facts, relative to the state of agriculture, commerce, &c. in the United States, and to the manners and morals of their inhabitants; most of which tended to impress us with no very favourable opinion respecting them. The performance now before us confirms, in numerous instances, the statements of Mr. Parkinson; although it does not appear that its author has ever met with the publication of that gentleman. This

confirmation is of the more importance, when it is considered, that Mr. Janfon was a resident, for upwards of thirteen years, in the territories of the United States; during which period he travelled over them, in almost every direction.

Much and high praise is due to Mr. Janfon, for his endeavours "to expose the knavery of American land-jobbers, and to shew the fallacy of all that native writers have advanced relative to the facility and small expence of forming an establishment in the western regions of the republic." Mr. Parkinson had not been in Kentucky, or among the back woods: but the present writer has; and his remarks amply confirm the inference of Mr. Parkinson, that, as the parts *near* the cities were *bad*, those *at a distance* must be much *worse*.—Some years ago, an excuse might be offered, on the ground of ignorance, for the emigrating speculator; and, when his misfortunes, failure, and ruin ensued, he might be, in a certain measure, entitled to our pity; but the folly of hoping to meet with an elysium in that vaunted land of liberty and plenty, "beyond the western main," stands now so fully exposed, as to leave no claim upon our commiseration to the besotted sufferers.

But it is not, perhaps, by the emigration of a few agricultural speculators that this country has suffered, and still continues to suffer, so much, as by the annual departure of thousands of her husbandmen, &c. for the United States. This is a matter of great and serious concern to the Government, and to the nation at large.

" ——— a bold peasantry, their country's pride,
If once destroyed, can never be supplied."

As Mr. Janfon's performance is of a miscellaneous nature, we shall not particularly confine ourselves to the order which he has adopted, but shall first notice such parts thereof as appear to be more prominently important. On this ground, his remarks on the extensive emigration from Ireland first claim our notice.

"In the year 1801," says he, "fourteen thousand souls were landed from Ireland by the Philadelphia ships alone; and upon the moderate calculation of the like number arriving at other ports, we find the emigration to be twenty-eight thousand! These people paid, on an average, for their passage, ten guineas each, making 294,000*l* sterling. Many of them took with them considerable property; and almost the whole had the saving of a year or two in their pockets in specie on their landing on the American shore: but, supposing they drained their country of only ten guineas each more, the loss to Ireland would be 588,000*l*!!!

"Guinea men, with slaves, were never crowded like the American ships from Londonderry to Philadelphia with Irish passengers. A small ship, of only 215 tons, took on board five hundred and thirty passengers, who first paid the Captain above 5000*l* for their passage. To these must be added the ship's crew, making five hundred and forty-two souls, being nearly double the number ever attempted to be stowed in a slave ship of that burthen.

Janfon's *Stranger in America.*

"By an act of parliament, vessels are restricted to a certain number of passengers, according to which, the ship above-mentioned could carry only 43 persons. American ingenuity, added to a little connivance of those who ought to carry the law into effect, produced this deficiency. The ship of 215 tons swells into 400, on her arrival in New York, and thus it is pretended she can carry eighty passengers. This number, on her departure from the port, are mustered on the deck, before the mayor and procurator of the city, and permission is given for her sailing. She then drops with the tide down the river, on the banks of which she is surrounded by the surplus of her passengers, who pour on board by hundreds. Some, who could not procure boats, fearful of losing their passage to the 'land of milk and honey,' have been known to swim after the ship, and sometimes to lose their lives in the attempt. On the passage all the thirty of these unfortunate people perished; and from their crowded condition, and the uncleanness of the lower order of the Irish, together with their approach to a warm climate, it is a matter of surprise that perishing did not sweep away the greatest part of them.

"Arrived in the river Delaware, the strangers are set on shore up the banks, as fast as boats can be procured for that purpose; for the laws are too strict respecting the landing of passengers of this description. In this instance, the owner and captain must enter into bonds, that they shall become a charge to the parish where they are landed, with some other regulations, which have now escaped my memory."

"The English emigrants," observes Mr. Janfon, in a subsequent chapter, "are not so numerous, yet the property [which] they carry with them is estimated higher than that [which is] drained from Ireland. Hence British gold is in circulation in all parts of the United States."

The prospect of these infatuated people, after their arrival, is truly dreadful; as arriving from a salubrious climate, at the end of the summer, they are almost sure to imbibe the yellow fever. The husbandman may, perchance, escape it, by a flight to the interior; but the mechanic will generally find it prudent to remain in the port where he lands; and, in so doing, must face death in all its terrors; as it is supposed, that no European out of a hundred ever passes two summers after arrival, without undergoing the ordeal of the fever.

In addition to the unhealthfulness of the climate, and the prejudices arising from the nature of the country, there are other reasons, which, it might be expected, would be sufficient to deter an Englishman from wishing to settle in America.

"The rooted aversion," says Mr. Janfon, in his Preface, "in the minds of the Americans against the inhabitants of Britain, was to the author the source of perpetual uneasiness. Among the lower order, in spite of his endeavours to adapt his behaviour to their satisfaction, he was regarded as proud and haughty; while a distant kind of envious obsequiousness, tinged with an affectation of superiority, was but too evident in the conduct of his equals."—"Though the Americans declaim so loudly in favour of liberty and equality, yet no where are those terms more unwelcome."

prostituted. That equality, the establishment of which was a favourite object of the revolutionary republicans of France, is still the idol of the mob in the United States: The meanest plebeian would be quite ungovernable, did he basely suspect you of harbouring the idea that he was inadmissible to equal rank with the best-informed of his fellow citizens. Hence you are accosted by people of the lowest description with familiarity, and answered with carelessness."—"The arrogance of domestics in this land of republican liberty and equality, is particularly calculated to excite the astonishment of strangers. To call persons of this description *servants*, or to speak of their *master* or *mistress*, is a grievous affront. Having called one day at the house of a gentleman of my acquaintance, on knocking at the door, it was opened by a servant-maid, whom I had never before seen, as she had not been long in his family. The following is the dialogue, word for word, which took place on this occasion:—"Is your master at home?"—"I have no master."—"Don't you live here?"—"I *stay* here."—"And who are you, then?"—"Why, I am Mr. ———'s *help*. I'd have you to know, *man*, that I am no *servant*; none but *negers* are *servants*."

Mr. Janfon is decidedly averse from the Slave Trade, and is of opinion that it may ultimately produce the most dangerous consequences in America. He does not, however, like some of our philanthropic reformers, extend his views to the *emancipation* of the negroes; but considers, with more justice and probability, that it "would be attended with *imminent* danger." The treatment of the slaves in America certainly requires melioration; for, if the horrible anecdotes which Mr. Janfon has related be correct—and we perceive no reason to question their truth—there is only one set of people upon the face of the earth to whom the American planters can be justly compared;—and that one is composed of the Dutch boors at the Cape of Good Hope.

At a moment like the present, when the United States appear ripe for rebellion; when a faction is already in arms; when a division of the northern from the southern provinces is, not without reason, apprehended; the following military information may not be unacceptable to the reader:

"The General and Field-staff of the Militia includes the following ranks and numbers of officers:—70 major-generals; 183 brigadier-generals; 8 quarter-master generals; 15 adjutant-generals; 114 aids-de-camp; 1 state engineer; 1 commissary-general purchase; 1 commissary-general of issues; 160 brigade-majors; 1 pay-master general; 1 physician-general; 1 apothecary-general; 1 deputy quarter-master general; 1 wagon-master general; 1 forage-master general; 22 brigade quarter-masters. The second list, viz. of Field-officers and Regimental-staff, comprehends the following ranks and numbers of officers:—760 lieutenant-colonels commandants; 1509 majors; 432 pay-masters; 587 surgeons; 362 surgeons-mates; 618 quarter-masters; 732 adjutants.

"The return of the Artillery includes 14 lieutenant-colonels; 45 majors; 195 captains; 215 first lieutenants; 159 second lieutenants; 17 ad-

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jutants; 16 quarter-masters; 733 sergeants; 91 corporals; 356
cians; 140 gunners; 62 alarm-men; 6853 matrosses.

"The list of Cavalry embraces 37 lieutenant-colonels; 70
413 captains; 778 lieutenants; 399 cornets; 28 adjutants; 8 pay-m
25 quarter-masters; 1366 sergeants; 433 musicians; 27 farriers; 1
dlers; 17,675 dragoons."

The naval force of the Americans is not *quite* so re
able.

"On my last visit to the navy yard," says Mr. Janfon, "I found
frigates, dismantled and laid up in ordinary, and one nearly equipped
sea, for the purpose of carrying back the Tunisian embassy to Barbary.
small vessel of war, pierced for 20 guns, had just been launched.
Jefferson, two years ago, adopted an idea of his own, in order to raise
credit of the American navy, and for the destruction of the power
Barbary. This is, to build a number of small vessels of about 10
burden, to be called gun-boats, each of which is provided with two
pieces of ordnance—one at the stem, and the other at the stern. The
the inutility of these mockeries of men of war has been manifest
many occasions, yet the President persists in riding his naval hobby—
even in Kentucky, where several gun-boats are building on the river.
One of them was nearly lost in a voyage to the Mediterranean—the
the whole voyage, to use a sea phrase, 'wet and under water.' At
gun-boat, No. 1 (thus they are named, to No. 8,) in a hurricane in
Carolina, was driven nearly a mile into the woods."—"Added to
the Americans have a frigate and two or three small vessels of war
Mediterranean; and which constitute their navy."

Mr. Janfon appears to have been at considerable pains in
collecting information respecting the chief public characters of
America, now living, and recently deceased. Amongst the
but interesting sketches which he has given, he has omitted the
names of Washington, Adams, and Jefferson; observing, that
"was more solicitous to collect facts which are not universally
known in this country, than to repeat what every individual
already be acquainted with." We are accordingly presented with
biographical notices of the following characters:—Generals Gage,
Hamilton, Pinckney, Putnam, and Arnold; Colonel Burr;
Captains Hacker and Landois; Lord Fairfax; Sir John Oldmixon;
Paul Jones; and Messrs. Gallatin, Randolph, Lincoln, and
From these we shall select the article, "GENERAL PUTNAM,"
affording a fair specimen of our author's talents in this species
of composition.

"This officer was in the British service several years previous to
the conquest of Canada by General Wolfe; and in the revolutionary war,
having espoused the American cause, he was promoted to the rank of
major-general in their army. He was a man of undaunted courage,
and of an enterprising disposition."

“ When the French army lay encamped at the Ovens near Ticonderago, the British commander pitched upon Putnam, who then held the rank of captain of a company, to reconnoitre the position of the enemy; Lieutenant Robert Durkee was named for his companion. The outset of this expedition had nearly proved fatal, for Captain Putnam narrowly escaped being taken prisoner, and, in his flight, was on the point of killing his friend.

“ In the Canadian wars it was customary for the British to place fires round their camp, which frequently exposed them to the enemy's scouts and patrols. The French and Indians adopted a different and more rational practice. They kept their fire in the centre, lodged their men circularly at a distance, and posted their centinels in the surrounding darkness. In the present instance, the reconnoitring party, on approaching, concluded that the centinels were within the circle of fires, and were creeping upon their hands and knees till, to their utter astonishment, they found themselves in the thickest of the enemy. They were discovered and fired upon; Lieutenant Durkee was slightly wounded in the thigh. They fled, and Putnam, who was first, from the utter darkness of the night, soon found himself plunging into a deep pit; and Durkee immediately tumbled in after him. Conceiving himself to be pursued by the enemy, he had already uplifted his weapon to deal a dreadful blow, when Durkee spoke, and he recognised his voice. They now scrambled out, and effected their escape amid a shower of random shot. They passed the remainder of the night in the woods, out of the reach of the enemy. Putnam had provided a little rum, which he carried in a canteen slung over his shoulder, and on lying down, recollected the supposed treasure; but to his great mortification found the vessel empty, having been repeatedly pierced with musket balls.

“ Soon after this, the subject of these anecdotes was promoted to the rank of major. A strong party of observation was now ordered upon the dangerous service of watching the motions of the enemy, who lay off Ticonderago, under the commands of Major Rogers and Putnam. This force was divided, and the commanders took different positions; but being discovered by the enemy, they again joined, and began their march in files through the woods—the right led on by Rogers—the left by Putnam, and the centre by Captain D'Ell. The first day they reached Clear river, on the banks of which they encamped, near Old Fort Ann, which had been formerly built by General Nicholson. Next morning, previous to quitting the ground, it is said, that Major Rogers imprudently laid a wager with one of the officers, to be decided by firing at a mark, and which was immediately determined. Major Putnam remonstrated in a very pointed manner against this unfoldier-like conduct, in the very neighbourhood of the enemy; but as Rogers commanded, he could not put a stop to their proceedings. After this, they continued their march in columns, Putnam in the front, D'Ell in the centre, and Rogers in the rear; circumstances and the nature of the ground rendering this disposition of the force most favourable.

“ The French had received information of this expedition, and had sent Colonel Molong, a most active and enterprising officer, with five hundred chosen men to intercept it. He was so near, that he heard the firing at the mark; and immediately placed himself in ambush. Putnam, at the

head of his column, had just cleared his way through some thick brush-wood into the more open part of the forest, where the enemy sprung upon him, with the most horrid yells and war-whoops from the Indians, who formed a part of Molong's detachment. Putnam in an instant recovered from his surprise, calmly drew up his men, and returned the fire; sending off at the same time to the other divisions to come up with all possible speed. D'Ell soon came up, and the action, though widely scattered and fought between man and man, was soon general and desperate. The contending parties adopted the Indian mode of warfare, which is irregular and ferocious; indeed their situation precluded the possibility of practising tactics. During this dreadful contest Major Rogers did not come up, assigning afterwards as a reason that he formed his men in a circular file between the other columns and Wood Creek, to prevent their being taken in the rear, or enfiladed.

"Major Putnam was not disheartened. He found he could not cross the Creek, and therefore determined to keep his ground; and his officers, inspired by his bravery and his personal exertions, encouraged their soldiers, who defended themselves against superior numbers with the most determined resolution. Sometimes they fought in small bodies; then each man against his antagonist; and often three or four upon one, while others fired from behind trees and under cover. The commander had been from the first in the heat of the battle; and had used his fusée so often, that it missed fire while presented to the breast of an athletic savage chief, who, taking instant advantage of the circumstance, leaped upon him, and with a war-whoop and uplifted tomahawk compelled the gallant major to surrender. The savage disarmed his prisoner, bound him to a tree, and then returned to the battle.

"The command now devolved upon D'Ell, who was bravely seconded by Captain Harman; but they were soon compelled to give way, which the savages considering as a total defeat, rushed on with impetuosity, and with horrid hoopings [whoopings] and dreadful cries. The British troops rallied at the orders of their officers, and gave their pursuers such a reception as caused them in their turn to retreat beyond the spot on which the battle began, where they made a stand. This movement placed the tree to which Putnam was tied, between the fires of the contending parties; the balls from either side struck the tree, and passed through his clothes. In this state of jeopardy, unable to move his body or stir his limbs, he remained above an hour—so equal and desperate was the fight. At one instant, when the battle inclined in favour of the enemy, a young savage chose an odd way of indulging his humour. He discovered Putnam bound, and might consequently have killed him in an instant; but he chose another way of gratifying his passion of torture. He threw his tomahawk at the prisoner's head, with a view of shewing how near he could throw it without touching it; and he struck the tree several times within the smallest distance possible of his mark. When the Indian had finished his amusement, a French sergeant, a much greater savage in his nature, came up, and levelled his musket within a foot of the major's breast, but it happily missed fire. In vain did he claim the treatment due to a prisoner of war. The degenerate Frenchman did not understand the language of honour, or the laws of nature; but deaf to their calls, he repeatedly pushed the muzzle of his gun against the ribs of the bounden

man, and completed these acts of barbarity by a dreadful blow with its butt end on his jaw-bone.

“The intrepidity of D’Ell and Harman*, seconded by the valour of their followers, at length prevailed. They drove the enemy from the scene of action, leaving behind their dead, who were ninety in number. As the conquered fled, the Indian who had first made Major Putnam prisoner came up, untied and took him away. Having been conducted to some distance, he was stripped of his regimentals, stockings, and shoes, loaded with the effects of the wounded, and strongly pinioned, his wrists being drawn tight together with a cord. After being driven many miles over the roughest roads, the party, greatly fatigued, halted to breathe. The miserable prisoner was now in a dreadful state of torture. His hands, from the tightness of the ligature, were immoderately swelled; and the pain had become intolerable. His feet were scratched, bruised, and cut, and streaming with blood. The burthen imposed upon him was too heavy for his strength; and, frantic with torments, exquisite beyond endurance, he entreated them to kill him and take his scalp, or to loose his hands. A French officer instantly interposed, ordering his hands to be unbound, and some of the load taken from his back. The Indian who claimed the prisoner had been absent with the wounded, but now coming up, gave him a pair of *macafons*, and shewed great repentment at his unworthy treatment.

“The duty of this chief being with the wounded, he returned, leaving the advanced party, consisting of about two hundred Indians, to go on before the French troops, and to encamp for the night. They took with them Major Putnam, on whom, besides many other outrages, they had the barbarity to inflict a large wound on his left cheek with a tomahawk. His sufferings in this place were to have been consummated, and a scene of far greater horror was preparing.—The savages had determined to roast him alive; and, in pursuance of this horrid doom, they led him into a dark part of the forest, stripped him entirely naked, bound him to a tree, and piled around him dry brush-wood and other fuel. They accompanied their labours by dances and the yells of death, and then set the pile on fire; but a sudden shower of rain damped the rising flame. They laboured to rekindle it, and at length it began to blaze round the circle. The victim soon felt the heat, and being unable to move his body, he instinctively shifted sides as the fire advanced. This sight, at which all but savages would shudder, afforded the highest diversion to his inhuman tormentors, who demonstrated the delirium of their joy by every extravagant gesticulation.

“Major Putnam, convinced that his final hour had arrived, summoned all his resolution, and composed his mind, as far as the shocking circumstances would admit, to bid an eternal adieu to all he held most dear. The bitterness of death, painful and lingering as it would be, was in a manner past—nature, with a feeble struggle, was quitting its hold of sublunary things—when a French officer rushed through the crowd, opened

* A late American publication, from which these facts are principally taken, says, that this brave officer was living at Marlborough, in the State of Massachusetts, in the year 1804.

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French guard; and, after having been examined by the commanding officer, the Marquis de Montcalm, he was ordered to be conducted to Montreal, whence he soon returned to the English army."

Mr. Janfon has also collected some amusing particulars relating to the regicide Generals Whalley and Goffe, who, after the Restoration, secreted themselves for a number of years in America. In a subsequent part of the volume, the celebrated Tom Paine is duly noticed. An interesting account is likewise given of Mr. Thomas Addis Emmet, brother to Robert Emmet, who suffered in the late Irish rebellion for high treason. This gentleman, who is represented as "about forty-five years of age, hale in constitution, moderate in his living, mild in conversation," and "amiable in manners," is in extensive practice at the American bar, enjoying "*the friendship and patronage of Mr. Jefferson.*"

The general state of religion, in America, is such as must occasion deep regret in every pious mind. The people are not, indeed, like sheep without shepherds, for numerous are their leaders; but, as there is no established church, fanaticism seems to have cast her mantle, like the poisoned shirt of Hercules, over nearly the whole community. "In the New-England States," says Mr. Janfon, "Presbyterians and Baptists are the most numerous." New York, however, "has a large proportion of adherents to the Church of England, which many of the Dutch also attend. New Jersey contains a mixture of Quakers, Baptists, and Presbyterians." In Pennsylvania, a great part of the inhabitants are Quakers.

"Being subject to no restraint, this non-resisting sect are, by many Americans of other denominations, charged with overbearance in all matters where they are concerned, and, with a busy intermeddling meanness in the affairs of other sects. Maryland, like Pennsylvania, follows the religion of the ancient proprietor, Lord Baltimore; about one half of the people are, therefore, Roman Catholics. In Virginia, the Methodists bawl out their tenets with the greatest success amongst the lower orders of people. They are said to do great mischief among the slaves, whom they receive into their congregation, and place among the most select parts of their white brethren. They certainly terrify the uninformed negroes, and, in many instances, serve to aggravate the hardships of their situations, by disordering their minds. In the Carolinas (to use Dr. Morse's observation), 'Religion is at a very low ebb.' The inhabitants of these States he calls Northingarians. [*Query, Nothingarians?*] Sundays are there passed in riot and drunkenness; and the Negroes indulge uncontrolled in tumultuous sports and licentiousness. At night they prowl about stealing wherever they find opportunity, at the risk of a severe flogging in the morning. At Charleston, they make some little shew of religion on the Sabbath, but, perhaps, with as little devotion as in the other parts of the State. Of Georgia, I cannot, from my own observation, say much; but there is every reason to believe that, with respect to religion, it is near-

ly on a par with the Carolinas; *gauging** being in equal vogue in the four ſouthern States. In Connecticut, the Sabbath is kept in the moſt rigid manner; a great majority of the people being Baptiſts and Preſbyterians. —“ In all the other States, Maryland excepted, the principal merchants and men of property are chiefly of the Church of England. The Roman Catholics are the moſt moderate and orderly of the other ſects. They have handſome churches in New York and Philadelphia. At Baltimore, a metropolitan church is building, on an extenſive ſcale, under the patronage and protection of Biſhop Claggett, a man of good ſenſe and erudition, who governs the Catholic church throughout the United States with much propriety.” —“ At Edenton, in North Carolina, the people are ſo far loſt to the ſenſe of religion, that they have ſuffered a handſome brick episcopalian church, the only place of public worſhip in the town, to fall into decay. In many parts of the ſouthern States, there is a total neglect, not only of religious, but often of moral duties. The churchyard at Edenton is open to the carnivorous beaſts which prowl about that country; and when cattle have grazed and hogs rooted in it, they retire to reſt in the neglected church. Having driven their miniſter away, the ceremony of marriage is performed by a juſtice of the peace, who having firſt freely indulged at the feſtive board of the happy couple, and generally late in the evening, hiccups over a few lines; and this ſerves as a bond for life. The baptiſms and the burial ſervice are diſpenſed with. This church was built and flouriſhed under the Britiſh government, when benevolent and ſpirited merchants gave a rank and conſequence to the town, when hoſpitality and unanimity ſpread their benign influence, and ſomewhat ameliorated an unfriendly clime, by the exerciſe of the ſocial and moral virtues.”

The ſect denominated *Jumpers*, which had its origin in Wales about the year 1760, appears to be making conſiderable progreſs in America, where its members are termed *Shakers*. Ann Leeſe, who died in 1784, aſſerting that ſhe was the woman ſpoken of in the twentieth chapter of the Revelations, was the founder of the firſt ſociety of theſe American fanatics, at Harvard, in the State of Maſſachuſets. This “*Eleſt Lady*,” as ſhe was ſtyled by her followers, aſſociated with William Leeſe, her *natural* brother, by whom ſhe was aſſiſted in forming and conducting the ſociety: John Parkinson, who had formerly been a Baptiſt preacher in England, was their chief ſpeaker; and James Whitaker, who ſucceeded Ann Leeſe, and died in 1787, was their ſecond ſpeaker.—Mr. Janſon thus deſcribes the meetings of the Shakers:

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ing, singing, and dancing; the men in one apartment, the women in another. These meetings were attended by converts from a great distance, who staid from two to twenty days. They had missionaries in the country making proselytes, and confirming others in this fancied millennium state. Those were taught to be very industrious at home, that they might be able to contribute to the general fund, and many devoted their whole substance to the society. They vary their exercises of devotion. Sometimes they dance, or rather jump, up and down in a heavy manner till they are exhausted by the violence of the exercise. The chief speaker will sometimes begin to pray; they then desist to listen [for the purpose of listening] to him, and, when he has finished, immediately renew their dancing with increased vigour. Then generally follows the shaking, as if shuddering under an ague, from which they have received the name of Shakers. They sing praises to David during the dancing; but I could not learn what holy man or saint they invoke in their shaking fits. The women are equally employed in the fatigues of these exercises under the eye of the mother in another apartment, where they jump and scream in dreadful concert. Sometimes there will be short intermissions, but in a minute or two one of the chiefs will spring up, crying, 'As David danced, so will we before God:' the others follow this signal; and thus, alternately dancing, praying, and singing, they pass night after night, and often until morning."

The present leader of these jumping fanatics, who appear to be extremely well qualified for the interior of a mad-house, is one Joseph Meacham, who, we are informed, "has obtained among them the reputation of a prophet."

Literature, as Mr. Janson justly observes, is yet at a low ebb in the United States; but the following instance of "typographic spirit" is deserving of notice.

"Matthew Carey, an old established bookseller in Philadelphia, has announced the accomplishment of his attempt to keep one of his quarto editions of the Bible standing, in the type; and he advertises for sale eighteen different priced quarto Bibles. In his advertisements he says that 'he trusts it will be borne in mind that it is the first attempt that has ever been made to keep the quarto Bible completely standing. The paper, type, printing, engravings, and binding, are all American.'"

By the plates, very neatly executed in aqua-tinta, which accompany the volume before us, Mr. Janson has judiciously afforded the means of comparing the progress of architecture in America with its progress in other countries. Of these embellishments, the 1st is, a View of the City and Port of Philadelphia, on the Delaware, taken from Kensington, containing a representation of the tree under which Penn, the founder of the city, negotiated with the natives for the ground; 2d, a Front View of the President's House in the City of Washington; 3d, a View of Boston, from the Bay; 4th, a View of Hell Gate, the entrance from Long Island Sound to New York; 5th, a Plan of the City of Philadelphia; 6th, a View of High Street, Philadelphia, with an Ame-

rican Stage Waggon; 7th, a View of Second Street, north from Market Street, with Christ Church, Philadelphia; 8th, a View of the Bank of the United States of America; 9th, a Vignette Representation of the Philadelphia Water-works; 10th, a View of Mount Vernon, the Seat of the late President Washington; 11th, a View of Philadelphia Theatre, in Chestnut Street; and, 12th, a View of High Street, from the Country Market Place, Philadelphia, representing the Commemoration of the Death of General Washington.—“Should it be objected,” says Mr. Janson, in his Preface, “that too great a proportion of them (the Views) are taken from one city, the author’s excuse is, that, in truth, scarcely any other city in America contains any edifice worthy of delineation.”

The state of the arts, in general, exhibits but a dreary prospect in America.

“Except the public buildings,” observes our author, “there is little employment for the artisan. Half a dozen of our best portrait painters would not find employment in the United States, unless, like lawyers on a circuit, they travelled from one city to another. As many engravers obtain a bare competence in Philadelphia and New York. Mr. Edwin, son of the late comedian, the best engraver in the first [former] of those cities, informed me that he was paid with parsimony, was obliged to give long credit, and was undetermined as to his longer residence among them. [Query, among whom?] Mr. Haynes, another artist in the same branch, after some perseverance in the execution of his business, was obliged to return, little more than a year ago, to London.”

We had marked some passages illustrative of the present state of theatrical affairs in America; but we find that we have not room to insert them. To adventurers in this line, we recommend a perusal of Mr. Janson’s statements, ere they cross the Atlantic in quest of that applause which their native country may have withholden.

Notwithstanding the length to which the present article has extended, we must not conclude without remarking, that the volume before us contains much miscellaneous information, which our limits will not permit us to specify, in detail. It abounds with amusing and interesting anecdotes; the author has, in many instances, very characteristically exemplified the manners of the Americans; and, for the rectitude of his intentions in composing the work, we give him full credit. A second volume, we understand, is in a state of forwardness; and, should its merit be proportionate to that of the first, we hope that the public will soon be gratified by its appearance.

A Letter from a Country Vicar to the Right Reverend Father in God Dr. Samuel Horsley, Lord Bishop of St. Asaph, inviting

his Lordship to a Re-consideration of 1 Peter iii, 18, 19, 90; and offering a more clear and consistent Interpretation of that Passage of Sacred Scripture than is to be found in a Sermon lately published, affixed to a Second Edition of his Lordship's Version of Hosea. 8vo, pp. 29. Rivingtons.

THIS Letter, which is subscribed by the Bishop's brother in Christ, HENRY COTES, is dated Bedlington, near Morpeth, Nov. 5, 1804. When it was published we do not recollect; but it was sent to us long ago, and would have been reviewed immediately after the Sermon to which it is a reply, had it not been overlooked among a number of less important pamphlets, when the Anti-Jacobin Review passed from its former to its present editor.

Our opinion of the much to be lamented Bishop's Sermon has been stated in our 25th volume, and we are now to give, with the same impartiality, our opinion of the present Letter. That it displays acuteness in its author is indisputable; but it displays likewise something else, which, wherever it prevails, is unfavourable to the investigation of truth. Mr. Cotes abhors the doctrine taught by the Bishop, not because it is false, but because he thinks it may give countenance to the Romish doctrine of purgatory!

"I know," says he, in the beginning of his Letter, "the value which is universally attached to a great name, and to your exalted station; and a conviction that your interpretation of that portion of scripture, on which the Romanists have built their purgatory, may tend to lead us back to Papal superstition, urges me thus publicly to controvert your Lordship's opinions, and to sacrifice politeness at the shrine of duty."—And again:

"Of all the texts of scripture, taken separately or collectively, which are applied by the Papists to the support of their lucrative doctrine of purgatory, the passage under consideration is the chief. Your Lordship is aware of this error of the Papists, and of their perversion of scripture to serve their turn; but in vain do you endeavour to secure your doctrine from Papal superstition, whilst you appear to sanction the Papal notion of a *Limbo*, or place of confinement for the spirits of deceased men. And do you not hereby add a prop to the doctrine of purgatory, especially when you say, 'The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is, nevertheless, in some respects, a prison?' For, what are the *Limbo's* of the Papists, if I understand the term, but one remove from purgatory, whether they be situated in the purlieus of hell, or on the borders of Paradise? Pardon me the application of the term *Limbo* to your Lordship's place of confinement; for, believe me, I do not aim at levity on a subject that appears to me to involve serious consequences: this, however, is the identical term the Papists give to somewhat of the same fancy, and they certainly will apply it to your Lordship's 'prison-house inclosed with an impassable fence:' and, when once a name is given to the doctrine, your notions of it will be presumed to be the same as that of the Papists, however guarded your expressions." (P. 19.)

When a man sits down to study the scriptures with a determi-

nation to interpret *no part* of them as it has been interpreted by the *Papists*, and to reject *every doctrine* on which the *Papists* have raised a superstructure of error, he is not very likely to discover the truth, and may safely be pronounced the slave of preju-
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cond notion seems to be comparatively modern, and has certainly been ably defended by Bishop Law of Carlisle and Dr. Taylor of Norwich. In the third opinion the Church of Rome and the followers of Calvin are nearly agreed.

The Church of Rome sends *immediately* to heaven all her members who have so much *merit* as not to stand in need of purification by the fire of purgatory; and *immediately* to the place of eternal torment all whose demerit is such as to render them incapable or unworthy of being purified in purgatory. Those who are neither so meritorious as the former, nor such reprobates as the latter, are detained, some for a longer and others for a shorter period, in purgatory, that they may be rendered worthy of admission into the society of the blessed.—The Calvinists send immediately to heaven all the *elect*, without regard to their merits; and immediately to the place of eternal torment all the *reprobate*, *qui nascuntur, ut, ab utero certæ morti devoti, suo exitio ipsius (sc. Dei) nomen glorificent!*

Without entering at all into a *disquisition* on these questions, we shall just observe that the opinions of the Papists and Calvinists seem contrary to the whole tenor of scripture, which represents the future and final state of happiness or misery as to commence only after the general resurrection. Indeed, it is not easy to conceive, if the doctrine of either of these churches be true, what purpose can be served by a *general judgment* of mankind, after *all* have been *privately* judged; after *each individual* has been condemned or acquitted by a Judge with whom is no variableness, neither shadow of turning; and after millions of them have, for thousands of years, enjoyed the *very reward*, or suffered that *very punishment*, to which they are to be solemnly adjudged at the last day! That this is not the doctrine of our Church is apparent from the Liturgy, which, in numberless places, represents the happiness of the faithful departed as incomplete, and the Son of God as saying, only at the last day, “Come, ye blessed children of my Father; *receive* (not return to) the Kingdom prepared for you from the beginning of the world.”

There seems, then, to be no other alternative for an *English Vicar*, but to adopt either the doctrine of the primitive Church which has been illustrated by Bishop Horsley, or the doctrine of Bishop Law and Dr. Taylor. But our author says that he is no *soul-sleeper*. This we must say for ourselves likewise; though, had we no other objection to that doctrine than what has occurred to Mr. Cotes, we should be strongly tempted to *become soul-sleepers*. If “the notion of the insensibility of the soul, in the interval between death and the resurrection,” could be proved from scripture, we should perceive in it nothing that is either “cold, or comfortless, or dismal;” for, as we observed in our review of the Bishop’s Sermon, time unperceived must appear to have passed away in an in-

stant. The insensibility of the soul; however, cannot, to our faith, our Saviour's promise to the other texts, which Bishop LEWIS has in his own purpose. We are, therefore, in the doctrine of the priest, so ably illustrated by the late Bishop in the smallest degree alarmed by *superstition, limbos, purgatory*, tion of the Lord's Supper, says of the wine—*This is my blood*; and, that, by these powerful words the sacramental elements are transubstantiated into *very body and blood of Christ*.

Who, to believe, is grossly superstitious, and, but, in order to avoid symbolism in this instance, must we become atheists of the sacraments altogether?

that 1 Peter iii, 18, 19, 20, re-while the ark was building; the of our Saviour's preaching, in the, disregarding Noah's preaching,

Let the reader, throwing aside nothing to do with the question at hand and criticisms of the two writers, between them; for he may rest assured that the immediate state of consciousness has no text of scripture.

article without remarking on Mr. that it was the custom for bishops to be elected by the consent of the clergy and of priests, and for priests to subscribe to the decrees of bishops. We could wish this custom to prevail in our mind both orders of the relation between the excellent SECKER, than whom no man has sat on the throne of Austin, generally, an inferior clergyman, subscribed to the *stant.*;" but no inferior clergyman refers a bishop by the title of Right Reverend, but calls himself that bishop's *brother in*

from Spain and Italy to Naples, and Constantinople: comprising a Description of that Route, and Remarks on the State of those Countries. By J. J. Semple. With Plans and Sketches at the Cape of Good Hope. Small 8vo, 2 vols. pp. 485.

THE satisfaction which we derived from the perusal of "Charles Ellis" led us to form an expectation of receiving equal pleasure from Mr. Semple's travels: nor have we been disappointed. We have accompanied our author through his extensive journey without experiencing the smallest mental fatigue. We have been amused with his brief, but lively, descriptions; and interested with his pertinent and sensible remarks upon men, manners, and customs. He has none of the affectation, prolixity, or pedantry, which distinguish but too many of our modern tourists; he does not pretend to describe what he never saw; nor to collect anecdotes for the sole purpose of retailing them.

He sailed from Falmouth on the 29th of June 1805, and arrived at Lisbon on the ninth day, after a pleasant passage. His account of the city and of the people is animated and correct.

"The situation is admirable, and the town, full of churches, palaces, domes, and spires, rising from the edge of the water up the ascents and over the tops of so many hills, presents from the bay one of the noblest views that can be imagined, and superior perhaps to that of any city in the world. In whatever situation we view it during our approach, it is imposing, but when we land the delusion vanishes. The streets are badly paved and full of filth; the houses, with here and there a latticed window, have a melancholy appearance, and the inhabitants, some in rags, and the remainder in dark coloured clothes, render the whole still more gloomy. The powerful influence of climate already becomes perceptible. The Portuguese are generally dark complexioned and thin, with black hair, irascible and revengeful in their tempers, and eager in their gestures on trivial occasions. They are also said to be indolent, deceitful, and cowardly; but they are temperate in diet, and that may be classed at the head of their virtues, if indeed they have many more to add to it. They affect to talk of the Spaniards with great contempt, as being perhaps the next despicable nation to themselves with which they are acquainted. They have no public spirit, and consequently no national character. An Englishman or Frenchman may be distinguished in foreign countries by an air and manners peculiar to his nation, and which he would attempt in vain to disguise; but any meagre swarthy man may pass for a Portuguese.

"The government has all the weakness of despotism in its old age. The prince is the ignorant and superstitious chief of an ignorant and superstitious people. His navy depends on England for its best officers, and his army is in all respects despicable; but he heads a procession of monks better than any man in Europe, and if the French could be beaten with wax-tapers, the Portuguese might give peace to the world. Conformably to this disposition, the churches, convents, and monasteries are magnificent, and generally full of rich ornaments, fine marbles, mosaic work and paintings. No good man will laugh at any sincere attempt to pay a tribute of respect to the Supreme Being; but in Portugal he will observe with sorrow the numerous and miserable superstitions with which all such attempts are mingled. But let us wait a little, and not decide on the first impressions of comparison between this country and England; let us compare it with others. We are but beginning our journey, and before we get to the end of it may find

other nations within the pale of the Romish church, equally under its subjection. We may safely decide then that the Portuguese are grossly superstitious; but that they are more so than any other sect of Christians remains yet to be observed. For building their new churches and religious houses certain taxes are granted by government, and as these taxes are continued till the building be finished, it is astonishing how long a time it takes to complete them. The pious man, who has contributed, perhaps voluntarily, a certain annual sum toward building a church, feels loath that for want of one more year, and one more year's contribution, so good a work should fail. He therefore goes on contributing to the end of his life, and when he dies, makes sure of his soul by a donation in his will to the church of the Mother of God, or of the Heart of Jesus. Meanwhile the monks, who have the administration of all these sums, go on thrivingly, and are indeed the only fat people in Portugal."

Such a people, indeed, are not very likely to defend their country against the attacks of a foreign invader, or their independence against the attempts of a domestic tyrant. The sloth of superstition is not favourable to the growth of patriotic virtues; and it is to religion what licentiousness is to freedom. But we turn, with pleasure, from the convent to the theatre, in order to gratify our musical readers with the account of the high favour which CATALANI, now an object of admiration to a British audience, enjoyed at the court, and in the capital, of Portugal.

"But let what will happen, in spite of heretical prejudices; we must go to the opera to night, for it is Sunday, and Catalani sings. This charming singer could not be supported by the receipts of the theatre, but the government allows her a pension of twelve thousand dollars annually, to ensure so valuable an acquisition to Portugal. The crowd goes in waves from the churches to the theatres, which are beyond comparison better filled on Sundays than on any other night in the week. There they talk together; but when Catalani sings, it is the fashion to be silent. As soon as she has finished, they break out again in commendation. Good Heavens, what taste! what expression! what command of voice! She is really divine to night. It is indeed impossible to hear her without emotion, and whatever is the general emotion becomes an universal passion. She truly charmed the ear.

"In notes with many a winding bout,
Of linked sweetness long drawn out;
With wanton heed and giddy cunning,
The melting voice through mazes running;
Untwining all the chains that tie
The secret soul of harmony."

When a grave critic gives his perfect assent to such a panegyric, adding, that he "could not hear her without emotion," who shall dare to dispute the extent and efficacy of Catalani's powers?—From Lisbon our traveller proceeded on post horses, to Madrid. Before the Spanish territory, he cultivated plains.

“ These plains are kept from cultivation by the express interference of government for the benefit of the Spanish sheep, which certainly derive from such pastures the superior excellence of their wool. Not only Estremadura, but all the inland provinces, abound with these commons, with respect to which the prejudices of the inhabitants are insurmountable. ‘ Why do you not plough up these fertile deserts?’ said I to a Spaniard: ‘ encourage agriculture, the real basis of the greatness of kingdoms, and your country may yet rank with the first in Europe.’ ‘ I see,’ replied he, ‘ that you have the prejudice common to most foreigners. These deserts, as you call them, are the glory of Spain, for it is from their pastures that is formed the finest wool in the world.’ It is needless to expose the ignorant fallacy of this reasoning, which however is here universal, and it is not without regret that an Englishman beholds the finest plains in Europe abandoned and uncultivated.”

Arrived at Madrid, Mr. Semple thus retraces the route which he has passed.

“ After a journey of four hundred miles on horseback, under so warm a sun, we naturally wish for a quiet night’s rest; but in the first moments of leisure, I begin to meditate upon the tract of country through which we have passed, and the manners of the people whom we have seen. As Lisbon stands upon the mouth of the Tagus, and the sources of that river lie still farther to the North East of Madrid, it necessarily follows that we have been gradually ascending from the western shores of Europe to nearly the centre of Spain. Wherever we have passed the Tagus, it flows with a considerably rapid current toward the Atlantic. But independently of that consideration, the ascent has been constantly obvious to us. Not only the Tagus, but every smaller river or brook met us, if I may so say, on the road either running toward the Tagus on the one side, or on the other, into the Guadiana, and so to join the Atlantic to the Southward, between Cape St. Vincent and the Straits of Gibraltar. From the Gulph of the Tagus, travelling to the North East we first meet with large sandy plains, bordered with mountains of no great height. As we approach Montemor Novo, we find ourselves in a country of hills, but it is not till we reach the frontiers of Portugal that they can be termed mountains, and even then perhaps doubtfully. From these heights the mountains of Spain become visible, together with the wide extent of country between them, covered in most parts with forests, and through which runs the Guadiana, and the smaller streams that fall into it. Arrived at Merida, we look back upon the hills, and think how the Romans must have felt when they compared these natural ramparts of the unconquered Lusitanians with their own stone walls, and the broad river between them. As we recede from the banks of the Guadiana, we approach a lofty branch of the mountains of Sierra Morena, and having crossed this branch soon arrive at the deep channel of the Tagus. These mountains, therefore, by separating the two rivers, serve to give them their different directions; for it may be observed that they run nearly parallel to each other for more than two hundred miles, until the Guadiana reaches Badajoz, when it makes a sudden bend, and continues the rest of its course due south. From the banks of the Tagus the ground constantly rises in terraces to Madrid. The

casual declivities bear no proportion to the ascents; a truth which we never lose sight of, although sometimes the road lies over immense plains, or through thick forests. When we have reached Madrid, standing upon several hills of a sandy stone, we still observe the high ridge of the Guadimarra mountains to the northward, and their summits must be amongst the highest ground in Spain.

"Retracing again our route, we find that the roads in Portugal are in a most neglected state, whilst in Spain, no sooner have we passed the frontiers than we see them excellent from Badajoz to Madrid. The Portuguese do not scruple to avow their reason for thus not merely abandoning their roads toward Spain, but absolutely leading them over the most difficult and rocky ground: 'We do not wish,' say they, 'to make a road to Lisbon for the Spaniards.' The Spaniards, on the contrary, construct excellent roads, in all directions from their metropolis to the frontiers, and even toward France. A generous spirit reduced to extremities disdains to owe his safety to concealment; on the contrary, he bares the road to his heart, and calls on his enemies to strike. In the same spirit the Spaniards affect no concealment with respect to their fortifications and harbours. Any person may obtain at Madrid excellent plans of Cadiz, Ferrol, Barcelona, &c. published by the government, and greatly superior in accuracy to those executed in other countries."

The nation which depends for its safety on the badness of its roads, must be in a state of rapid decline, and at no great distance from its fall. The author gives a full and interesting description of Madrid, which is too long to transcribe; and of the manners, amusements, and customs of the inhabitants, parts of which we shall extract.

"The whole population of Madrid, consisting of about two hundred and fifty thousand souls, may be said to be merely an appendage to the court, the absence of which is immediately and sensibly felt. In order to break, or rather to prevent the reviving of, the ancient feudal spirit, the crown insists upon the whole of the Spanish nobility residing in the capital; and what was at first a political institution has now become so much a fashion, that a banishment to the country is considered as a most grievous punishment. From this great concourse of nobility, the manners even of the lower classes partake of much urbanity, yet in some points mixed with an attention to punctilios. If two porters meet, they do not fail to salute each other with the title of *senor* and *cavallero*, but all ranks are jealous of giving the wall in walking the streets, and duels have not unfrequently taken place on this account. Assassinations are however less frequent, considering the population, than in most of the great towns in Spain.

"In their diet the citizens are temperate and uniform. The universal and regular dish for all ranks is the *Poteheiro*, a kind of stew of meat and an excellent species of large pea which grows in the utmost perfection near San Ildefonso; with by far the greater part, this forms the whole of the dinner, and is truly a national dish, being regularly served every day at the king's table, as well as at that of the poorest mechanic. In most of the other articles of their cookery oil is greatly used, and that in general

of a very indifferent quality; indeed, they use the same for their kitchens as for burning in their lamps. The oil of Valencia is excellent, but that is never met with on the roads, and an Englishman is astonished to find that, except at Madrid, he cannot obtain, at any price, such good oil as is commonly used in London. There are some landlords that draw their wine and their vinegar from the same cask; but all of them draw the oil for their lamps and their ragouts from the same jar: with such oil, water, vinegar, garlick and bread, cut small and mixed up cold together, a Spaniard forms a mess, with which he appeases his hunger for the whole day. On the road from Lisbon, hunger, thirst, and fatigue made us relish these kinds of bread and water salads, but when placed before us at Madrid, although made of better materials, we hardly deigned to look at them. Two other great ingredients in Spanish cookery are, the tomato or love apple, and the green pepper pod. The former stewed, and the latter boiled, and eaten with bread, form in their seasons very material articles of the food of the lower classes. The tomato is, indeed, in general use over all the countries of the Levant; although pulpy, and possessing very little nourishment, and generally unpleasant in the taste to strangers. It may here be observed, that the markets of Madrid are scantily enough supplied with meat, but plentifully with vegetables and fruits; of the latter, the grapes, melons, peaches, and cherries are delicious. In their great entertainments, they are fond of bringing in one dish after another; reserving what they esteem the best to the last, as if they delighted in taking their guests by surprise, enticing, and in a manner forcing them to eat more, after being already satisfied. During dinner they drink plentifully enough of wine diluted with water, and a few bottles of French wines terminate the repast. After rising from table, coffee is served round, and the party breaks up. Most of the guests retire to their siesta or afternoon's nap, universal throughout Spain; and in the evening fresh parties are again formed, either for cards, the Prado, or the theatre. As the potehéiro is the general dinner, so a single cup of chocolate, with a little bread, is the universal breakfast of the Spaniards; after which they drink a glass or two of cold water. Whenever they travel they carry chocolate with them, and when they can procure nothing else, with a little warm water and some bread, they make a kind of meal with which they are contented. Yet I have had many occasions to remark, that their temperance is perhaps, in general, more constrained, than constitutional or voluntary. At all public tables I have seen that a Spaniard eats full as much as the foreigner alongside of him. In the use of wine they are certainly temperate, and a drunken Spaniard, even of the lowest class, is scarcely ever seen in the streets of Madrid. To atone for this, they smoke immoderately, and at all hours, from their first rising to their hour of going to bed. They do not use pipes, but smoke the tobacco leaf itself rolled up, or cut small and wrapped in a slight covering, such as paper, or the thin leaves of maize. Great quantities of tobacco thus prepared are imported from the Havannah, under the name of cigars, in slight cedar or mahogany boxes, containing a thousand each. Those wrapt in the leaf of maize are called pachillos, or little straws, and are chiefly smoked by the women, for whose use also others are formed of white paper, ornamented with a kind of gold wire. I have seen women of some rank playing at cards, and smoking these pachillos. The great

Duchess of Alva, one of the most sensible and noble spirited women that Spain has produced for many years, was fond of using them."

The King of Spain has greatly offended the people by depriving them of their favourite amusement, a bull-fight, which has been suppressed under a pretext of humanity; but, in reality, on account of the dissatisfaction which they expressed at some of his orders respecting the regulation of one of these fights.

"The religious processions are managed here with great magnificence, and may, indeed, be termed one of the principal amusements of the people. Sometimes it is the relique of a martyr, sometimes of a female saint, and even of an apostle, or a primitive father of the church. The invaluable skull, or arm, or finger, is carried through the streets encased in gold, and on their knees. The entire body of a piece. Notice is given by a bell to pass, and the velvet curtains, drawn in their finest manner, play on tunes; then a long, double file of men in white. At the front, priests, on a shrine, a canopy of silk. At the back, clouds of perfume, and shew any display of fixed bayonets for this service, because they are of both sexes, and of all ages. I saw a young woman, who had undergone the martyrdom of Santa Barbara, and even her shoes, which had been given her by her father, a band of which they could not do without, was constantly illuminated, in constant succession. Here the lay brother had passed at her shrine. I

held up a little girl in my arms, that she might see over the heads of the crowd, and during this time some pious Spaniard took an opportunity of picking my pocket, under the very nose of Santa Barbara. This was the price I paid for beholding the mummeries played off before this great wooden doll. I was hardly less fortunate on another occasion. Returning home one evening, I noticed a crowd at the corner of a street listening to a friar, who was haranguing them from under the penthouse of a door. Full of curiosity, I mingled with the rest, and heard a serious discourse, solemnly delivered. Toward the close of his harangue, however, he tapped on the door behind him; a small wicket in it was opened, and a crucifix and lighted taper were handed out: these he held up with vehemence, and gestures, and exclamations, and in an instant down came all present on their knees, except myself, who remained standing for a few moments, surprized by the unexpectedness of the manœuvre. A violent tug on the coat, however, was soon a sufficient hint, and I was obliged to kneel in the dirt among the rest. But after this I took great care to avoid all such pious crowds."

. But this boisterous piety, troublesome as it is, is not the worst evil which prevails at Madrid; the jealousy of a weak and despotic government is every where visible. No one can converse with freedom; or even venture a political opinion with safety. Spies are even posted at the corners of all the streets, enveloped in large cloaks! On the 22d of October Mr. Semple bade adieu to Madrid, and passing over the Sierra Morena, so famed in Spanish story, pursued his road to Cadiz, where he arrived a few days after the dreadful and decisive battle of Trafalgar. He found the whole coast strewn with pieces of shattered vessels, and with dead bodies; and an universal consternation prevailed throughout the town.

"It was interesting to observe the different effect produced on the Spaniards and French by a common calamity. The Spaniard, more than usually grave and sedate, plunged into a profound melancholy, seemed to struggle with himself whether he should seek within his soul fresh resources against unwilling enemies, or turn his rage against his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths with those occasional fits of melancholy, which repeated and repeated proofs of defeat still continued to press upon them, as it were, in spite of their endeavours to the contrary. Not one of them but would tell you, that if every ship had fought like his, the English would have been utterly defeated. Contiguous to my small apartment at the posada was a hall, where a party of five and twenty or thirty French soldiers were assembled every day at an early hour, to dinner. The commencement of their meeting was generally silent; but as the repast went on, and the wine passed round, they grew loud in discourse and boastings. One had slain five Englishmen with his own hand; another seven, and some could not even tell how many they had rid the world of. One more modest than the rest, had only killed three; but how did this happen? An English vessel was preparing to board the ship in which

he was. 'A l'abordage' was the universal cry of the French. Meanwhile an unfortunate Englishman appeared ready to leap on board, when the ships were almost locked together; this hero brought him down like a crow. A second took his place, and shared the same fate. Strange as it may appear to wondering posterity, a third succeeded, and was immediately sent to follow his companions into the profound abyss. 'After this,' cried he, with a loud oath, 'no more of them shewed themselves there.' 'Non, non,' exclaimed his comrades: '*apres cela ils ne s'y, font plus montres;*' and immediately ten of them began to talk at once.

"After paying a silent and involuntary tribute of respect to this valiant Frenchman, who had only killed three Englishmen, because only three were opposed to him, I almost began to doubt whether my eyes had not deceived me, in the terrible symptoms of defeat which I imagined to have observed on the part of the allies. But the conversation of the naval officers at the public table, where I dined, served to counterbalance these murderous narrations, and to raise my opinion of the French character, degraded by such idle and misplaced rhodomontades. They canvassed with coolness the manœuvres of the two fleets, and the cause of their defeat. One ship had not done her duty, another was overpowered by numbers, and some had deserted them altogether. These and many other causes were alledged; 'but after all,' said they, 'their fire was terrible.' *Mais, apres tout, leur feu etoit terrible.* In two things, and only two, did the French and Spaniards agree, in mutually blaming each other, and in reckoning events from or before the battle. Such a thing happened so many days before the combat, or so many days after it: this was the universal mode of expression. The battle of Trafalgar seemed to form a new epoch, from which to compute events, although not yet marked in the national calendar, like the coronation of an emperor, or the birth of a prince."

After staying a few days at Cadiz, our traveller proceeded to Algeciras, where he intended to embark for Leghorn. Before he bids a final adieu to Spain, he makes the following observations on the present state of the Spanish government, and on its political relations.

"With regard to the first, it may be safely declared to be in that state of degradation and decay which precedes and announces great revolutions. The King is a man of good intentions, but of confined understanding, and a mere slave to the pleasures of the chase, which forms not only his sole diversion, but his principal occupation. His thoughts are constantly engaged by partridges, hares, and wild boars; and his greatest exploit is to have fired so many guns in the course of a day. These are constantly presented to him ready loaded by his huntsmen, as fast as he can discharge them, and hence the slaughter which he sometimes makes is almost incredible. It must be owned that he is an excellent marksman; but what is more to his credit, he seems to be aware of the fatal effects of this blind passion in the monarch of a great kingdom, and has given strict orders that his sons should not be allowed to acquire similar propensities. In his person he is very tall and stout, and is generally healthy, owing

no doubt to the constant exercise which he takes, and his temperance in drinking, water being his sole beverage. Such is the present King of Spain. His consort forms the reverse to his insensible character, being intriguing, revengeful, and a slave to far other passions than those of the chase. 'It is through her,' say the Spaniards secretly, 'that royalty is degraded, and the Spanish name dishonoured. To gratify her unworthy passions, a wretch has been raised from the ranks, to domineer over our nobility, and sell our country to France.' Such however is the case. The man of the greatest power at present in Spain is the Prince of Peace, as he has been entitled, formerly a life-guardsmen, and raised with rapidity to the highest honours, merely for being the queen's paramour. As she has however long lost the charms of youth, this man treats her with great neglect, and maintains himself in despotic power merely by the influence of France, or, in other words, by strictly obeying the smallest mandate of that country. The queen in her turn now detests him, and has lately taken into favour a young man not yet twenty years of age, from among the guards. But it is too late: the power of the slave of France is not to be shaken by a bad woman's wiles, and it is a foreign government alone that can deprive him of it. He is universally hated; but that is in private: before him even the Grandees of Spain must wear a smile, and Madrid is full of his spies. He is however sagely aware of the uncertainty of revolutions, and is said to have deposited large sums of money in foreign banks, besides having great quantities of specie secretly hoarded in his own possession. Meanwhile he maintains the state of a king: his palaces are magnificent; and his own regiment of dragoons always near him, mount guard at his gate, and send detachments to attend him wherever he goes. I have witnessed the secret curses that attended his progress; but the sabres of his dragoons are sharp, and woe betide the Spaniard who is heard to murmur. In his person he is tall and well formed, of a ruddy countenance, not unlike an Englishman; but he has not their air of freedom, and is upon the whole a man of very moderate talents.

"Such are the component parts of the present nominal government of Spain. I say nominal, because the real government is that of France, and whatever French General may be the ambassador at Madrid, is in affect king of Spain. When a government is thus composed, it may be known what to think of that government. When a nation is in such a state as secretly to curse, and yet openly to cherish that government, it may be known what to think politically of that nation. Englishmen have fought their liberties through seas of blood and have obtained them France

within reach of his long knife, the contest would be short. But other nations must meet their discipline, their bayonets, and their artillery.

“With regard to the uncontroled dominion of the French in Spain, I could bring many proofs; but why collect single instances, when a great, a general, an undeniable one is hanging over the country? Should this not take place, (unless prevented by other powers) it will prove the fallacy of all my remarks; but when it happens, (and the day is fast approaching), it will supersede the necessity of all such petty documents. And yet there is one so gross, so glaring, that I cannot refrain from quoting it. A vessel was brought into a port in Spain by a French privateer, and was acquitted, ship and cargo, by a Spanish court of admiralty. The French captor, not content with this decision, appealed to a higher court; the cause was again heard, and the case being clear was again decided as before. But there still remained, to a Frenchman in Spain, a higher court than the Spanish high court of admiralty. A court was formed entirely of Frenchmen at the house of the French consul, the cause was heard for the third time, the vessel and cargo adjudged good prize, sold as such, and the proceeds distributed to the captors.

“In the present political state of Europe, and indeed at all times, the propriety of England cultivating a close and friendly intercourse with Spain is so apparent, that we cannot but feel surprized it should have been so long neglected. On enquiry we find the causes of this to be various. Ancient wars; alliances between the two former monarchies of France and Spain; and the interests of the latter country and of England badly understood by both. Yet I affirm that such are the dispositions of the Spaniards towards the English, that with a little care on the part of the government, the two countries might become indissolubly united. It is here that we ought to look for a great balance to the power of France in the west. It is in this country perhaps, unfavourable as appearances may now be, that the freedom of Europe is destined to commence. The Highlanders of Britain may still rouse to arms in a kindred language their Celtic brethren in the mountains of Leon, Biscaya, and Galicia; and even extend their enthusiasm over the plains to the centre of the country and the mountains of Arragon and Guadarrama. But the great events likely soon to take place in this country mock the vain spirit of prophecy. I bid adieu to Spain, and should quit with regret its lofty mountains, its almost boundless plains, its delightful climate, and the many monuments of its departed glories: but I have been always used to breathe the air of freedom, and around me I see nothing but slavery, stifled indignation, and misery. Its happy natural situation is overbalanced by political errors, and the blindness of despotic power: and whilst we regret that so fine a country should be almost abandoned to nature, we cannot but feel some small portion of contempt for the inhabitants who permit it.”

In the present state of Europe in general, and of Spain in particular, such an intercourse and such an alliance, as the intelligent author wishes to prevail between the two countries, is more a subject of hope than of reasonable expectation. Spain at this time may, and indeed must, be considered by England, as an integral part of France, who appropriates her treasures, her

lation, and her resources, to her own use; and for purposes of general hostility to all the other powers of Europe. But if Spain could once be induced to emancipate herself from the state of thralldom and of bondage in which she is now sunk, and to assert her own independence, then, indeed, should England become her friend and ally, and afford her all possible assistance.

On his arrival at Leghorn our traveller was obliged, solely against his will, to submit to the troublesome discipline of *quarantine*. He might naturally, indeed, think it hard, that this salutary precaution should be enforced against the vessel in which he had embarked, since it came from no country even suspected of having any infectious disorders, and at a season of the year, the depth of winter, when such disorders scarcely ever prevail, and when, if they do prevail, the infection can scarcely be communicated. He soon, however, discovered that a cause, very different from the dread of infection, influenced the Italians to the adoption of this act of unnecessary rigour.

“Notwithstanding the plausible reasons urged for this severity in the middle of winter, when it is well known the plague is not communicable, the real and principal one, as it appeared to me, was always concealed. This is no other than the interest of the merchants of Leghorn, to whom supercargoes of loaded vessels arriving in the port are either obliged to consign themselves, or wait the expiration of their time of quarantine. Until that period, a supercargo or foreign merchant can have but a very imperfect communication with the shore, and by no means such as is requisite to dispose of a cargo; but it being always a great object to make sale as speedily as possible, he is induced to accept of any plausible offer; and, in short, generally to put himself entirely into the hands of some merchant of the place. That this is the principal cause is evident from the avidity with which they seize any pretence for including new countries in their list of those liable to quarantine. Autumnal fevers have appeared at intervals, and made great ravages in some of the towns on the coast of Spain. No more was wanting to subject to quarantine all vessels coming from those towns at whatever season. Similar fevers also, at intervals, have appeared in the principal towns on the coast of North America. For that reason, although a long and stormy voyage may have been performed from these towns, and not the smallest symptom of sickness may be on board, the vessels must undergo a strict quarantine. Gibraltar had always been accounted one of the healthiest stations in the Mediterranean; but one year a mortality prevailed there, and since that year, vessels from Gibraltar must undergo the fate of their neighbours. Besides the advantages arising from this system to the merchants, it affords subsistence to a great number of families in subordinate occupations, such as boatmen and others.”

On the 7th of February 1806, Mr. Semple left Leghorn, in a public carriage, with a young Swiss and two ladies, on his way to Rome, at which place he stayed but a few days, and then pur-

suad his journey to Naples. Here he found the celebrated theatre gloomy and almost deserted; and the people, though openly submissive, venting secret murmurs against their ruthless tyrants, the French. He, of course, visited Vesuvius, of which he gives a most terrific description.

"On reaching the summit of the edge of the cone, I looked with eagerness down into the crater, which I was astonished to find so different from what I had expected. Instead of an immense inverted funnel, I beheld only a rough and broken hollow surface of sulphureous rocks, lavas, which appeared to have been vomited up without the power of being thrown farther, and which had there cooled; half formed torrents of melted mud, which had fallen back into the crater; abundance of smoke issuing from innumerable crevices, near which the upper crust was too treacherous to be safely approached, and here and there flames bursting forth. The whole was surrounded by the steep and lofty edge of the crater, forming a circumference of about two miles. We descended into this horrid circle, which seemed the fit abode of Demons, and recalled to mind Milton's description of hell, where the land

————— 'Ever burn'd
With solid, as the lake with liquid fire.'

"After scrambling with the greatest caution over a rough surface, full of deep chasms, and intermixed with huge blocks of lava, my guide brought me to an opening, where I saw the flames below, and heard their roaring like that of an immense furnace. The fire was so near the surface, that on putting down a stick, the end was presently burnt to a cinder. All round the mouth of this chasm, and wherever the eye could reach within, was variegated by many shades of red and yellow, evidently formed by a mixture of sulphur, or exhalations from it. Of these I broke off some beautiful specimens, and having sufficiently gratified my curiosity, left this dangerous spot, where my guide never ceased to remind me that we were standing on a hollow crust, which might suddenly give way, and bury us in the fiery gulph. Yet amidst these black lava rocks, and smoking hillocks of sulphur, I noticed several men with baskets, and small hammers, breaking off and collecting specimens to be vended in Naples. The appearance of these men was miserable and gloomy, and seemingly well suited to their occupation.

"After emerging from this gulph, and mounting once more upon the outward edge of the crater, I stood for a long time to contemplate with delight the rich and varied prospect beneath. Behind me seemed the mouth of hell, from which I had just escaped, and I drew in long draughts of pure air, while I gazed on the paradise below. But I cannot stop to add my feeble description to so many which already exist. At this height, Naples and its suburbs, containing four hundred thousand inhabitants, form only one object, on the shores of an immense and beautiful bay, nearly an hundred miles in its semi-diameter. The left side, looking towards the island of Capri, is composed of a range of high mountains, which separate the bay of Naples from the gulph of Salerno. The right is less elevated, but this is balanced by the greater number of indents made by the sea, and the islands of Ischia, Procida, and other small ones, which lie off its ex-

tremity. In a word, the towns, the mountains, the plains, the gulphs, the islands, and the sea, all conspire to form one of those grand and striking scenes, where even the imagination rests satisfied, and ceases for a moment to sketch her ideal and better worlds.

“ But these wonders, which a solitary Englishman might contemplate at his ease, could not be visited by Frenchmen without danger. I had heard it whispered for some time, that several of that nation had already privately fallen victims to the daggers of the Neapolitans; but a few days after my visit to Vesuvius, two French officers, although accompanied by their servants, were shot in a similar expedition. This was too public to be concealed, and it became a general topic of conversation. Visits were no longer paid to Vesuvius, except in large parties, and armed; and even these were now unfrequent, considering the number of French in Naples, the importance and interest of the object, and still more its vicinity.”

The throne of the mushroom King Joseph must prove as uneasy a seat to him, we should think, as that of his worthy brother, the imperial assassin, at Paris. Having remained more than a month at Naples, Mr. S., at length, took his departure, in a Greek vessel bound to Zante. The following is his general opinion of the Italian character.

“ The Italians are a singular mixture of eagerness and cunning; of mildness and violence; of superstition and of irreligion. They are vehement in their gestures on trivial occasions; but at the very time that they appear absorbed in the violence of passion, they are full of duplicity, and grow cool in a moment, if they see any advantage in doing so. They affect to speak with great mildness and appearance of regard even to an absolute stranger, and yet suddenly break out into violent fits of passion. They will talk lightly of the church, and turn their priests into ridicule; but after uttering an irreligious jest, a secret awe seems to drive them to the altar, where they kneel and receive the sacrament from the very hand which they have ridiculed. No people that I have ever yet seen, descends so low in order to excite compassion. If they gain their object by any means they are satisfied, and in order to affect this, fawn upon strangers in a manner that quickly becomes tedious and soon disgusting. They feel with greater accuracy than they reason, and are more apt to mislead themselves when they take time to deliberate, than when they act from the impulse of the moment. The mildness of their climate inspires them with cheerfulness, and they give themselves up with ardour to every pleasure, even the most trifling; yet their looks are composed and even grave, and their walk has nothing in it which indicates levity.

“ In the observance of their matrimonial engagements, no people can be more lax, nor is there any country where jealousy is so little known, nor, indeed, where it would be so very useless. When instances of private restraint or rebuke are strengthened by a considerable decency of general manners, that restraint or rebuke may be of some avail. But what benefit can arise from it, when the whole mass is corrupted, when the cottage of the peasant is contaminated, and when the most flagrant instances of disregard to female honour are to be sought for among the nobility, and

upon the throne? Italian jealousy scarcely now exists, except upon the stage, or, in old romances. This however is not the case with lovers previous to marriage. Then the parties are strictly tenacious of their rights, and the slightest symptoms of indifference or infidelity are often punished in a terrible manner.

"I could not but notice, both in Spain and Italy, the avidity with which, at the theatres, the male part of the audience seized every expression which alluded disrespectfully to women. Such passages were uniformly received with unmanly laughter and applause, as if it was a great triumph obtained over their female friends. The ladies in both countries join in the laugh; but they know how to take their revenge.

"During my stay at Naples great numbers of Calabrian prisoners were brought in, and purposely carried through the streets, or paraded in the great square. I could not observe that the Neapolitans shewed any symptoms of sorrow, or even of compassion, at the sight of their countrymen thus taken in arms, in defence of their common rights; a shrug of the shoulders was the utmost visible effect produced upon the by-standers, and they seemed to consider the expulsion of their Sovereign, and the ruin of their Country, as the decrees of Providence, against which resistance was of no avail, and murmuring impious.

"I cannot refrain from mentioning an instance of what appeared to me one of the most debasing acts of superstition I had ever witnessed. One morning, in a church in the great square, I noticed a well dressed man come in, and who crossed himself with more than usual devotion. Soon afterwards he threw himself down on his knees before a crucifix, and actually licked the pavement with his tongue. After he had done this for some time in one direction, he repeated it cross-ways, and having thus licked the shape of a crucifix rudely upon the pavement, he rose well assured that he had done a most meritorious action. I cannot express my feelings of mingled disgust and pity, at the sight of this abject wretch, who thus thought to honour God by debasing his image. My first emotions were to spurn him as he lay, and in order to check these emotions, I was obliged hastily to quit a temple where the bigotry of the votaries was so sadly in union with the mummeries of the priest."

Of the *French* character his opinion is perfectly correct, though formed only from the specimens exhibited at Naples.

"To me the French manners appeared a mixture of self-conceit and insolence, slightly varnished over with exterior politeness. Their ignorance upon common topics of history and geography is astonishing; and exceeded only by the assurance with which they will talk on these topics, without the smallest particle of information concerning them. Of their boundless ambition, which already grasps the world, and of their hatred to England, it is unnecessary to advance many instances. In a conversation at a public table, where I was present, a French officer asked another of considerable rank, in the course of conversation, 'What, then, have we any designs at present upon Constantinople?' 'Have we any?' replied the other, with a kind of sneer, which said more than the most direct answer. At the same table commerce was talked of; and the extreme ignorance displayed by all ranks upon this subject did not so much surprise me, so large

a portion present being military. 'Ah!' cried a merchant, 'I wish the day was come when we are to destroy England; we shall then be able to carry on a nice little commerce. *Nous ferons alors un joli petit commerce.*' I looked with astonishment at this miserable trader, who so coolly talked of the annihilation of England, in order that he and his fellows might carry on *un joli petit commerce*. The matter, however, was allowed on all hands to be decided; and not only England was to be humbled, but poor Alexander (*le pauvre Alexandre*) was to be driven for shelter into Siberia."

From Naples our traveller failed to Sicily, where the master of the vessel, like a true Greek, very coolly told him that he should not take him to Zante; and he was, accordingly, left to find his way, as he could, to Malta, which island he reached on the 21st of April. Here he engaged a passage to the metropolis of the Turkish empire, where he arrived on the 2d of June. After some deliberation, as to the mode of his return, he resolved to take his passage to Smyrna, and accordingly bade adieu to Constantinople on the 9th of June. His characters of the modern Turks and Greeks are well drawn; but our extracts have already been so copious, that we must refer our readers, for them, to the book itself. At Smyrna, where he staid five weeks, Mr. S. found an English brig in which he embarked for England; and the brig anchored in Stangate Creek on the 28th of October. He closes his interesting tour, with some judicious reflections on the commercial and colonial policy of this country, in which he presses the expediency of securing a footing in some one of the islands of the Grecian Archipelago, preparatory to the fall of the Turkish empire, which he considers as at no great distance; and Candia appears to him to be an island, the possession of which would be productive of the greatest advantage to England. His views upon this subject are enlarged; and his opinions are regulated by principles of justice. Our readers will not fail to be amused and interested by the perusal of these volumes, which do no discredit to the author of "Charles Ellis." We had marked two or three confused and incorrect passages, but they are not worthy of particular notice, and will be easily observed and consequently corrected by the author in a future edition.

A Treatise on forming, improving, and managing Country Residences; and on the Choice of Situation appropriate to every Class of Purchasers, &c. &c. Illustrated by Descriptions of Scenery and Buildings, by References to Country Seats, and Passages of Country in most Parts of Great Britain, and by thirty-two Engravings. By John Loudon, Esq. F.L.S. &c. &c. 2 vol. 4to. Longman and Co. 1806.

THOUGH it cannot be expected that literary men in general should be practically acquainted with the subject of this work, yet there are principles common to every art and science which may assist them in appreciating its merit; and there are also certain tests which, when applied to this as well as any other branch of knowledge, may enable them to ascertain its relative advancement towards perfection. Unity and simplicity of principle, for example, form the characteristic of perfection in science; and unity of opinion among the artists is the mark of perfection in art. That art must be very ill understood which is not reduced to some fixed scientific principles; and that science on which no two writers can agree, must be regarded as in a very imperfect state. Again; there is a rise, a progress, and a certain gradual advancement towards perfection, to be observed in every branch of human knowledge. The first efforts of the mind in any art or science, and the first application of its powers in the improvement of nature, are generally difficult and laboured: by exercise they become more ingenious and more artificial; then gradually more simple; until, at length, Nature herself once more obtains the ascendancy, and is resorted to as the best guide in the developement of her own treasures, and in the improvement of her own beauties. These remarks are particularly applicable to the subject of the work now before us. One hundred and fifty years ago, landscape gardening in all its branches was in its first stage. Few are ignorant of the formal, geometrical disposition of ground, water, shrubs, and trees, which to that period prevailed all over Europe. Since that period, however, this pleasing art has been gradually improving, and advancing towards its last stage of perfection. The modern system of Brown and Repton, though it affects to be altogether nature; is, in fact, a medium between nature and art. Some writers of the present day, among whom may be named Mr. Price and Mr. Knight, have attempted to supersede this system, and have in part succeeded, for it is now daily growing out of repute. But Mr. Loudon is the first writer who has attempted to give it a final blow, by taking, in the work before us, a new and general view of every subordinate branch of the art. The proofs that this work indicates the last, or most perfect stage of landscape gardening and rural architecture, we conceive to be these; first, the recurrence of simple nature; secondly, the simplicity of the principle by which the whole is directed; and, thirdly, the idea of treating of forming residences as a *whole*, and discussing the several arts, formerly considered in a separate view, in their *collective* subserviency to the general effect. This last proof shews also that the art has hitherto never been near perfection, since it was never considered but in detached parts. Those parts may have been each of them individually very well understood by their professors; gentlemen may have been able to meet with very good landscape gardeners, farmers, or architects; but never have

they met with any artist who thoroughly comprehended the mutual relations and subserviency of these arts to each other, in the picturesque improvement of rural scenery. There must frequently have been a want of harmony and union among the several artists employed on a residence; they must frequently have worked in direct opposition one to the other in the production of the effect intended to be obtained. We regard, then, the attempt of Mr. Loudon as original and just, and as indicative of the perfect or final stage of the art. We shall convey some idea of the management and style of this treatise by extracts, from which the reader will be able to form his own judgment of its merits; and we shall conclude by expressing the degree of approbation to which we conceive the work to be entitled.

In the introduction, after giving a concise view of the history of his art, the author observes,

“ From this general sketch of the pleasures and advantages of a rural life, and the progressive improvements of rural architecture, and the art of laying out grounds, may be inferred the requisite qualities of a country residence. These are utility, convenience, and beauty; all of them depend upon the state of society and agricultural cultivation. What is useful and convenient in one age, may be useless, cumbersome, or inadequate; in another; and what is ornament to a rude people in a wild country, may, where society are in a more polished state, and the face of nature regularly cultivated, be rejected for a portion of that wildness or natural beauty, formerly neglected for its superabundance, but now becoming valuable, not only from its rarity but congeniality to the human mind, when men are in that stage of improvement most proper for the discernment of real beauty.

“ In the following treatise the rules of good taste, derived from natural scenery, and those of utility and convenience, derived from the wants of every rank in the present state of society, form the general principles. The arrangement of such a work appears natural and easy. The first thing that would seem requisite, is to enquire into the principles of taste or beauty. This done, the next thing would be to enquire how far that art (Painting) could assist us which has confessedly for its object the study of the effects of scenery. This is attempted in the Essay on Painting. These essays form the standard of beauty which is applied throughout the whole work. After treating on taste and painting, I proceed to those arts which regard utility in connection with beauty; these are, architecture, agriculture, useful or kitchen gardening, ornamental or parterre gardening, picturesque improvement, useful and picturesque planting, and the conveniences peculiar to a country seat. These may be called the elementary branches of the art of forming or improving rural residences, and therefore they constitute the first book of this work.

“ In treating each of the different parts in this book, I have first endeavoured to lay down its fundamental principles; next, their general application to practice; and lastly, the particular relation or application of the art to country residences. This appears to me much the best way to enlarge the mind and lead from the study of particulars (which too much en-

gross the several followers of each of those arts) to habits of generalizing and abstract reasoning. The power of ascending from particulars to generals—from the soil and culture of a plant, or the mouldings of a cornice, to the design of a garden or the elevation of a house; and from the design of a garden or a house, to that of a whole residence, constitutes the highest degree of professional excellence in this art. It is this power alone which can unite beauty, utility, and economy: the partial study of the art, and the neglect of some of the useful elementary branches, has occasioned such ignorance in regard to planting convenience, expense, and execution, as often to have produced the most serious consequences to proprietors.

“The second book treats, 1. Of the union or application of these elementary branches to different subjects, with a view to the formation or further improvement of different styles of residences. 2. Of the preservation and future management of residences agreeably to the same principles; and, 3. Of the different styles which have been used in laying out the grounds of residences.

“The third book treats, 1. Of the choice of a situation for a country seat, analogous to the mind and object in view of every class of purchasers; and, 2. Of the motives to the introduction of good or natural taste in rural improvement.”

The author then proceeds to the first book of the first part, and treats taste in a manner altogether original, and calculated to simplify the subject.

“The faculty of taste results from the combination of five elementary senses. The objects of taste or beauty result from the combination of certain modifications of matter which correspond to those senses. As the result of the elementary senses is denominated taste, so the result of the elementary modifications is called beauty; a term, in general, indiscriminately applied to all objects of superior excellence. Taste is inherent in the human mind, though in degrees varying, perhaps, according to the education, habits, and moral sentiments of men. The elementary principles of beauty are universal, but their combinations are as various as the diverse forms of nature; and their consequent effects pass all the gradations from the highest rapture to the coldest disgust.”

“By constant observation and the practice of viewing objects of taste, a person may acquire a delicate and just feeling, though he may not be able accurately to describe the causes of pleasure or dislike being excited by particular objects. Thus, in music, many have what is called a good ear, or a delicate and accurate perception of melody and harmony or discord, who yet may be quite unable to compose a tune or to explain the principles of harmonious and melodious combinations of sounds. A similar kind of perception takes place in painting; where the artist often produces beauty entirely from feeling, without being able either to reason himself into the production of a good landscape; or to analyze a picture, and say precisely why this or that produces more pleasure than other forms or colours which might have been substituted in their place. The constant practice of seeing and comparing the various beauties of nature and art, is of the utmost importance for [to] such as would aspire to a critical knowledge. Nature is the source of every excellence in her productions. The

Student ought ever to exercise himself; not merely in relation to visible objects, but to general laws, harmonious and moral relation which do not appear to the eye which gazes only on the surface. This way of studying nature, not in opposition to, but in conjunction with, those arts which relate to visible objects, has a tendency to produce a just judgment both in taste and morals. Without taking this general view of nature and mankind, we can only study scenery with a reference to some art or system to which we are shackled by habit and ignorance. But such a general view of nature as I have mentioned, and as may be called universal taste, is, even though incomplete, the source of the highest delight which man can enjoy. It is by these means that we find

‘————— books in the running brooks,
Sermons in stones, and good in every thing.’

The introduction to part III, on architecture, is excellent:

“ Numerous dissertations have been written on the origin and antiquity of architecture, which it is unnecessary to repeat: all these have proceeded on the self-evident necessities of human life and the early adoption of some means of defence against the inclemency of the weather. It is of no importance of what form or with what materials original huts were constructed; there cannot be a doubt, that in these particulars they would differ according to situation, climate, and other circumstances. It is sufficient, when enquiring into the fundamental principles of this art, to know that they were constructed for the purpose of utility; and whatever were the forms or materials then used, there can be no reason, in the nature of things, why such forms or materials should be used ever after: on the contrary, as society improves, property requires a corresponding improvement in the arts which are subservient to its purposes. The progress of improvement in every art consists in two things:—the addition of conveniency, and the introduction of ornament; the former to render the habitation of man adequate to his wants; and the latter, in imitation of that beauty which the Author of Nature more or less bestows on all his works. Here then we have the two leading principles of architecture, and the source of instruction in these principles. Convenience and utility, derived from a knowledge of the wants of the inhabitant; and beauty, or ornament, conferred upon the same principles as we see it in the natural world of different degrees, and assuming different characters. This then is the true theory of design in architecture, and will constitute the first division of the following remarks; the second division shall treat of the application of the principles of design to the different kinds of buildings, or subjects of architecture; and the third division shall contain a few remarks on execution and internal finishing.”

In the conclusion to this part he observes:

“ It only remains for me, in concluding these remarks on architecture, to reply to an objection sometimes, and with an appearance of justice, made against the idea of those who lay out grounds combining that profession with architecture; because, say the objectors, the division of an individual labour is the way to perfection, and not their combination. My re-

that rural designers combine only the practice of one branch of it, viz. that which relates to country buildings; and even in them it is chiefly confined to design: the executive part must always be done by a builder or inferior architect, and generally inspected by the proper persons who are appointed for the purpose. In this branch then the picturesque improver, or, as I rather choose to call such, on account of his combining this profession, the Designer, does every thing that is done by architects. Small buildings in the country, as cottages, farm buildings, &c. are generally both designed and executed by the masons or builders of the place; and when their employer is poor, they abide by utility, and seldom disgust if they do not gratify taste; but when they have the least power of bestowing ornament, they are sure to present hideous productions, which I could exemplify from every part of the island. City builders also near London (where it is carried to the greatest length) erect the most absurd combinations under the name of cottages. Architects in the capital are laudably endeavouring to overcome this evil by publishing. Hence some have gone to the remote parts of the country, chosen the most vulgar and disgusting forms, and published them with a view to correct the prevailing taste. Others have not travelled so far, but chiefly in their closets have combined all sorts of forms and parts of architecture, whether from castles or temples, under the idea of improving the taste in cottages by introducing something classical. Neither of these kinds of cottages, it is to be hoped, will ever become general. True taste in this branch of architecture is to be formed, and ever must be formed, from cottages already erected in the country; from considering their various forms and combinations, and their origin; and from being able to distinguish between that wretched poverty of form which is the result of necessity, and the more pleasing simplicity which is the result of contentment and sufficiency. This is neither to be accomplished by partial views of the country, nor by the study of the five orders and their combinations. This remark on cottages, and other inferior rural buildings, is equally applicable to villas, castles, and mansions; which as being more striking objects, and erected by such as can bestow more money, the mere architect can indulge himself in drawing more lines, producing longer elevations and finer columns and rotundos; but which, when erected, only strike the discerning traveller with more force, and raise his mind from feelings of displeasure to sentiments of disgust. I do not hesitate to say, that this will ever be the case, until architects shall consider rural buildings and those in towns as two distinct branches of their profession, and which ought to be followed by different professors; and I add, that the professors of the rural style must cease to consider the buildings of Greece and Rome as models of perfection, and must study equally with architecture the character of landscape, the nature of its materials, and the principles of its composition. This points out the necessity of what I propose, the uniting the profession of rural architect with picturesque improver; and at the same time, to every candid mind, it will be a complete justification of the innovation proposed; which will no doubt be disputed and rejected by a certain class of men: there are some architects, however, with whom I have the pleasure of being acquainted, that justify these arguments both by their consent of opinion and their example in practice."

The Philosophy of Agriculture is discussed in part IV; culinary

gardening in part V ; ornamental and flower gardening in the next part ; and then follows picturesque improvement, of which the author observes :

“ This elementary branch of the art of forming a residence has commonly been confounded with the former, and treated of under the general term Ornamental or Landscape Gardening : a term which, upon a very slight reflection, will appear incorrect and void of meaning, however natural or easy it may have appeared to apply it in the first instance. But the operations of those who lay out grounds are commonly more connected with planting and agriculture than gardening ; and therefore, though landscape husbandry would seem an awkward appellation, it would be much better than landscape gardening. Still, however, there are improvements made on scenery which do not belong to husbandry ; such as the formation of picturesque pieces of water, or the introduction of buildings ; and therefore this term would be too limited also. The nature of these improvements made upon the scenery may assist us : they are not done solely with a view to render it more useful ; nor can we with propriety say more ornamental, because this quality depends chiefly on fashion, and what is ornamental in one age, is often the reverse in another. The term picturesque, however, wilfully expresses the leading principles of the whole operations alluded to. This epithet, in the common language of mankind, seems to have two significations : by the one, it denotes a particular character, or kind of beauty, distinguished by roughness, abruptness, and irregularity either in form, colour, sound or touch, and may be produced in every polite art ; by the other, it is applied chiefly to visible objects, and is used to signify that they are capable of producing a good effect when painted. In this last sense of the word I propose to apply it, and henceforth to use the term Picturesque Improvement in place of Landscape Gardening. This partial innovation is not at variance either with the common sense of mankind, or the general sentiment of judicious writers upon this subject, who have bestowed various designations upon it, but have never fully approved or made use of the term landscape gardener.”

Several beautiful views are given to illustrate this part of the work. They represent the same place in two different states ; first, as improved by Repton and his followers ; and, secondly, as improved by the author, whose practice is evidently much superior to that of his predecessors in point of picturesque effect.

Picturesque planting, by far the most important branch of the art of forming a residence, is next treated of with great ability and at considerable length under the heads mentioned below.

“ As wood is productive both of beauty in landscape, and of utility to the landed proprietor, it naturally follows, that he who would direct the forming of plantations should be well acquainted with trees, as far as they can operate in these particulars. In this comprehensive point of view, I have considered the subject both in theory and practice ; and the following pages contain the leading particulars of improved practice ; most of which appear to be too little attended to, and some of them are not generally understood. In these observations I have omitted altogether one division of

the subject, viz. the formation and management of the nursery, it being not only better known than the others, but less connected with the purposes of this work. The rest is thus subdivided; 1. The objects of planting; 2. The materials and means for accomplishing these objects (chap. ii and iii); 3. The subjects or different kinds of plantations (chap. iv); 4. The practice of forming plantations (chap. v); and, 5. Their future management (chap. vi)."

The conveniencies of a country residence are next treated of, such as, their design, &c.

"Their design in general; their adaptation; situation, &c.; the approach; the approach designed for North Berwick; the drive, lodges, gates, family offices, wash-house, drying-rooms, dairy, cow houses, poultry houses, pheasantry, aviary, apiary, pigeon house, &c.; fish-ponds of fresh water, fish-ponds of salt water; dog kennels, ice houses, tennis-courts, bowling-greens, &c. &c."

This completes the first Book. The second Book commences with the practice of forming country residences.

"In poetry, painting, architecture, music, no less than in the finest natural scenery, there are characteristic ideas which present themselves on the first inspection of any part. Thus the first ornaments, columns, or battlements, which we see in a house; the first verse in a poem; the first glance at a picture; the first bar of a piece of music; or the first movement of a dance; all communicate ideas of what is to follow, by the parts indicating a relation among themselves, and uniting in expressing one particular sentiment or raising one kind of emotion. This has never been attended to in laying out a country residence, though it is striking in some scenes of nature, and perhaps on no residences more so than at Foxley and Havod, if the improper situation and form of the buildings at both places did not interfere with the ideas. No plan is perfect, however, or is capable of being ranked as a composition of the polite arts, till such ideas be raised; however great may be its utility, or proportion, or scale.

"There can be no doubt that words alone will ever fail of making an artist master of this essential excellence; because without much study, and perhaps what is called natural genius, words will ever fail of making a good poet, painter, or musician; but still, to shew the man of taste how it can be done generally, I proceed to offer a few remarks on applying the leading principles to different natural situations which are to be heightened in effect, and some also which are to be counteracted."

The succeeding parts of this Book, and Book III, are equally important with those we have noticed; and that part which treats of the management of a country residence well deserves the attention of landed gentlemen; but we cannot extend our extracts. There are few country gentlemen to whom the work itself will not be a valuable acquisition. We do not hesitate to declare that it displays throughout a vigorous and original mind. Great interest is given to the whole by the numerous and elegant engravings from

seats, houses, and gardens, formed by the author. Several highly poetic descriptions, and a reference to upwards of three hundred country residences, tend to illustrate the faults which are pointed out in the works of others, and the beauties recommended in the author's own.

Gr——lle Agonistes, a Dramatic Poem. 8vo. Pp. 24. 1s 6d.
Hatchard. 1807.

NEVER, surely, was there any event, on which the nation seemed so unanimous, in expressions of approbation, as in the dismissal of the late Ministers. Poetry and prose unite in recording their demerits, and in praising our gracious Sovereign, who manfully resisted their insidious attempts to betray him into a breach of his most sacred engagements, and to undermine those establishments which it is his bounden duty to preserve from all violation.

The principal personages in the dramatic piece before us, are the late Premier and his new compeer, the *gentle* Howick. The cho-fusses are filled up by a *family-party* of the Grenvilles and the Wynnes, good souls! who are always more disposed to *sleep* than to *sing*. But, with true poetic propriety, they are here made to sing only, like swans, when *expiring*. The bard entreats, with all becoming humility, that his readers will not impute the harsh language which the two chief characters use towards each other, to *him*, "but to the personages themselves."

Reddere personæ scit convenientia cniq̃ue,
Respicare exemplar vitæ morumque.

And he assures us, that his ideas were suggested by the language which these *respectable* persons *formerly* used towards each other. But he should have recollected, *tempora mutantur et illi*; but no matter: a dramatist has a right, by prescription, to put what language he pleases into the mouths of his *dramatis personæ*, *provided, always, and nevertheless*, that such language be not inconsistent with their characters. Now certainly it behoves us to declare that the language of these disgraced Lords is perfectly consistent and natural. The lofty port, the sullen pride, the arbitrary self-consequence of the one, and the malignant petulance and reproachful sneers of the other, are drawn from the life, and are most admirably portrayed. The scene opens with a soliloquy at Dropmore.

"A little onward, lead to yonder oak:
My Lords, I think the noble Viscount spoke:
Still with the House, my head, disturb'd, turns round,
Lead, let me lay me gently on the ground;

Not in the sight of Windsor's odious tow'rs
Too near for now they never can be ours !
That pile majestic, which I late assail'd
With fraudulent sap, and would with force have scal'd,
Still, unimpair'd, in antique splendor stands,
And frowns defiance to usurping hands :

* * * * *

What evil genius prompted me to quit
My early friendships, and my best friend, Pitt ?
Of him bereft, my kinsman, pilot, guide,
I shift and shuffle now, from side to side,
And like a ship at sea, her rudder lost,
By tides am drifted, and by tempests tost."

This is all very true, and the disappointed Peer proceeds to soliloquize with equal truth and sincere repentance, for some time, and then, with admirable candour, portrays the following just character of himself.

" To love, to liking, ev'n to preference, lost,
My bosom lock'd up like the ground in frost ;
Silent and cold, I at the table sit,
Of learning jealous, not amus'd by wit ;
In none a real confidence repose,
But see, in present friends, my future foes ;
Official new, new opposition cares,
Scarce leave me time to eat or say my pray'rs ;
(Thus with th' ambitious wight it ever fares !)
And Lady Gr—ville, when we are alone,
Stares, and mistakes her statesman for a stone.
To some lov'd secretary, often tried,
I might have told my sorrows, but my pride,
And freezing manners, that too have denied
To me, unfocial being, bent on pelf,
And pow'r, and only thinking of myself."

Some philosophers have defined *self* to be the ruling principle of the human mind ; Lord Grenville, therefore, may be ruled by it without the smallest impeachment of his *humanity* ; and Mr. PITT may certainly, by his enemies, if such there now can be, be deemed so far *inhuman*, inasmuch as he ever held such a principle in sovereign contempt.

In the family chorus, we are told,

" Jealous alone of doing good,
Gr—lle would save his country if he cou'd,
But see it damn'd, before another shou'd."

The chorus is interrupted by the entrance of Lord Howick : then follows an interesting dialogue between the Lordly Courtier, though most uncourtious, and the Peer by creation. A part of this we shall extract.

ORIGINAL CRITICISM.

HO—CK.

" Why grieves my Gr——lle? why, with lengthen'd face,
 " Mourns he a short suspension from his place?
 " A month, three weeks, a fortnight, this recess,
 " And power again my anxious friends shall bless;
 " Then, to return triumphant and more strong:
 " Can doating Port——d's rush-like reign belong?
 " What can resist our well compacted pow'rs?
 " Who stand against majorities like ours?
 " Should any rise, (their speakers are but few,)
 " Some Matthew Mug, or Matthew M——gue;
 " With coughing, hear-hims, horse-laughs, overcome,
 " Th' advent'rous coxcomb must be deaf or dumb.
 " Our parts, our property, our eloquence,
 " What can o'errule, or balance?"

GR——LLR.

" Common sense.

" Yes, 'tis that club-like weapon knocks me down,
 " And gives more terror to the royal frown.
 " Stunn'd and appall'd, your theoretic schemes,
 " By me adopted, I recall like dreams;
 " Amaz'd, I measure back the fatal way
 " In which vile jacobins have made me stray,
 " * " Wide from the useful paths which once I trod,
 " Content to second virtuous Pitt, and plod.
 " By you seduc'd, and mad ambition bit,
 " (Prudence the victim of misjudging wit,)
 " With shame, I own, I've balanc'd all the scales
 " Betwixt a gen'rous K——g and P——e of W——ts;
 " Renounc'd consistency, and, in ill hour,
 " Giv'n up establish'd fame for future pow'r,
 " And now, (too just reward of such designs!)
 " The K——g recovers and the Pr——e declines;
 " Nay, the old monarch now is grown so stout,
 " For twenty years, (who knows?) I may be out."

HO—CK.

" Out! heav'as, what language! since you thus begin,
 " Say, my good lord, whose numbers brought you in?
 " From Pitt disjoin'd (reflect upon your case,)
 " Who, but ourselves, restor'd you to your place,
 " Inspir'd these hopes which now you would destroy
 " Of firm support, and permanent employ?
 " Who broach'd broad bottom doctrines, but yourself,
 " Cramm'd as you were, yet greedy for more pelf?
 " Who, but ourselves, had ever gratified,
 " At once, such boundless avarice and pride,
 " Borne all your sulky fits with so much patience,
 " And truckled to your insolent relations?

* " Tel brille au second rang, qui s'éclipse au premier.

“ What deference have not had the Gr——lles from us,
“ From Lord and Lady Buck——m to Thomas ?”

GR——LLE.

“ All this, I own, I merit, and much more :
“ But your whole party fought me, as a wh——re
“ Blasted, discredited, decried, and common,
“ Seeks for the count'nance of a modest woman.
“ I rais'd ye up, and, to my cost and hurt,
“ Soil'd, nay, begrim'd with democratic dirt,
“ Wash'd all your faces, par'd your nasty nails,
“ (“ Heav'n knows what pains I took with Lau——d——le's !)
“ Made ye hold up your heads, turn out your toes,
“ And, though all cropt, appear in full dress clo'es ;
“ Then led ye, marshall'd, with my sole support,
“ Long banish'd, once more, to behold the court.
“ 'Twas said, I grant, your talents might be tried,
“ But all the confidence was on my side ;
“ For who, but I, could thus have cramm'd ye down
“ The gulping throats of country, court, and town ?
“ Against my better judgment, your wild plans
“ I follow'd, and they prov'd—*Catamarans* ;
“ Then held the match myself, and dropt the spark
“ That blew us all up in one fated bark.
“ Yet, ere this hap'd, F——x met the foe's advance,
“ And treating, once more was the dupe of France ;
“ Help'd her with means to execute and push on
“ Her deep designs upon the Rufs and Prussian.
“ Shifting his ground, and shewing what deceit 'tis
“ T' expect from thieves a *Uti Possidetis*,
“ He quite o'erlook'd this basis just and grand :
“ “ *We hold the sea, if you possess the land.* ”

Mr. Windham is then introduced, and Lord Grenville abuses Lord Howick for introducing him into the Cabinet : he then proceeds thus to vent his rage on others.

GR——LLE.

“ What need I say of t'other madman loose,
“ Grasping the s——ls, yet grieving for his goofs ?
“ And who such honours to her mem'ry paid,
“ As if she too her golden eggs had laid ?
“ With such a Ch——lor, and such a man,
“ A democratic Scotch American†,
“ More to perplex the bus'ness of the nation,
“ Then came the Delicate Investigation.

“ * Who has not heard of the funeral honours paid by the late Ch——or to his goose, in his garden ?

“ † The greater part, if not the whole, of Lord Er——e's immense gains at the bar, has been transferred to the American funds. *Ubi pecunia, ibi patria*. His son, married to an Am——can lady, is our Minister to the States !!!

" Our thoughts diverted, and best time bestow'd
 " Upon a tragi-comic episode,
 " How could we chuse but make more intricate
 " Our management of W—df—r and the state ?"

Ho—CR.

" I'll hear you out with patience, though I burst:
 " In that inquiry stood not your name first ?"

GR——LLE.

" The drunk and mad I hold not quite the same,
 " For these we pity, but the others blame:
 " Then, for what purpose, tell me if you can,
 " Made you a Treasurer of S———n ?
 " Was it because the country might expect
 " Him less than Mel——lle guilty of neglect ?
 " His ruling passion is the mob's applause,
 " He serves no party, and assists no cause:
 " One foot in g—l, and t'other in a place,
 " Our clog he proves, as well as our disgrace:
 " From bed he rises with the setting sun,
 " To make us business, but to do us—none;
 " Stafford he quits, then calls on us to stir,
 " And seat the fellow where ?—for West ——ster !
 " Drawn in we must support him in his brawl,
 " And chuse, (hard choice to make!) or him, or P——ll,
 " Some farce prepar'd, with studied strokes of wit,
 " For Drury Lane, but not St. Stephen's fit,
 " Once (if not more than half-drunk) in three weeks,
 " He speaks; but for the printing gall'ry speaks.
 " Then, should his friends be sinking and distressed,
 " He sinks them deeper with an ill-tim'd jest:
 " At Carl——n House, (a fav'rite of the day)
 " Next to Wa-sh P——r he has most to say.
 " And this is all we get, or you have got
 " From your besotted wit, or witty sot.
 " M——rry's recall, and Erskine's yielding mission,
 " Trembling I think on, and our trade's condition;
 " Of Hu——son, sent out the Lord knows where
 " To write us long dispatches of despair,
 " And trust repos'd in Do——las and A——ir.
 " The slave trade first abolish'd, then the test,
 " From abolition who could save the rest ?
 " A rage so fierce to change and innovate,
 " Would soon have left us neither church nor state.
 " To guard them both, the K---g and Pr---ce of W——
 " Are join'd, and thus our oligarchy fails.
 " Fox and myself, embark'd in a balloon,
 " Set out upon a voyage to the moon,
 " (More rash in our adventure, and fool-hardy,
 " Than Blanchard, or the lunatic Lunardi ;)

“ His gas flew up, he mounted with the sphere,
“ And I, his ballast, in the boat—lie here.”

In this style the Dialogue continues; the parties scold, rave, and fume against each other, with all the volubility and rancour of disappointed ambition and mortified pride, usque ad finem!—We shall dismiss the Bard with the usual admonition to *our* audience, *Plaudite et valete!*

A concise History of the present State of the Commerce of Great Britain. Translated from the German of Charles Reinhard, LL.D. of the University of Gottingen, and Knight of the Order of St. Joachim. With Notes, and considerable Additions relating to the principal British Manufactures. By J. Savage. The Second Edition. 8vo. Pp. 78. 2s 6d. Symonds. 1806.

WE have been so long accustomed to read the most absurd accounts of the commercial, maritime, and military resources of our native country, the distorted productions of ignorance, malevolence, or envy, issuing from foreign presses, that we seldom look for information or for truth in similar publications. It was with peculiar satisfaction, then, that we cast our eye over the pages of the tract before us, in which the ingenious and learned author exhibits incontestible proofs of the pains which he had previously taken to make himself master of the subject which he was about to discuss. His “History” is brief and perspicuous, stating plain facts, and drawing rational and obvious deductions. He has no intention to mislead or to misrepresent, but has a laudable anxiety to inform, and to undeceive. Mr. Reinhard felt mortified at the gross deceptions which were practised on his countrymen by French agents, who represented Great Britain as on the brink of ruin, and as likely to fall an easy prey to the first bold adventurer who should dare to invade her shores. And, no doubt, conceived it to be a duty on his part to undeceive them, and to shew them Great Britain, such as she really is, and not such as her interested and lying enemies most impudently represent her. This he has certainly done, nothing extenuating, nor setting down aught in malice. As Englishmen we feel highly indebted to him for the generous attempt; and as friends of truth we hail him as one of her best champions.

Mr. R. assures us that the idea has been prevalent both in France and in some parts of Germany, that it would be perfectly practicable totally to exclude the English from all trade and commerce with the Continent; and that this exclusion was a prelude to the ultimate destruction of the British Empire. This last notable event was to be accomplished by the invasion of our island by

the French; and the *fortunate* discovery of a piece of old tapestry, on which, by the fair hands of Matilda, the wife of the Norman conqueror, were wrought all the circumstances of the descent made by her husband on the British coast, served to raise the expectations of the credulous French to the highest pitch. The important picture was deposited in the Museum, named after the Corsican assassin, *Napoleone*, and was exhibited to the great delight, and to the perfect conviction of the *Badauds de Paris*, who thenceforth regarded the conquest of Britain as certain. Even signs and portents were descried in the Heavens, all tending to the same object, all impressing the same belief. And Mr. Reinhard truly observes, that, although such expedients will be treated with derision by every man of understanding, they produce a very different effect on the great body of the enemies of England. It therefore became necessary to expose the fallacy, and to dispel the delusion. He has, accordingly, taken a correct and faithful view of our resources, commercial and military; has shewn, from the relative situations and wants of this country, and of the various European states, the utter impracticability of cutting off our commercial intercourse with the Continent. Among many others, he adduces the following instance, in support of his position.

“In spite of the most rigorous restrictions ordained by the Batavian government according to the laws of war, that government has but little chance to guard such an extensive chain of coast so closely, as totally to prevent its inhabitants, now utterly destitute of other means of subsistence, from holding a clandestine communication with the English whenever opportunity offers; and it is well known that the British traders have every facility of getting their cargoes unshipped on those coasts, by the inhabitants themselves, and this facility corresponds with its frequency.—A proof of this we find in the large quantities of English goods which the French government ordered not long ago to be seized from the Dutch merchants*. Owing to the urgent representation of the Dutch administration, all this merchandize has since been restored to the right owners.

“The Batavian government, to act up to the utmost limits of severity, ordered all the buoys contiguous to the coast to be taken up.—The English, for the convenience of their trade to that quarter, soon replaced them, and the Dutch have found it impossible to enforce the prohibition of a direct communication with England, by way of Rotterdam.”

• He farther informs us that the Dutch and Flemish coasts are so extremely unhealthy, that more French soldiers perish on those

* The French lately seized English goods on the frontiers of Holland, to the value of 80,000*l*, which had been brought from Embden. In order to intercept the passage of English goods from Embden into the interior of Germany, Meppen was occupied by French troops for some time; but the trade of Embden is now protected so vigorously by the King of Prussia, that all goods sent from that port with suitable certificates, pass free from seizure, and are respected as Prussian property.

stations than in the most destructive battles. Having considered the ports occupied by the British in the Mediterranean, and the territories which they hold in the East, in order to shew what extensive channels are open to her commerce, he very truly observes :

“ It remains, however, an event baffling all political sagacity and foresight, that the English should have *made restitution of* (restored) the Cape of Good Hope, which even then was still in their possession, considering the great importance of that settlement to their forces and maritime trade to and from the East Indies. One might almost be tempted to infer from this circumstance, the belief that the English did not then desire war, but still entertained hopes that the French would accede to their demands.”

The surrender of the Cape was certainly well calculated to excite surprise; and no government, possessed of political sagacity and foresight, would ever have consented to such a measure. But when we recollect that Mr. Addington was the minister who projected, and Lord Cornwallis the diplomatist who concluded, the *treaty of Amiens*, all *astonishment* on the subject ceases of course.—In his view of our Eastern possessions, the author forms a just estimate of the Hindu character. “ Nature,” he says, “ with a prodigal hand, has poured out upon the East Indies her horn of plenty; but the degenerate Hindoo, lazy by nature, and encouraged to this state of indolence by the absurd tenets of his religion, knows not in any manner how to convert these blessings to his use. Milk, rice, and vegetables, are his only food; water (is) his drink; and inactivity, sleep, and beastly lust, (are) his only felicities.” Again: “ the idle dastardly Hindoo is guilty of the greatest excesses in the practice of illicit love, which are deemed not at all disgraceful by his countrymen. Numberless public places are to be found crowded with the priestesses of Venus, and ambulating brothels, with their bajaderes, wander all over the country. The female sex in Hindostan disdains in these pursuits all boundaries, and recurs to the most ingenious contrivances to enthrall strangers, particularly Europeans.” A warm climate produces indolence, and indolence engenders vice, without the aid of superstition; but where religion is called in aid of the climate, it is not at all wonderful that the worst vices should prevail.

In estimating the former produce of St. Domingo, it is made to amount, in value, to 171,544,666 *livres*, which is said (by the translator, we suppose) to be “ equal to 4,956,780*l* sterling.” But this is a gross error in calculation, for, reckoning the French livre at its medium value of ten-pence English, the above number of livres would be equal to 7,147,694*l* 8*s* 4*d* sterling! Mr. R.’s reflections on the consequences of the mad measure of emancipating the slaves in St. Domingo we shall extract.

“ When France proclaimed the indiscriminate emancipation of the slaves

in their West India colonies, without having in the least degree prepared them for the enjoyment of their new state of liberty, every ear was deaf to the warning voice which described the consequences of so rash and precipitate a measure. It was intended by this proceeding, which the cosmopolites of that time praised for its liberality, to tempt the blacks in the British West Indies to rise upon their masters, and wrest from them their possessions and property. How falsely this invidious snare has been calculated is sufficiently proved by the result! The series of events which have since taken place in that island, are of such a sinister complexion, that when peace shall again be made, it will be an Herculean task to re-subject it to the sway of its former masters. It is now pretty generally believed, that the present situation of St. Domingo, on the score of precedence, may hereafter be productive of danger even to the English West India islands. Be this as it may, there are reasons to doubt it from the following arguments: As the precipitate liberation of the French slaves has hitherto had not much influence on those belonging to England, the present events in St. Domingo will be attended with less prejudicial consequences than were at first feared, because the English, taught by experience, have had plenty of time to adopt the most efficacious measures against every attempt at rebellion that may be made by their slaves. Of late, too, their miserable condition has gradually undergone many degrees of relief and amelioration, owing to the noble endeavours of the philanthropic Wilberforce. Upon the whole it is devoutly to be wished, that the progressive advancement of this pitiable race of human beings may be farther persevered in. If the merchants of Liverpool wish at all to have claims to the services of rational creatures, they must cease to resist this generous struggle, and at last lend an ear to the desponding cries of the wretched Africans, and to the voice of humanity, in order to wipe off the stain which disgraces civilized Europe.

“Experience has convinced us of the impossibility of obtaining the valuable products of the torrid zones by European culture. Only the African, inured to the scorching sun, is able to till the ground in that burning atmosphere, and to live under it. By the labour of his hands and with the sweat of his brow he enriches the merchants of Europe. The frigid European, who sensually enjoys the grateful productions of those scorching climates, can have no idea what toil and trouble, how much blood, and how many tears, it has often cost the unhappy negro to bring them to perfection.”

As far as the efforts of Mr. Wilberforce went to meliorate the condition and the treatment of the slaves, we are willing to give them all due commendation. But when he persisted, notwithstanding the scenes which he had witnessed in St. Domingo, in pressing the abolition of the trade, it appeared to us that his philanthropic zeal had not only subdued his judgment, but considerably blunted his sense of justice, and blinded him to the consequences of such a measure. Mr. Wilberforce and his supporters have, indeed, reduced themselves to a wœful dilemma; they have gone either too far, or not far enough; for if the trade were, as they asserted, repugnant alike to humanity and to justice, it

was a duty incumbent on them not only to abolish it, but also to emancipate all the negroes who, by means of it, had been imported into our colonies. If these negroes were procured by inhumanity and injustice, will Mr. Wilberforce dare to contend that it is either just or humane to detain them in subjection? The argument would be futile, ridiculous, and absurd. But thus it is, when inconsiderate enthusiasts resolve to establish any favourite principle; they see not to what extent it may be, legitimately, carried; and when pressed upon it, they are betrayed into the most glaring inconsistency. We do not, however, rightly comprehend the author's meaning; he tells us that our colonies can only be cultivated by Africans; he expatiates (in other parts of his tract) on the importance of our colonial possessions; and yet he seems to object to the only possible mode of cultivating them! We perfectly agree with him that, in the treatment of slaves, "a middle course ought to be chosen between rigour and mildness." His observations on the British volunteers are highly pertinent and just.

"It has been the delight of the French journalists, during the present war, to ridicule and laugh at the British volunteers, though their own experience should have taught them better. At the beginning of the revolutionary war, what were their national guards, picked up in haste, with whom their generals some time afterwards performed such splendid exploits? What sort of warriors were the riflemen in America, who so much annoyed the English forces and the German auxiliaries? Every tree, bush, rock, and even the high sedge in the rivers, marshes, and lakes, became an entrenchment, from which they with great dexterity made immense havock among their adversaries, and often shot the officers at the head of their troops as they marched by. These riflemen for the most part dressed in ragged linen jackets, notwithstanding their outward shabby appearance, were very expert in carrying on the petty war in ambuscade, and constantly assailed the flanks from all sides. General Ewald, now in the Danish service, who with signal distinction commanded the Hessian Rangers, during the American war, has made honourable mention of these riflemen in a work he lately published, '*On the service of light troops.*' The German officers and troops too, then in British pay, treated these people with contempt, but were soon convinced of their error; for as the latter knew the country well, and the former had neither the least knowledge of it, nor understood this method of waging war, they were continually harassed by the riflemen, and always when they least expected it. If an attempt were made by the troops to dislodge them from their hiding places, they were never to be found in those places where they looked for them; they were always hovering about like an *ignis fatuus*, or so many *Will o' the wisp*s. This might likewise be the case with those English volunteers, at whom the French are pleased to rail so much.

"If of these volunteers, who certainly are but citizen foldiers, the best and most courageous were picked out, and formed into a select body, properly distributed in case of an attack, diligently trained, well command-

ed, and not too much exposed in the beginning on the most dangerous posts to the enemy's fire; if they were supported by troops of the line and cavalry, and without coming to open action made to annoy the enemy's army on all sides, to hang upon the flanks, to cut off supplies, and to rush with impetuosity upon the rear, nothing else than a miracle could afford the French success in their attempt to conquer England."

Indeed, he places the conquest of England in a point of view little calculated to induce the French to undertake it. The concluding pages contain a short account of the origin, progress, and present state of our principal manufactories; together with their produce, and the number of persons they employ. It will be read with the greatest satisfaction by Englishmen, who cannot contemplate, without an honest pride and a generous exultation, the growing prosperity of their native land. The whole annual produce of the following principal branches of trade—woollen; leather; cotton; silk; linen and flax; hemp; paper; glass; potteries; iron, tin, and lead; copper and brass; steel, plating, &c.;—is estimated at 68,600,000*l*;—and they employ 1,585,000 persons.

The translation is frequently incorrect, and the style slovenly;—but these disadvantages are greatly overbalanced by the importance of the matter.

The History of the Town of Malmesbury and of its Ancient Abbey, the Remains of which magnificent Edifice are still used as a Parish Church; together with the Memoirs of Eminent Natives, and other distinguished Characters who were concerned with the Abbey or Town. To which is added an Appendix (embellished with Engravings). By the late Rev. J. M. Moffatt, of Malmesbury. 8vo. Pp. 250. Tetbury, printed. Rivingtons, London.

IN a modest preface the Editor acknowledges his obligation to several literary friends who have afforded him assistance in the accomplishment of his wish; which contains all the information respecting the ancient monastery and town of Malmesbury which the most persevering industry could collect. We shall not pretend to analyse such a production; but merely select a few passages, as specimens of the author's style and manner of writing. The first we shall extract contains a brief account of the origin of monachism.

"The persecution which attended the first ages of the gospel, led the professors of Christianity to withdraw from the world, and dwell in deserts and other places most private, where they employed themselves in acts of devotion. This manner of life became so agreeable to them, that, when the persecution ceased, they were not disposed to return to their former ha-

bitations. From their example retirement acquired such repute, that the practice was continued by others *, who perhaps were further influenced to adopt this mode, through misinterpreting such passages of scripture, as Luke xviii. 22. and xiv. 26. Matt. xix. 29 †. And some may have been induced to betake themselves to this recluse state in consequence of their having embraced the doctrine of the mystics.

“ Paul, who lived in the third century, and retired to the solitary deserts of Thebais in Egypt, where he spent ninety years, has been deemed the first anchoret or hermit ‡. Mosheim thinks, that it was the mystic theology which led him to make this retreat.

“ The mystics held, ‘ That the faculty of reason was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth human and divine. That *silence, tranquillity, repose, and solitude*, accompanied with such acts of mortification as might tend to exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. Many who embraced this doctrine, accordingly secluded themselves from society, and lived in caves, &c. where they moderated their bodies with hunger and thirst §.’

“ Anthony, a native of Egypt, who lived in the fourth century, and inherited a large fortune, is said to be the first who formed the monks into regular bodies, and to have built many monasteries ||. Such monks were called Cœnobites, as they dwelt together in fixed habitations ¶, and the brotherhood, denoting that fraternal love which should prevail among

“ * Dr. Inet's Church Hist.

“ † The above texts may be considered as teaching the disciples of Jesus Christ in every age to have their affections moderated towards earthly things; and that when duty and the retaining worldly possessions become inconsistent, they should be cheerfully given up, that the dearest enjoyments should be readily resigned, even life itself.—Unless extraordinary circumstances should occur, the word of God, instead of encouraging Christians to seclude themselves from civil society, admonishes them to unite a diligent prosecution of their lawful common occupations, with an earnest attention to the duties of religion. Rom. xii. 11.

“ ‡ It is however to be noted, that though Paul is placed at the head of the order of the hermits, yet that unsociable manner of life was very common in Egypt, Syria, India, and Mesopotamia, not only long before his time, but even before the coming of Christ. And it is still practised among the Mahometans as well as the Christians in those burning climates. For the glowing atmosphere that surrounds these countries is a natural cause of that love of solitude and repose, and of that indolent and melancholy disposition, that are remarkably common among their languid inhabitants.—MacLaine's Mosheim, vol. i. p. 223. The Travels of Lucas in 1714, vol. ii. p. 363.

“ § Mosh. vol. i. p. 222.

“ || Mosh. p. 306.—Neorthouck's Histor. and Classic. Dict.

“ ¶ Whereas those monks who lived in perfect solitude, and were scattered here and there in deserts, in the hollow of rocks, &c. received the denomination of Eremites.—Mosh. p. 309.

them. The person who presided over them was called Father or Abbot, which signifies the same in the Egyptian language*. An appellation suggesting this idea, that he was to govern the religious house with paternal authority and affection.

"Basil, surnamed the Great, Bishop of Cæsarea, who lived in this century, hath been considered as the first who made a code of laws for the monks †.

"William of Malmesbury says, that the first convent in England was at Glastonbury, and that it was founded in the fifth century ‡.

"Antiquarian writers inform us, that at the close of the sixth century there was a convent at Malmesbury. It consisted of British nuns under the direction of Dinot §, abbot of the famous monastery of Bangor ||. These nuns being charged (perhaps falsely) with living in a state of incontinence with the soldiers of the castle, were suppressed by Augustine, the first Archbishop of Canterbury ¶."

We quoted the account of the incontinency of these nuns from Mr. Britton's Architectural Antiquities. Why Mr. Moffatt should raise a doubt of the justice of the charge we cannot conjecture. If there were any grounds for such doubt, they ought to have been stated; if there were none, the doubt should not have been suggested. The abbey of Malmesbury is stated to have been founded in 630

"* Abbot may also be derived from Abba, a word in the Jewish or Syro-Chaldaic language, which signifies Father. Doddr. Fam. Expof.

"† Vid. Dugdale's Pref. Monast. vol. i. Trusser. Some apprehend Pachomius was the first who governed the monks by a code of rules. Fosh.

"‡ De reg. lib. i. c. 22. In this century arose in the east, that order of men called Stilites by the Greeks, and Sancti Columnares, or Pillar Saints, by the Latins. These were persons who stood upon the top of pillars, expressly raised for this exercise of their patience. The inventor of this strange discipline was Simeon, a Syrian; he passed thirty-seven years of his life in this ridiculous manner. The learned Frederic Spanheim speaks of a second Simeon, the Stylite, who lived in the sixth century. This fanatic remained upon his pillar sixty-eight years. Span. Eccles. Hist. p. 1154. Evagrius Hist. lib. vi. c. 23. Mosh. vol. i. p. 309.

"§ Leland's Collect. vol. i. p. 304. and vol. ii. p. 395. Tanner, Grose.—Dinot is spoken of as a prudent clerk, and well skilled in what were afterwards called the seven liberal sciences. Sammes.

"|| Bangor monastery (says Mr. Hume) was a building so extensive, that there was a mile's distance from one gate of it to another; and it contained two thousand one hundred monks, of whom we are told that they maintained themselves by their own labour.

"¶ Pope Gregory sent over to England, Augustine, who was a Roman monk, and forty of his brethren, to attempt the conversion of the Anglo-Saxons. Success attended these missionaries, and Augustine subjected the Church of England to Rome by owning the Pope's supremacy, which, however, none of the British bishops in his time would acknowledge. Andrews, Noorthouck.

by Meydulph, a Scottish hermit, who established his residence at the foot of the Castle-hill. He opened a school for his support, which soon grew into a religious society; this last was placed under episcopal jurisdiction; and, under the auspices of Lutherius, Bishop of Winchester and Primate of the West Saxons, the abbey grew, from this obscure origin, to a state of magnificence. The monks at this time took no vow of celibacy, for most of them were married.

“The monks in England married and supported their families with decency until the reign of Edgar, when Dunstan introduced celibacy, and tore their wives and children from such priests, styling them harlots and bastards. And. vol. i. p. 80. Those monks who were willing to retain their wives and children were termed secular priests; and those who quitted both were styled regulars. Be it remembered, that the account transmitted to us of the secular clergy, who lived at that period, comes from their enemies. Tan. p. 5.”

If Dunstan had been tied to the tail of a cart, and flogged through the town by the women of the place, he would not have met with his deserts. It is very well known that in the part which Henry the Eighth took in the Reformation, he was actuated more by pride, avarice, and other bad passions, than by any regard for the purity of religion. Mr. M. thus speaks of the suppression of the monasteries.

“Henry being resolved to suppress the monasteries*, Cromwell, Earl of Essex, remarkable for the extremes of condition he experienced†, was appointed by the King vicegerent of ecclesiastical affairs, with full powers to visit and examine the abbeys, priories, &c. He, and the other commissioners, on making a strict enquiry into the conduct of the monks and nuns, discovered scenes of lewdness, &c. A long course of licentious living had stifled, in some, all sense of shame‡. The report of the commissioners induced the parliament to decree (A. D. 1535) the dissolution of all the smaller monastic foundations. The estates and effects of such religious houses were adjudged to the King§. These proceedings occasioned insurrections, but happily they were crushed without much bloodshed||. The dissolution of the lesser abbeys were (was) intended as a prelude to that of

* Goldsmith.

† He was the son of a blacksmith; became one of Cardinal Wolsey's domestics; was introduced to the notice of the King, and raised by Henry even to the next rank after the royal family. Admitting that, in his very exalted state, he was sometimes despotic, yet he appears to have been a man of integrity and gratitude. He ventured his fortune and life for his patron, Wolsey. And. vol. ii. p. 234.

‡ The prior of Maiden-Bradley owned, that he had already provided for seven of his children from the goods of his priory. He produced a Papal dispensation for keeping a concubine. Id. p. 270.

§ Burnet's History, &c. vol. i. p. 223. || And. vol. ii. p. 274.

the greater. Accordingly, upon any vacancies in the government of these convents, care was taken to fill them with such persons as were disposed to assist in their suppression. Another visitation was appointed. This brought to light additional proofs of that shocking depravity which prevailed in the convents, particularly at Battle Abbey, in Suffex, and Christ Church, Canterbury*. Beside enormities, the visitors discovered frauds practised by the monks in regard to relics and images. At Reading, an one-winged angel was shewn, which the monks pretended had brought from Judea the very spear that had wounded our Saviour. The visitors found, that the same kind of machinery used in puppet shows, was applied by the monks to cause the images of our Saviour, the Virgin Mary, and other saints, to move, and nod, and turn the head, which the deluded people imagined to be the effect of a divine Power†. But it ought to be noticed that profligate manners, &c. did not universally disgrace the convents.— Lord Herbert says, that some societies behaved so well, that their lives were not only exempt from notorious faults, but their spare time was employed in writing books, painting, carving, &c‡. And Mr. Gyffard, one of the visitors, declared on behalf of the house of Woolstrop, that there were none belonging to it, but what did engage in the fore-mentioned and similar exercises§. Still, this was not deemed a sufficient reason for suffering any of them to remain. Many abbots were prevailed upon (either by threats or promises) to give up their convents. When other methods failed, recourse was had to compulsion, as in the case of the abbots of Colchester, Reading, and Glastonbury; who, persevering in their resistance, were accused of high treason, and executed. The abbot of Malmesbury was one, who peaceably resigned his charge.

“ The number of religious houses suppressed, amounted to *six hundred and forty-three monasteries, ninety colleges, two thousand three hundred and seventy-four chauntries and chapels, and one hundred and ten hospitals*. Their annual value, as given in before the suppression, when the rents were low, was 152,517*l* 18*s* 10*d*; but their real value was supposed to be 1,600,000*l*. The plate, furniture, &c. belonging to these houses, likewise rose to a prodigious sum. From this fund, six new bishoprics were erected, viz. Chester, Gloucester, Peterborough, Oxford, Bristol, and Westminster; which last ceased to be a bishopric after its first bishop, and was changed into a deanery, &c. The colleges of Christ Church, at Oxford, and the Holy Trinity, at Cambridge, were founded; also, in both the universities, professorships of divinity, law, physic, and of the Hebrew and Greek tongues. Moreover, pensions were allowed to several of the abbots, and to the monks and nuns||.

“ The parliament confirmed to the King (A. D. 1539) the rich seizures he had made, and his distribution of the profits¶.

“ A bill was brought in (A. D. 1540) for suppressing the Knights of St.

“ * And. vol. ii. p. 178.

“ † Kimber, Andrews.

“ ‡ Hist. of the Life and Reign of Henry VIII.

“ § And. vol. ii. p. 282.

“ || Kimb. p. 239. And. ibid. Tan. Pref. p. 39.

“ ¶ And. ibid.

John of Jerusalem, or Knights Hospitalars*, and passed in a short time, and hereby all their revenues were given to the King†.

“The stoppage of the wonted hospitality and charity of the abbies, was displeasing to the public in part. To induce the people to be quiet, it was signified, that in consequence of the great supplies issuing from the sale of the monasteries, they should not be charged for the future with subsidies, loans, or common aids. And to content the nobility and gentry, he sold them the abbey lands, at an easy rate. Many of Henry's subjects, through Luther's writings, &c. were become friends of the reformed religion, and on that account approved the suppression of the monasteries.

“Here we may observe, that Henry, though quite averse from the doctrine of the reformers, yet, by overthrowing the monasteries, greatly promoted the cause of the reformation‡. We are told, that this prince, after he had brought general ruin on the religious houses, founded a convent, and bequeathed large sums, to be expended in masses for the repose of his soul§.

“When we consider not only the evils already specified, but, that the monasteries were privileged places for affording protection to the worst of transgressors||, the suppression of such houses may be supposed to meet our full approbation. At the same time, we must confess, that this undertaking was attended with circumstances, which reflect no small disgrace upon some concerned in it. The visitors were charged with peculation¶. Learning suffered a great loss, in consequence of the libraries which were then wilfully and basely destroyed. It appears, that at Malmesbury, all music books, accompt books, &c. were covered with old manuscripts; and the glovers in the town made great havock with them: gloves, no

“* This order took its name from an hospital built at Jerusalem, for the use of sick and needy pilgrims, coming from the Holy Land to visit the sepulchre of Christ. The hospital was dedicated to St. John the Baptist. This institution was before what is called the Holy War. Several devout persons, of both sexes, coming as pilgrims to Jerusalem, resolved to continue there on this charitable account, and subsist on such supplies to themselves, and the diseased pilgrims they took care of, as the bounty of well disposed Christians thought fit to send them. Their care not being confined to any particular sect of Christians, nor even to Christians themselves, they were protected, when Jerusalem was in the hands of the Saracens. After the Christians were masters of Jerusalem, they became more known for the great help they afforded the sick and wounded soldiers; and had grants and donations, both in money and lands, all over Christendom; by which means they were encouraged to form themselves into a regular corporation, and soon after to erect that corporation into a military order, and to hire soldiers to fight under their banner, for the defence of the holy sepulchre and Christianity. On their being driven out of the Holy Land, as they settled chiefly at Rhodes, they received the appellation of “Knights of Rhodes;” and upon the loss of Rhodes, having the island of Malta given them by the Emperor Charles V. they were called “Knights of Malta.”—Collins. vol. iii. p. 97. Tan. Pref. p. 24.

“† Burnet's Hist. of the Reformation, vol. i. p. 267.

“‡ Appendix, Note XV. § And. vol. ii. p. 302.

“|| Appendix, Note XVI. ¶ And. p. 282.

doubt, were wrapt up in many good pieces of antiquity. The inhabitants even used the manuscripts which came from the abbey, instead of bungs and corks, for stopping up their vessels *.

"The antiquarian also may be ready to regret the demolition of so many beautiful specimens of ancient architecture. But this the reformers deemed necessary, in order to render the re-establishment of monasteries more difficult, in case of an alteration in the state of affairs.—Amidst the general devastation, *Malmesbury conventual Church* was spared, by means of Mr. Stumpe, a very rich clothier. Leland informs us, that 'This Stumpe was the chief causer and contributor to have the abbey church made a parochial church †.'

The destruction of so many admirable monuments of the arts, of so many noble buildings which did honour both to the taste and to the piety of the age (however perverted, in some respects), was an act of worse than Gothic barbarism; and had not even the plea of necessity to urge as its excuse. The biographical notices relate chiefly to the abbots and monks of Malmesbury; containing only three other sketches, viz. of William Stumpe, a clothier; of the noted Thomas Hobbes, author of the *Leviathan*, &c.; and of Mary Chandler, a poet, all natives of Malmesbury. In his prefatory remarks to this division of his work, the author has exhibited a proof of his poetical powers in the following pleasing "Sonnet to the Avon."

"Reclin'd beside thy willow-shaded stream,
On which the breath of whisp'ring zephyr plays,
Let me, O Avon! in untutor'd lays,
Assert thy fairest, purest right to fame.

* From Mr. Aubrey's MS. in the Ashmolean Museum, at Oxford—communicated by Mr. Britton.

"Bale, who was made Bishop of Ossory, in Ireland, by Edward VI. and was obliged to fly to Holland, on the accession of Queen Mary, for his opposition to Popery, will hardly be suspected of exaggerating the matter, when he says, 'That a great nombre of them whych purchased those superstycyouse mansyons (the monasteries) reserved of the lybrary bokes, some to scoure their candlestycks, and some to rubbe their bootes, some they sold to the grossers and sopesellers, and some they sent over see to the bookebynders, not in small nombre, but at tymes whole shyppes full, to the wonderinge of foren nacyons. Yea, the universities of this realme are not all clere in this detestable fact.' He adds, 'I know a merchantman, whych shall at this tyme be namelesse, that boughte the contentes of two noble lybraries for 40 shillings pryce, a shame it is to be spoken. This stuffe hath he occupied in the stede of graye paper by the space of more than these ten years, and yet he had store enough for as many years to come: a prodigyouse example is this, and to be abhorred of all men, who love their nacyon as they should do.'—Dugdale's *Monast. Abridg.* Pref. p. 10.

† Lel. Itin. Appendix; Notes XVII. and XVIII.

“ What though no myrtle bow’rs thy banks adorn,
Nor sportive Naiads wanton in thy waves,
No glitt’ring sands of gold, or coral caves
Bedeck the channel by thy waters worn;

“ Yet thou canst boast of honours passing these :
For when fair science left her eastern seat,
Ere Alfred rais’d her sons a fair retreat
Where Isis laurels tremble in the breeze;

“ ’Twas there—near where thy circling streamlet flows,
E’en in yon dell, the Muses found repose.”

A part of the character of Aldhelm, second abbot of Malmesbury, we shall lay before our readers, by way of specimen of the author’s talents in this line of composition.

“ Aldhelm was equally celebrated for the excellence of his moral character, and for his literary attainments. He seems to have been the firm friend of religion and virtue. It is true the religion of that age was burthened with useless ceremonies and austerities ; but though these were practised by Aldhelm, he did not omit the more important duties of piety and morality. Monkish writers have given extraordinary accounts of his voluntary chastity. His persevering fortitude and active benevolence were particularly displayed in his patriotic attempt to reform the manners of his countrymen. Some of his biographers, not contented with bestowing on him those commendations which he really deserved, have attributed to him miraculous powers. Fuller thus quaintly satirizes the authors of this report. ‘ The monks (those Babylonish masons) have built such lying wonders on his memory, and have vomited out such lies to his dishonour, that the loudness thereof has reached to heaven ; affirming that this Adelme by his prayer stretched out a beam of his church, (cut too short by the carpenter) to the full proportion *.’ Another of his miracles is thus related. ‘ And on a daye, as he sayde masse in the chyrche of Saynt Johan Latrans, and whan the masse was don, there was no man that wolde take his chesible † fro hym, at the ende of the masse. And thenne he sawe the sonne-beme shyne thorugh the glasse wyndowe ; and henge his chesible thereon. Wherof all the people mervelled gretely at that myracle. And the same chesible is yet at Malmesburye ; the colour therof is purple. ‡’

“ In making an estimate of the learning of Aldhelm, regard must be had to the general character of the age in which he lived. When it is considered that during the seventh and several succeeding centuries there were few persons, except ecclesiastics, who could read even their own language, and that *they* seldom extended their studies beyond the service of the Romish

* * Worthies of England. 8vo. 1684. p. 849.

† The Casula or Chesible was so called because it was a sort of case, covering the whole body of the Priest, at mass. Hence came, as it is thought, the modern Cassock. Collinson’s Somersetsh. vol. ii. p. 251.

‡ Golden Legend fol. lxxxvi. in the lyf of saynt Adelme. Com. by Mr. Fosbrooke.

church, the literary acquirements of Aldhelm will appear to have been very extraordinary. He was an eminent scholar and a good writer; and from his works, it is apparent that he was acquainted with the most celebrated authors of Greece and Rome. William of Mahmesbury has bestowed on him a splendid encomium, which appears to be equally just and elegant, if we except the sentence relative to his miracles. 'He was,' says he, 'a man possessed of sincere piety and extensive learning; and his virtue surpassed his celebrity. He was well skilled in the liberal arts, to each of which he had paid a particular attention. It would be unjust not to notice his treatise, 'In Praise of Virginity,' that characteristic emanation of his immortal genius; which, in my opinion, cannot be surpassed for beauty and grandeur. Those indeed who do not sufficiently attend to the variety of manners and modes of expression, in different ages and nations, may be disgusted with some parts of it; but this will not happen to those who cultivate a proper regard for the writings of the ancients. I would willingly unfold the long catalogue of labours which he performed for the good of the church, and the miracles which rendered his life illustrious, if other circumstances did not demand my attention: and indeed the actions of Aldhelm are so celebrated, that my praises cannot add to his renown. The numerous honours that were conferred on his memory proclaimed the sanctity of his manners. He has received the reward of praise, and also that glory which is the meed of virtue *."

"Mr. Wharton observes that the Latin compositions of Aldhelm, whether in prose or verse, as novelties, were deemed extraordinary performances; and excited the attention and admiration of scholars in other countries. A learned contemporary who lived in a remote province of France, in an epistle to Aldhelm, has this remarkable expression. '*Vestra latinitatis panegyricus rumor.*'"

"We shall conclude the testimonies to the merit of this learned prelate, collected from the ancients, with an encomium copied by Leland, from an antique chronicle. 'St. Aldhelm, a near relation of Ina, king of the West Saxons, was an excellent performer on the harp, a most elegant Latin and Saxon poet, a very skillful singer, a doctor of singular merit, an eloquent speaker, and a wonderful master of sacred and profane learning †."

"The literary character of Aldhelm has been differently represented, by various modern writers. Those however are most favourable to him, who appear to have been most intimately acquainted with his writings. Dr. Mosheim says, 'that he composed several poems *Concerning the Christian Life*; which exhibit but indifferent marks of genius and fancy ‡.' However this tacit censure of the learned historian has been obviated by his translator, who observes, 'that this prelate certainly deserved a more honourable mention than is here made of him, by Dr. Mosheim. His poetical talents

* De Gest. Reg. Ang. lib. i. cap. 2.

† Sanctus Aldhelmus Inæ regis West Saxonum propinquus, citharædus erat optimus, cantor peritissimus, doctor egregius, sermone nitidus, scripturarum tam liberalium quam ecclesiasticarum eruditione mirandus. Lel. apud. Gen. Biog. vol. i. art. Aldhelm.

‡ Ecclesiastical History transl. by A. Macleane, D. D. Vol. ii. p. 20.

were by no means the most distinguishing part of his character *. He was profoundly versed in the Greek, Latin, and Saxon languages. He appeared also with dignity in the *paschal* controversy, that so long divided the Saxon and British churches †."

Of *Hobbes* the author is rather the panegyrist than the biographer; we beg not to be classed among that "impartial posterity" which "will admit, that such merit as he (*Hobbes*) possessed, would have covered errors greater than he committed;" for in our apprehension the errors of *Hobbes* have done more mischief, than his merits have done good, to mankind. The historian of *Malmesbury* was not bound to praise all the characters which he had occasion to notice.

We are glad to find, from an address to the public, prefixed to this book, that it is intended to publish a supplementary volume, containing a variety of original documents and other interesting papers, at the moderate price of four shillings; and that the work will be put to press so soon as two hundred and fifty subscribers shall have sent in their names. We trust that this has been done already; and that the Editor will receive a much more adequate remuneration for his labours than so scanty a subscription can afford;

POETRY.

The Battle of Trafalgar, a Poem, with Fugitive Pieces, chiefly written at Sea. By Laurence Halloran, D.D. 8vo, pp. 130. White. 1806.

THE mode of modern warfare makes the description of battles so general, that it is almost impossible to have that detail of particular events which alone can make a poem interesting. The extended lines of armies, and still more so of fleets, with the volumes of smoke that envelope both, render the events both of land and sea engagements equally inaccessible to the Muse. To this, however, the Battle of Trafalgar is in great measure an exception: we know so much of the gallant and patriotic behaviour of Lord Nelson on that ever memorable day, and so many interesting anecdotes have been re-

* This sentence probably refers to the Latin poetry of Aldhelm. Of his Saxon poetry no proper judgment can be formed; though he certainly deserves credit for having introduced among his countrymen a taste for this branch of literature.

† Id. Note [u] According to Tanner, Aldhelm was the author of a monastic rule. 'The monks of this island were never under one rule before what is called the second reformation. We meet with the rules of St. Asaph, St. Aldhelm, &c. among the Britons and Saxons.' *Notitia Monastica*, Pref. p. v.

recorded of his heroic conduct and sentiments after he received the fatal wound, that a very interesting poem might have been made on the subject, had the poet taken his station on board the Victory. So far, however, has Dr. Halloran been from availing himself of this, that he only gives a desultory view of the fight, in which Nelson and the Victory make by no means a prominent feature; and, indeed, the chief notice of the death of the hero is to be found in the machinery, viz. in the speech of the Genius of Calpe, and in the appearance of Nelson's ghost to Hardy, both of which, in a poem whose proudest panegyric much fall short of the truth, would in our opinion have been much better omitted. The speech of the Genius besides hurts the interest of the poem by anticipating most of the events.

Thus much for the conduct of the poem; neither can we produce much more favourable specimens of the execution of it.—Are such lines as these poetry?

“Eighteen tall ships, tri-colour'd ensigns rear;
With Spain's proud banners spread, fifteen appear.”

To the introduction of the abominable jargon of France in an English poem we have the most determined objection, of which we find these instances,

“In glory's path my young *Elèves* to lead;”

And

“Hoarse battle brays and ruin's *tacfin* roars.”

Neither can we applaud the simile of the fighting cocks.

“Thus the fierce vulture, bending from the skies,
Two warrior cocks prepar'd for combat spies;
With force resistless on the champions springs,
And, hov'ring o'er them with extended wings,
Maugre the courage of each dauntless breast,
Bears them in triumph to his rocky nest.”

For, besides the meanness of the image, we can see no similitude between a French and a Spanish ship being captured while trying to board a British ship, and two cocks being carried off by a vulture while going to fight each other.

The following description of a ship blowing up is spirited.

“Sudden her frame a dire explosion tore,
And shook heaven's concave with th' enormous roar;
The trembling waves recede beneath the keel,
And ocean's depths the dread concussion feel;
While borne, impetuous, thro' the troubled air,
Like threat'ning meteors blazing fragments glare.”

The author's account of his meeting his son, a lieutenant of marines, safe after the battle, if it boast no great poetic merit, shews what is much better,—a manly effusion of parental tenderness.

Of the execution of the Fugitive Pieces we cannot say much; nor do we know on what principle Dr. Halloran calls his Verses to Lady Georgiana Stanhope, Sapphics.

An Essay on Nature. By Henry Barwick, Officer of Excise, Stanshead, near Hertford, Herts. 12mo, pp. 16. 1s. Norwich printed; Button, London.

THE author, who informs us that he is the son of an unbeneficed clergyman, by whom he was intended for the Church, but want of means—more's the pity!—prevented the accomplishment of this paternal design, has composed two hundred and ninety lines (for so many do the *sixteen* pages contain) on the subject of *Nature*. His object is to reason “from Nature up to Nature's God;” in other words, to shew, from the works of Nature, the existence of a supreme, omniscient, and omnipotent Being. The design is highly laudable, and, though we cannot say much for the poetry, the opinions and principles of the author are highly creditable to him.

POLITICS.

The Question between the late Ministry and the British Constitution; recommended to the Serious Consideration of the People of Great Britain and Ireland. Svo. Pp. 47. Hatchard. 1807.

THIS is one of the ablest pamphlets, to which the late change of the Ministry has given rise. The style is elegant and vigorous; and the reasoning is conclusive. The author seems to have chosen for his model, when writing, Johnson's Political Tracts, more especially *the Patriot*; and in the judgment of a man of taste, *The Question between the late Ministry and the British Constitution* will lose nothing on a comparison even with that masterly performance.

After some just reflections on the mischiefs which necessarily result from frequent changes of the administration of any government, the author unimadverts, we think too gently, on the party spirit displayed by the late Ministers on their first coming into office, and on their creation of places to reward the Democrats of 1793, 1794, and 1797. He then supposes, with great plausibility, that they dissolved the parliament with the hopes of getting a *House of Commons* which would support them in all the innovations with which their minds were teeming. One of the most violent of these innovations was the granting to the Catholics of Ireland what they call *emancipation*, which they were sure would be opposed by the King if attempted directly, and which therefore they attempted by what the author calls a very uncommon *kind*, as well as *degree* of *address*. The consequence is known; the conduct of the King, which was so indecently arraigned by some of the Ex-ministers, is here vindicated with the force of demonstration; and the written engagement which he required from the Ministers on their proposing their singular Cabinet Memorial is proved to be strictly constitutional. To the common observation that Popery is not that formidable thing now, that it was in 1688, the author replies,

“The Catholics of Ireland enjoy, and may they long deserve to enjoy, the amplest toleration of their religious worship; for such a toleration is the

indisputable right of every sect whose principles are not inconsistent with the peace of society. The command of fleets and armies, however, is not the *right* of any individual, whether *Papist* or *Protestant*, but a solemn and sacred *trust*, confided by the state to those whom the Sovereign deems most *worthy* of trust; but the spirit of the Catholic religion is such as to impel all who profess it, to demand as a *right* what every other man receives as a *favour*.

“As it is the doctrine of the Church of Rome that no man can be saved who is not of her communion, she can neither *grant* nor *accept* a toleration. To attempt to satisfy the claims of her members, without making her the dominant religion, betrays a woeful ignorance of the spirit by which she is distinguished from all other Christian churches. Were the Corporation and Test acts to be repealed to-morrow, the Irish Catholics have many claims to bring forward, which even Lord Grenville and Lord Howick would hesitate to grant. They would demand the tithes for their priests, the cathedral and episcopal revenues for their bishops; and it is probable that, by those who are for entrusting them with the command of fleets and armies, these demands would not be refused; but there is one claim which, though it has not yet been publicly urged, numbers of them have in *reserve*, and which could not be granted without producing consequences of incalculable mischief.

“It is well known that the descendants of those Catholics whose estates were, in the reign of William the Third, forfeited to the crown, and afterwards bestowed on Protestant subjects, still keep up their claims to such estates by the rights of *inheritance*, and are known in their own sect by the denomination of *THE OWNERS*. It was for *Catholic emancipation* that the ancestors of those owners fought, as Mr. Plowden says, against a *foreign invader*; and in consequence of so fighting, were attainted by a Protestant Parliament. When a Protestant Parliament shall have granted all for which they fought, is it improbable that their descendants will insist for a reversal of the attainder, and a restoration to what they consider as their legal inheritance?

“Their devotion to the See of Rome is universally known; the present Pontiff is the ally, or rather the *tool*, of Buonaparte. A bull, which his Holiness could not refuse to the Emperor whom he crowned, would impel the Catholics of Ireland to urge this claim; and it is not easy to conceive how it could be refused to *Generals on the Staff*, commanding hundreds of thousands of well disciplined and well armed Catholics, supported by all the power of France. In this point of view, Popery appears more formidable now than it was in 1688.”

This claim, which we have not a doubt will be urged when all the rest shall be granted, is indeed a very serious matter, and will be admitted as such by those liberal minded men who think modes of faith not worth the contending for; and yet the present author seems to have the merit of bringing it first into public view. The conduct of the King in resisting it and every thing which might lead to it, obtains what it is entitled to—the highest praise; and the author makes some observations, well worthy of attention, on the coronation oath, from which he proves, that no power on earth could absolve HIS MAJESTY. As he admits that frequent changes of ministers is an evil, he thinks it of importance to inquire what the late Ministers have actually done while in power, that we may know whether we

ought to join with their partizans in bewailing the state of the nation, now deprived of all their talents.

In conducting this inquiry he makes some just animadversions on their proscription of every friend of Mr. Pitt; on their treatment of Sir Home Popham; on their negotiation for peace after the dissolution of the German empire; on the American intercourse bill; on the abolition of the slave trade, which, in his opinion, can be productive of no good; and on the proposed improvement of the administration of justice in Scotland.

"Such," says the author, "are the great things which, in the space of a year, the late Ministers have performed or attempted: what they have neither performed nor attempted, is probably known at the courts of Vienna and Petersburg. It is not, indeed, conceivable that they could do much for the freedom of Europe. Possessed, as some of them are, of the most brilliant talents, and desirous, as they doubtless *all* are, of humbling the tyrant of France, and restoring peace to the world; yet differing, as they are known to do, in many principles connected with the origin and object of the war, it is hardly possible that they could all agree as to the expediency of any enterprize of immediate hazard."

The author pursues this subject at some length and with great ability; proving that an administration comprising in itself *all the talents of all the parties* in the kingdom never can be an *efficient* administration; that it might be extremely useful during a period of profound peace; but that in times of danger, when the machine of government cannot for a moment stand still, it is of the utmost importance that his Majesty's confidential servants be perfectly united in their principles. He then draws a comparison between the late ministry and that which was formed by the coalition of Lord North with Mr. Fox, observing that

"The question at issue is now, as it was then, not between two contending factions, but between a faction and the Sovereign. It is simply, whether the King, in the exercise of his authority, shall deviate from the principles of the constitution as established in 1688; violate what he believes to be the spirit of his coronation oath; and entrust the command of fleets and armies to men who certainly pay some kind of allegiance to a foreign and hostile power; or dismiss from his service nine or ten Ministers, of respectable talents indeed, but of discordant principles?"

"This question can admit of no debate. If nine or ten men, of whatever talents, could be forced, as confidential servants, on the Crown, to dictate measures to their Master, the boasted British Constitution, which our ancestors purchased with their blood, would be no more. Instead of living under a limited monarchy, the subjects of a mild sovereign, who, for almost half a century, has governed his people with the affection of a parent, and whose glory and interest are inseparably combined with the glory and interest of the nation, we should feel ourselves the slaves of an oligarchy, which, thus encroaching on the prerogative of the Crown, could have no other objects in view than to gratify its own ambition, and to reward the party on whose support it depended."

Substance of the Speech of Lord Viscount Sidmouth upon the Motion of the Marquis of Stafford in the House of Lords, on Monday, April 18, 1807.
8vo. Pp. 28. 1s. Hatchard.

IF we had been ignorant of the effect which the spirit of party is apt to

produce even on good minds which possess but little firmness or judgment, and of the intriguing disposition and indefatigable efforts of the Grenvilles, wherever their own interest or ambition is concerned, we should have been utterly at a loss to account for such a motion as that made by the Marquis of Stafford, the tendency and effect of which unquestionably were (however pure the *intention* might be) to support the late servants of the Crown against their Master, and to pronounce a sentence of condemnation on the King. Happy we are to find that one of the members of the late Cabinet has thought proper to give his sentiments on the occasion to the public; for no other document should we require to justify our own sentiments on that important topic, and to condemn the late Ministers.

Lord Sidmouth tells us, that when the late Ministers came into office, no pledge whatever was required of them on the subject of the Catholic question; and he believes that no intention whatever existed on the part of any of his colleagues to agitate the question; but, on the contrary, it was their decided wish to avoid the discussion. As far as this concerns the Grenvilles and the Sidmouths, his Lordship's belief may be well founded; but we cannot think that he was at all warranted to entertain such belief respecting the *Forites*, because many of that party stood pledged to the Romanists not to come into power without urging their claims. His Lordship's own conduct, however, was consistent and honourable; for it appears that he told Lord Grenville and Mr. Fox, when he came into office, that if the question should be brought forward it should have his determined opposition.

So much for the *previous* matter.—When it was proposed to extend the provisions of the Irish Act of 1793 to England, by the introduction of a clause to that effect in the Mutiny Bill, Lord Sidmouth says that he should have objected to the concession if proposed for the first time, but thought that it was rendered necessary by the Irish Act. His consent, however, was strictly limited to that extension. The decision of the Cabinet was communicated to the King on the 9th of February; and on the 10th *his Majesty expressed his disapprobation of the measure*, and his hope that the subject would not have been revived. In the evening of the 10th, the Cabinet drew up an explanatory minute to be presented to the King on the following day; but, before it was presented, Lord Sidmouth had an audience of his Majesty, who was prevailed upon to do, what Lord Sidmouth had done before,—that is, consent to the proposed clause for extending the provisions of the Irish Act to England; and accordingly in his answer to the Cabinet, delivered on the 12th of February, his Majesty signified that consent, and at the same time expressly stated that “*he thought it necessary to declare that he could NOT GO ONE STEP FURTHER.*” Could any declaration be more plain, or more positive? It was impossible, we should think, after this explanation, to mistake or to misconceive his Majesty's intentions and determination. It was under this impression, and under these circumstances, that Lord Howick gave notice of the introduction of his proposed clauses into the Mutiny Bill. In these clauses, however, Lord Howick had added to the term “*commissions,*” the words “*or appointments;*” as being, says Lord Sidmouth, “*apparently necessary to repeal the limitations of the Irish Act.*”—But, here, let us ask, what could induce Lord Howick to introduce words which gave to the clauses a much more extensive signification and effect than they were intended

originally to have; and in express contradiction to the positive declaration of his Sovereign, "That he could not go one step further?" Was this intended to bring the King and his servants at issue before the public? Whatever was the intent, such was the *tendency* of the measure.

Lord Sidmouth, as soon as he was apprized of the proposed extension of the original plan, stated his objections to Lord Grenville, and repeated his determination to oppose the measure in Parliament. Still the Grenvilles and the Howicks proceeded with their project, and actually gave instructions to the Judge Advocate to prepare some clauses, in conformity to their designs. These that officer justly considered as having "the effect of repealing the limitations in the Irish Act;" and, having communicated the matter to Lord Sidmouth, his Lordship remonstrated with Lord Howick, and "expressed his conviction that the extent of it was not understood by the King." Indeed, from Lord Sidmouth's own account, it was impossible that the King could suppose for a moment that it was intended to do any thing more than simply to apply to England the regulations of the Irish Act of 1793.

On the 1st of March a Cabinet meeting was held, at which Lord Sidmouth declared his persuasion that his Majesty was not aware of the extent of the measure proposed; and that it was absolutely necessary that every doubt on the subject should be removed. Lord Grenville, however, "then stated, that he had seen his Majesty on the 11th of February, subsequently to the audience granted to himself (Lord Sidmouth), and that he had no reason to doubt his Majesty's full comprehension of the measure, as now intended to be submitted to Parliament." Now, how happened it, that although Lord Sidmouth had conversed *repeatedly* on the subject of these very doubts, with Lord Howick; and although he had "made a similar communication" to Lord Grenville himself, he did not receive any intimation of Lord Grenville's interview with his Sovereign, at which the explanation is said to have taken place, till this Cabinet meeting? There is something, to say the least of it, and even making the largest allowances for the known coldness, reserve, and loftiness of Lord Grenville's disposition, extremely *suspicious* in such conduct. It was, at length, suggested by Lord Howick, that a copy of the proposed clauses should be transmitted to his Majesty. This proposal was approved by Lord Sidmouth, who added, however, that it would be necessary for him "to accompany the communication of those clauses *with a note from himself*, expressive of his dissent from those parts of them, which carried the measure beyond what he had understood to be intended by the dispatch to the Lord Lieutenant of the 9th of February, and the minute of Cabinet of the subsequent day." But this *addition*, which would, of necessity, have immediately opened the eyes of the King, and have shewn him what really was in agitation, seems to have staggered the Grenvilles and the Howicks, and to have palsied all their proceedings; for although Lord Howick had before *proposed* to send the clauses to the King, and although the proposal was approved and adopted by every member of the Cabinet, yet, after Lord Sidmouth's addition had been mentioned, "*the suggestion of sending the clauses was not then adopted, and no communication on this point was made from the Cabinet to the King.*" Is there any man of common sense, who can, on reading this plain statement, for a moment doubt, that a communication would then have been sent from the Cabinet to the King, if Lord Sidmouth had not

avowed his determination to accompany it by a communication from himself? And is it possible that the objection to such communication could arise from any other motive than that of wishing to keep the King in the dark? The late Ministers have appealed from the King to his people on this important subject, and, as part of the people, we will judge them. We have a right to do so, and we will fearlessly exercise that right.

Another curious fact is next stated. Lord Sidmouth, still dissatisfied, went to remonstrate with Lord Grenville, on the evening after that on which the Cabinet had met; and he was then told (to his great surprise, no doubt!) "that the clauses had been sent on *that day* to his Majesty;" and he afterwards learnt "that they were accompanied by a dispatch to the Lord Lieutenant, and a note from the Secretary of State." Hence it is evident, that this last measure was not a *Cabinet* measure, and that the Cabinet had come to no decision upon it; but that Lords Grenville and Howick had acted from themselves; and had, clearly, so done, that Lord Sidmouth's explanation might not accompany their communication to the King. "On the Tuesday evening," (March 3d), says Lord Sidmouth, "the clauses were returned by the King, without any comment; from which circumstance, his Majesty's acquiescence had been inferred; an inference somewhat hastily drawn, as he thought; and upon insufficient grounds." Not only *hastily*, say we, but most *unwarrantably* drawn; and not upon *insufficient* grounds, but upon *no grounds at all*. Let any man trace the progress of this transaction up to the present period, and then say whether it was possible to draw such an inference, without losing sight entirely of the King's declarations on the subject, and of the doubts suggested by Lord Sidmouth. Not having seen Lord Howick's note to the King, it is impossible to conjecture its contents; but we will venture to assert, without fear of contradiction, that no other man in the kingdom but Lord Howick (and possibly his associates) would have written a note on such a subject, after what had happened, that could, by possibility, have been open to misconception or mistake. What was necessary to be said to the King, more than simply to inform him, that it was proposed to go beyond the Irish Act of 1793, to extend the concessions which that granted, and to ask whether his Majesty had any objection to such extension? If Lord Grenville, in his interview with the King, on the 11th of February, or Lord Howick, in his note of the 2d of March, had made this plain statement, not a doubt nor a difficulty could have remained on the subject; and, indeed, no other conduct than that which the Ministers pursued could possibly have created either difficulty or doubt. On the 4th of March Lord Sidmouth had an audience of the King, "and then stated, what it would have been more satisfactory to him to have expressed in a note at an earlier period, and what he should have had an opportunity of doing, *if the clauses had been communicated to his Majesty, in consequence of a minute of the Cabinet.*" Is not the reason for not communicating them, in that form, then, clear as the sun at noon-day? We now beg our readers to mark the *immediate* consequence of Lord Sidmouth's communications to his Sovereign. "On *that day*, the King having been fully apprized, not only by himself, but by Lord Howick, of the nature and details of the measure, communicated to Lord Howick his sentiments in a manner *which had unquestionably been misunderstood by that Noble Lord.*" Here his Lordship compliments his colleague's integrity at the expence of his understand-

ing. "But it was also an *indisputable fact*, that it was intended by his Majesty *explicitly to declare that his consent was confined to that part of the measure to which he had before reluctantly acceded, viz. the extension of the Act of 1793.*" It is an insult to the King to suppose, for a moment, that, having such intention, and having previously, too, been warned of the misunderstanding by Lord Sidmouth, he should express himself in terms of ambiguity and indecision. Lord Sidmouth comprehended him perfectly; how then could Lord Howick misunderstand him? His Majesty would, of course, be as much sinned against with the latter as he had been with the former; and although we have no great opinion of Lord Howick's sagacity or penetration, it is impossible for us to believe, what Lord Sidmouth states as *unquestionable*, that the King had "been misunderstood by Lord Howick."

On the Friday following (March 4th) the clauses in the Mutiny-bill having been deemed inadequate to the object in view, Lord Howick moved for leave to bring in a new bill for the purpose—"the object of which was to open both army and navy, without restriction, or limitation, to the Catholics and Dissenters of the United Kingdom." The bill was read a second time on the 12th of March. But on the preceding Monday, the 9th, Lord Sidmouth wrote to Lord Grenville to express his sentiments on the subject; and on the Tuesday, at a conference with that nobleman, informed him of his resolution to resign his office, "as the only course he could pursue with justice to the noble Lord, and with honour to himself." This was honourable conduct; and ought to make Lord Grenville and Lord Howick ashamed of themselves for not following the example, under analogous circumstances. Lord Sidmouth, however, having received his Majesty's commands to remain in office, his Lordship acquiesced. In the interview which Lord Sidmouth had with the King, on this occasion, his Majesty expressed his surprise, "in strong terms, at the extent of the proposition which had been opened in the House of Commons; his Majesty having, as he conceived" (and, as no doubt, was the case) "apprised Lord Howick, on the preceding Wednesday, of his decided repugnance to that part of it which went beyond the Irish Act of 1793." After what our readers have already seen, they will probably be surprised at the declaration which accompanies this statement. "There could be no possible doubt but that upon this point Lord Howick had misconceived his Majesty. Lord Howick was incapable of opening a proposition in the House of Commons in his official capacity, contrary to the known opinion of the King, and in the face of his authority." Whatever motives Lord Sidmouth may have for confiding in Lord Howick, they are not such as can operate on the minds of others. For the reasons, before stated, we do not believe that Lord Howick *misconceived* his master; and as to Lord Howick *being incapable* of doing such a thing, that is a matter of opinion, and our opinion is totally different from that of Lord Sidmouth. On the same day his Majesty's disapprobation was formally communicated to Lord Grenville. "Under these circumstances he (Lord Sidmouth) entertained a hope, which he expressed to the noble Lord at the head of the government, that the bill might be so modified as to free it from objections which were evidently insuperable;—that hope was however disappointed. On the 15th a meeting was held of a large majority of his Majesty's confidential servants; to which neither the Lord Chancellor, the Chief Justice of the King's Bench, nor himself, were (was) summoned; and of which they were not apprised."

Here was a pretty scene of duplicity again! This was a *Cabinet junta* with a vengeance! The Grenvilles and the Howicks, forsooth, did not chuse to summon to the Cabinet any of its members whose sentiments were hostile to their own!—Such was the *harmony*, such the *propriety*, with which this boasted coalition of “ALL THE TALENTS” acted, on important occasions!—“At that meeting, it is understood that a minute was prepared, declaring a willingness to abandon the bill, but accompanying the offer with certain reservations, which were, he thought, deeply to be lamented,” and which appear to have been the immediate cause of the events which ensued.

“The effect on his Majesty was such *as might be expected*. He probably apprehended that a question from which he had already suffered so much was never to be at rest; that his mind, made up as it was from a *combined sense of religious and political obligation*, was to remain perpetually exposed to a recurrence of importunity and anxiety. Having expressed his hope, but a short time before, that he might not again be distressed on this subject, he now required that he should hear of it no more; and claimed from his Ministers a written declaration to that effect. This he (Lord Sidmouth) understood to be the case; though at the time he was speaking, *he had neither seen the minute of his late colleagues, nor his Majesty’s answer*.” Here is another instance of duplicity and concealment. What follows respecting the declaration required by the King, which had been termed a *pledge*, and which, as has been seen, was entirely the result of an implied pledge demanded of the King, in the memorable *minute* of the Ministers, fully justifies all our observations on this interesting topic.

“But this requisition was to be considered with reference, not only to the abstract principle, upon which he trusted there could be no difference of opinion, but to the peculiar nature of the case, and to the circumstances with which it was attended. The question to which it applied was not, in his Majesty’s estimation, merely political; *it was one of honour and of conscience, connected with the deepest sense of public duty, and of religious obligation; deriving its importance from the conditions which established the House of Brunswick on the Throne, and which at the time of his coronation had been solemnly ratified by himself*.”

His Lordship then asks, with peculiar propriety, whether it was possible for the House to record a censure of a step which could only be ascribed to such feelings, and not principles? Yet, strange to say, there were no less than *six Bishops* who voted for recording such a censure! Lord Sidmouth observes, that if the King’s requisition had been addressed to him, he should have regarded it as a sure proof that he had lost the royal confidence, and have resigned his situation. This was a very just reproof to his colleagues, who refused so to act, though in strict conformity to constant usage, and in strict consonance with propriety and decorum of conduct. After this, his Lordship justifies his Sovereign from the foul imputations which have been cast upon him by the factious partisans of the Grenvilles and the Howicks.

“He could not forbear adding, that his Majesty, he was confident, had no intention to part with his Ministers, previous to the communication of the 15th of March; and he had no other reason for supposing that such was his intention afterwards, excepting as far as he thought it might be inferred from his Majesty’s answer.” Then adverting to the motion, he

truly observed—"It was founded on the supposition of a wrong done; and that, by the intervention of a secret adviser; a supposition unsupported by evidence, or by any reasonable presumption, and therefore *manifestly inconsistent with justice.*" He contended, that these were legitimate acts of royalty which must be performed by the King himself, without any adviser. "In the present instance, there were few indeed who did believe that the answer of the King himself; that it *proceeded from the uninstigated impulse of his own heart.* If so, (and there was not only no evidence, but no rational presumption to the contrary) where did the resolution point? To the Throne, to the King himself! Such, he was bound to admit, could not be the intention of the noble Marquis, or of those who supported the motion; but such was its obvious and necessary direction; and such must be its effect.

This positive, and most true, assertion, that the King acted of himself, in the instance alluded to, affords the completest contradiction to the vain, superficial, and ignorant relative of Lord Howick, Mr. Whitbread, the brewer; who said, that, if the King so acted, "the monarchy ceased to be limited, and that House was a non-entity." He called such a representation as that of Lord Sidmouth "a *false charge,*" and said it "left the *King naked and exposed.*" Lord Howick, himself, too, supported the same position!

Lord Sidmouth then defended the King against a really false charge, of being governed by *secret advisers.* And, as the authority of Mr. Pitt, as well from his own experience, he solemnly asserted that there was no pretence for assigning to his Majesty a disposition to listen to such advisers. Thus far we agree with his Lordship, with very few exceptions; but far from regarding "the change of government as a public misfortune," we consider it as a *public blessing*; and far from "contemplating the *present* administration with anxiety and distrust," we look on them with *hope* and with *confidence.* On the whole, we feel highly indebted to his Lordship for his Speech, which affords the most complete condemnation of his late colleagues that has yet appeared; and concur with him entirely in considering the difference between the advocates and the opposers of Lord Stafford's motion, as "the difference between reducing the monarch to a cypher, and supporting him in the full exercise of his constitutional authority."

THE CATHOLIC QUESTION.

A Letter to Lord Grenville upon the repeated Publication of his Letter to the Secretary of the Society for promoting Christian Knowledge, in Consequence of their Resolution with respect to his Majesty's late Conduct. By the Rev. H. B. Wilson, M.A. 8vo. Pp. 22. 6d. Rivingtons. 1807.

IT is under this specific head that we propose to include all works relating to the question which produced the dismissal of the late ministry, because it is difficult to class them under any other, they being partly *religious* and partly *political.* Several works of this description were put into the hands of one of our associates, whom illness has hitherto prevented,

from reviewing them; but none of them shall escape due notice and attention.

Lord Grenville's Letter to Dr. Gaskin is one of the most extraordinary productions of the present day; it is written with ability, but it is marked by a tone of insolence and pride, which, though perfectly characteristic of his Lordship's temper and disposition, is truly disgusting. It was produced, too, in a most unusual way, for before it could possibly be read to the Society, to whose Secretary it was addressed, it was destined to appear in that paper, the pages of which had, for several years, been devoted to the honest purpose of rendering religion an object of derision and contempt, to say nothing of its steady and laborious efforts to support the cause of French Regicides, and to subvert the British Constitution. When Lord Grenville, however, adding another revolution to the many which had sprung up in this revolutionary age, turned *Forite*, and became the friend and the panegyrist of the very men whom he had formerly opposed and censured, he took the proprietor of the paper in question under his gracious protection, and bestowed on him a place of 800*l* per annum. In gratitude, no doubt, for favours received, his Lordship's letter was inserted in a most conspicuous part of his paper, and was moreover prefaced by a few lines of adulation from its proprietor. But not content with this, his Lordship afterwards sent his letter to other papers, and even submitted to pay *ten guineas* to one of them (and we suppose to others too) for its insertion. Mr. Wilson, as a member of the Society, very properly calls Lord Grenville to account for his conduct; and he administers to his Lordship some severe, but just and merited, reproof. That his readers may judge what grounds the Peer had for his displeasure, Mr. Wilson reprints the resolution of the Society; and, as we are anxious that the resolution should be circulated as widely as possible, we shall extract it,

“ *Bartlett's Buildings, April 28th, 1807.*

“ At a very numerous General Meeting of the SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE.

“ The Society for promoting Christian Knowledge having, in the year 1790, when an attempt was made to procure the repeal of the Corporation and Test Acts, come forward with a public declaration of their sentiments, on that interesting occasion, think it highly expedient to follow that precedent at this analogous and most critical conjuncture.

“ It is therefore UNANIMOUSLY resolved, That this Society, impressed with the deepest veneration for the character of their Sovereign, and with the sincerest gratitude for the firmness and magnanimity with which he has recently opposed an innovation, hostile to the Established Church, feel it incumbent on them to express their grateful sense of the steady perseverance which his MAJESTY has uniformly displayed in the defence and preservation of the Ecclesiastical Constitution, and to declare their readiness, on all occasions, to co-operate with his MAJESTY, as in duty bound, to the utmost of their ability, in the resistance of such measures as have a tendency to endanger the invaluable blessings which that Constitution imparts,

or to subvert those principles which, happily for his people, placed his Majesty on the throne of this now-united kingdom."

Having thus enabled his readers to judge of the nature and extent of this most temperate resolution, the respectable author proceeds to state, that Lord Grenville's objection to the measure was not founded, as some of his friends have insinuated, on the supposed unfairness of the members, who attended that meeting, in passing resolutions seeming to express the sense of the whole body. "Every body of men," he truly observes, "for whatever purpose they are united, must have 'a local habitation,' where their sentiments may be collected. And hence the act of a competent number of the members of any society, at its known place of meeting, is always looked upon as the valid act of the whole society. Or does Lord Grenville, after all his parliamentary experience, mean to affirm that the act of a small house (whether of Lords or Commons) is not as legal and constitutional as that of the largest?"

"But, my Lord, the true reason of your hostility to the measure seems to be the alarm which you entertain, lest the opinion of such a respectable body, as the Society for promoting Christian Knowledge, comprising more than sixteen hundred bishops and inferior clergy, and six hundred of the peers and gentry, and thus forming a truly ecclesiastical union of churchmen and laics, should bias the opinion of the country in favour of their King, and of those honest men whom he has lately called to his councils. You affect to believe that this measure was designed to answer electioneering purposes. But without communicating with the respectable quarter from which it proceeded, I can take upon myself to say, so far as one man can answer for another, that it originated in no such unworthy motive. It originated, I am persuaded, in a sincere desire to gratify the Royal feelings, and to discharge one of the noblest duties of which we are capable, gratitude for mercies received. And never, surely, was there a time when thanks were more due from men of all ranks and degrees in the Protestant Church to the earthly head of their communion, and Defender of their Faith, than when the exalted Personage who stands to us in those interesting relations, though at first imposed upon by his Privy Counsellors, and afterwards accused by them at the tribunal of his people in Parliament assembled, stood forth the undaunted champion of our holy faith, and vindicator of our real liberties."

Mr. Wilson has, we are convinced, here given a true representation of the case; and a just account of the motives of those gentlemen who brought forward, as well as of those who supported, the resolution which has excited so much displeasure in Lord Grenville. Indeed, how his Lordship dared to impute other motives to the Society, we should be utterly at a loss to conjecture, did we not know to what a length mortified pride and disappointed ambition will carry even good men; and were we not aware that his Lordship sits brooding over the effects of his own folly, having little or no intercourse with the world, in his gloomy solitude of Dropmore. But his Lordship must bear to be told that such a Society is not to be libelled with impunity, and that the insolent tone of dictation which he has assumed, to men his superiors in every thing but rank and station, merit, and will receive, the severest chastisement. Is it from a Minister, who has proved himself to be the most weak and imbecile of any who has held the reins

of Government since the Revolution (a period, by the bye, which cannot be brought too often to his mind), that men of education and reflection can be expected to bear such unprovoked insolence, and such wanton insult? What! shall Lord Grenville have the audacity to tell such a body of men, that they have no right to declare their sentiments in approbation of their Sovereign's conduct, because they are hostile to *his own* sentiments? Such aristocratic pride, and factious impudence, should not only be humbled, but should be corrected with a scorpion-lash. How ought Englishmen to congratulate themselves on their escape from the iron rule of such impotent despotism! what gratitude ought they to feel, and to express to their virtuous and magnanimous Sovereign, for emancipating them, by his resolution, from such a detestable yoke!

Lord Grenville having denied that there was any innovation in the proposed measure, Mr. Wilson very naturally asks him; "Was it no innovation, my Lord, in the constitution of our country to repeal, though indirectly, several of the religious tests, which our ancestors piously enacted for the preservation of our national church? Was it no innovation to open the army and navy, and the highest ranks therein, to all the King's subjects of whatever religious persuasion?" We perfectly agree, with that gallant officer Lord COCHRANE, that such an innovation would have produced the greatest confusion in the navy, a spirit of insubordination, and, possibly, a spirit of mutiny. But Lord Grenville's fine-spun theories are to bear down all prudential inferences, and all practical knowledge. To return to our author.

"Was it no innovation to sanction by a legislative act a system of latitudinarianism broad enough to comprehend Jews, Turks, Infidels, and Heretics; and to entrust to such motley defenders the guardianship of the Christian religion, a Christian Sovereign, and a Christian kingdom? Such was the natural tendency of what is commonly called Lord Howick's bill. And if your Lordship is really insensible to these its natural consequences, it is not for me to divine for *what* you have been visited with such judicial blindness."

Then follows a contrast between the conduct of Lord Grenville and that of his former master, in the science of politics, that great statesman, Mr. Pitt, whose loss the nation most deeply deplores. The contrast, of course, is not very honourable to the Peer. His Lordship, we know, will writhe even under the gentle lash of *admonition*; and will rave at the bare idea of hearing his *infallibility* impeached. "But, let the galled jade wince"—truth will out—"Before you again, my Lord, assume the office of censor, and charge with deliberate calumny a society of men, whose character has never yet been so stigmatized even in this licentious age, cease yourself to pour forth slander with the authoritative imperiousness of a Roman Pontiff. Before you again impute a spirit of uncharitableness to those who, previous to the commencement of their deliberations, uniformly entreat the Almighty to pour into their hearts the gift of charity, shew a melioration of your own disposition, by disdaining to contribute to the celebrity of a newspaper, by furnishing it with rancorous invectives against one of the most honourable associations in this or any other country. 'First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.'"

The advice is both good and necessary, but we venture to predict, without boasting of the gift of prophecy, that it will be no more attended to.

than the author's final exhortation to political repentance and reform, which is equally good and equally necessary. Lord Grenville has a mind much more prone to give, than to receive, advice; and he has lately shewn such a hardened disposition, that we entertain no hopes of his amendment.

An earnest Address to Men of all Orders and Degrees in the United Church of England and Ireland, respecting the Papists. 8vo. Pp. 32. 1s. Rivingtons. 1807.

THIS Address is written with the pious energy of a sincere and zealous Christian, most anxious to save his fellow Christians from the dangers of an impending calamity. It was occasioned by the late proceedings of the Irish Romanists, and by the conduct of his Majesty's late Ministers. Of the consequences of any farther concessions to the members of the Romish Church our intelligent author seems to have formed a very just estimate. "We ought not," he says, "to have forgotten the suspicious eye with which our forefathers beheld the misguided James the Second attempting to fill the army and navy with officers of the Popish faith. And though I am far from idolizing, as some do, the Revolution of 1688, or entertaining for a moment the bare possibility of circumstances occurring, which could justify our acting upon that example, I cannot forbear admiring the manly, yet temperate, language in which many Protestant gentlemen of that day expressed their disgust at the vacancies in the army being filled up with Irish and other Papists. Indeed so tremblingly alive were they to the dreadful consequences of introducing Roman Catholics into the army, that when the King resolved on putting thirty Irishmen into the Duke of Brunswick's regiment, the lieutenant-colonel and other officers remonstrated on the point, and petitioned that either so alarming a grievance might be redressed, or they might be permitted to lay down their commissions."

The dangers arising from such and similar concessions are pressed upon the reader, both in a political and in a religious point of view. The author seems to be fully aware of the genius and spirit of the Romish religion. "Never will they (the Romanists) be satisfied, if once admitted, (into Parliament) without procuring the establishment of the Roman Catholic Faith. Never will they suffer their priests to depend on the voluntary benevolence of their respective flocks, or to solicit, like some of our inferior clergy, the donations of the laity, from door to door, throughout their districts. The state will be prevailed on to receive the functionaries of the Romish religion as its stipendiaries. Till at length the people being dissatisfied at the burden of two establishments, one must give way, whichever is out-voted in Parliament, or worsted in the field of civil war. Dreadful, we may assure ourselves, would be the eventful struggle. And should the issue be unfavourable to the cause of 'religion pure and undefiled,' how gross would be the darkness that would, ere long, envelope this once envied land!—how deplorable would be the spiritual condition of its inhabitants, when brought into subjection to the tyranny of Papal superstition!"

Unhappily the effects of such religious contentions are not subjects of speculation, but matters of history; in whose page we may also look for the conduct of Romanists, when in possession of power. This tract is very ably written; the arguments are forcible, and the style is good.

Observations on (what is called) the Catholic Bill; with a Copy of the Bill.
By a Lawyer. 8vo. Pp. 30. Hatchard. 1807.

AN attentive perusal of these Observations would be the most salutary penance that could be inflicted on the two solitary Lords (Grenville and Howick) in their present retirement; for it would open their eyes, if any thing could, to the monstrous folly and imbecility of their own abortive project. The author is a most acute reasoner, and he has taken up the subject in a point of view not the less striking for being perfectly novel. In his preliminary observations, he says—"The King has demonstrated, it is now hoped sufficiently, that he will part with any set of servants, whatever their merits, their pretensions, or their utility, rather than make concessions that in his conscience he thinks *will endanger the Protestant Church*, established by law, which was entrusted to his protection, and which he swore, at his coronation, to maintain in all its rights. This is an occasion, when we should repeat our protest, to stand by the Protestant Church, and by our good and magnanimous King, who makes such sacrifices for its defence." Aye; but my Lord Grenville calls all those calumniators who presume to think, or at least to say, that such a measure as that which he proposed *would endanger the Protestant Church*; and as his Majesty has so said, he is of course included in his servant's anathema. The author then proceeds to make some very pertinent and very sensible remarks on the bill itself, which gave rise to these discussions.

"It is called *the Catholic bill*; but it might as justly be called *the Jew bill*. From the discourse, and conversation about the measure, we collect it was designed to favour the Catholics, and probably the Catholics are the class of persons standing ready to take the first benefit of it; but there is nothing in the bill which purports an indulgence to them, more than to any other class of persons. It is an indulgence and invitation to all persons of any religion, or of no religion; Turks, Infidels, or French philosophers; in which view it is indeed *Catholic*, and *most Catholic*; not to add, *most anti-christian*.

"The bill goes beyond all former indulgences and relaxations of this sort, to which the Parliament has hitherto deemed it prudent to consent. The army and navy was (were) to be thrown open to all persons who took and subscribed the *declaration and oath* contained in the bill; but when you examine this declaration and oath, you find in it nothing at all *declaratory*; it is wholly an *oath*; and the oath is such as does not import that the party taking it professes any belief in revealed religion. The engagement in the oath is wholly to maintain the civil establishment; the expression is, *The Established Constitution and Government*, and considering the vague sense of the Whig term *constitution*, and the primary sense of the term *government*, there is no need, I should think, of any peculiar casuistry in the mind of a Papist, to satisfy him, that in taking the oath, he engages for no fidelity towards a church which he deems heretical."

Hence it is justly inferred that the bill was pregnant with danger not only to the Protestant Church but to the Romish and Presbyterian Churches also; inasmuch as it held out invitations to persons of *no religion at all* to enter the army and navy; and thus to create, as it were, a new body of men totally distinct from those employed in a civil capacity. And if such

were to be the consequence, says our author, "I beg to be informed by some confederate and well-informed person, some one who knows the ways of the world, and its history, where is the protection for our religion, when arms are in the hands of such latitudinarians by sea and land, who have no common religious sentiment with us, no common interest in the great article of all civil institutions, that of religion." He then illustrates his argument by a reference to historical facts. "We have had a very remarkable example in our history, which suggests itself in a moment; in the great rebellion against Charles I. The *new-modelling* of the army was a crafty contrivance of some of the deepest politicians of that turbulent time; it was a project by which one set of rebels was to overreach another set; it had its effect, and a subdivision of rebellion arose out of it. The army was made to consist of persons who had distinct views and interests from those of the Parliament; however they differed among themselves, whether they were fanatics, or sectarists, or deists, or atheists, they equally joined in common cause against their masters, whom they at length turned out of doors. The measure in question had certainly for its object, to *new-model* both our army and navy, by making them a distinct class of persons from those in the state. The defence of our church and religion would then be at the mercy of those who had made no declaration of acknowledging either. Such persons might rise to high rank and consequence in the army and navy, but would be excluded from becoming legislators, because they would not submit to the religious test. What a schism and grudging would this make in the state and constitution, which at present owes great part of its beauty and stability to the harmony which arises from the interests of all classes being interwoven in the various branches of the government, for producing one common co-operation."

How men even *professing* to be members of the Established Church could think of framing such a bill, (which differs from every other bill of concession or indulgence, and especially from that which it pretended to take for its model, because all such exact some profession of religious faith) it is difficult to imagine. Yet the men who framed this precious bill are angry beyond measure, if the least doubt be entertained of their attachment to the established religion of the realm, and not only that; but even if it be insinuated that the bill itself had a tendency hostile to that religion! The author however analyses the bill, and proves to demonstration its irreligious and mischievous tendency. He also makes some very judicious observations on the subject of *pledges*, on which so much has been said both in and out of Parliament.

"We are told that his Majesty's advisers are not to give pledges to his Majesty, which preclude them from freely offering him their counsel. If this is so, how then is it, we hear of politicians being bound to perform those things in office, to which they have pledged themselves while out of office? One of them is pledged to a reform in parliament; another is pledged to the abolition of the slave trade; another is pledged for the Catholic emancipation; one is pledged to his party; another is pledged to the mob; another is pledged to himself: all these pledges are deemed good and valid among politicians; and many an honest man looks for their being redeemed. But when these same statesmen come into the King's Council, with their shackles, their bonds, their promises, their obligations, all voluntarily entered into for bringing about something which is contrary to law, these

statesmen, forsooth, are not to be pledged to the King to forbear moving him upon a point, where he stands in support of the law, and where he is by the constitution of the crown, and under the obligation of his oath, the sole judge of the mode, manner, and degree of the matter in question:—No, the King is not to have the same benefit of pledges from statesmen, though they are his own counsellors, that his subjects claim for themselves; but, on the contrary, the King's constitutional pledge, made with all his subjects individually, at his coronation, is to give way to projects of innovation, that have no other sanction or origin than the over-weening imaginations of those who propose them, and who are under no legal obligation to propose them at all."

This *argumentum ad homines* is very ingeniously put; and it would puzzle a much more close reasoner than Lord Howick to confute it. Various other points, connected with the main topic, are discussed with considerable ability, and in an easy and pleasant style, which gives additional interest to the subject. The absurdity of the pretext for passing the bill is well exposed; and, as the author truly remarks, "We may rest assured, the lower class of Irish, those who make soldiers and sailors, care no more for Catholic emancipation, than the inhabitants of Birmingham care for sending members to parliament; and we shall see the Catholic emancipation as much out of countenance as the reform of parliament, merely from the apathy and contempt, which the one scheme as well as the other meets with, among the very persons for whose benefit these unsought blessings were contrived."

Our limits forbid all further extracts from this interesting tract, which we earnestly recommend to the attention of our readers.

EDUCATION.

Old Friends, in a New Dress; or Familiar Fables in Verse. 24mo. Pp. 46. 6d. Dartons, Holborn Hill. 1807.

THE Fables of Æsop are here turned into verse, for the purpose of holding out an inducement to children to commit some of them to memory. The language is plain, easy, and familiar, as it ought to be, and we approve highly as well of the plan as of the execution, particularly of the mode adopted of blending the moral with the fable itself, instead of leaving it, as in the original, distinct from the fable. By this mode the fable cannot be learned without the moral. The Engravings which embellish this little book are very neatly executed.

The Book of Monosyllables; or an Introduction to the Child's Monitor; adapted to the Capacities of young Children, in two Parts; calculated to instruct them, by familiar Gradations, in the first Principles of Education and Morality. By John Hornsey, Author of "A short Grammar of the English Language," &c. 18mo. Pp. 192. 1s 6d, bound. Longman and Co. London; Wilson and Spence, York.

IN our Review for January last we delivered our sentiments on the very

useful little work, to which this is proposed as an Introduction. The object of the Book of Monosyllables is, as the author well explains it, "by easy and natural gradations, to initiate young children in the first principles of reading and spelling; and to make them acquainted with the sounds of the vowels, diphthongs, and triphthongs; with single and double consonants, which, in certain words, are mute; and with single, double, and triple consonants, which in some words have different sounds, and in others change their own sounds for those of other letters."

The obvious utility of this plan is such as to require no comment: Mr. Hornsey has executed it in a manner highly creditable to his ingenuity and industry; for he has contrived not only to convey the proposed information to his young readers, but to blend with it much moral and religious instruction.

MISCELLANIES.

THE APPEAL TO THE PEOPLE.

Sir,

THE appeal which his Majesty has graciously been pleased to make to the sense of his people, on the events which led to the dismissal of his late Ministers, renders it the duty of all his subjects to give those events a strict and serious investigation. By so doing, they will be enabled to make a proper use of the opportunity offered them, in the exercise of their elective franchise, and will return men as their representatives in Parliament, whose past conduct in that capacity, or whose known principles, entitle them to their support and confidence.

His Majesty's late Ministers endeavoured to impose a measure upon him, which he considered as incompatible with the pledge he had given at his coronation, to maintain the Protestant supremacy, and dangerous to the civil and religious liberties of his people. Finding his Majesty inflexible, they did indeed abandon this measure; but recorded their determination to press it again, whenever they might think proper so to do; and on their refusal to retract this determination, his Majesty dismissed them from his service. They then attempted to carry resolutions in both Houses of Parliament, approving their own conduct, and censuring that of his Majesty. In these attempts they failed; and his Majesty dissolved the Parliament, wishing to take the sense of his people on these events, while they were yet fresh in their recollection.

When men solicit our suffrages, on the ground of their attachment to the King and Constitution, who supported the late Ministry in thus endeavouring to overawe the King by the Parliament, to play off two branches of the Constitution against the third, and render the Royal authority a cypher; when their professions are so directly at variance with their actions, common sense forbids us to believe them. Thanks to the firmness and wisdom of his Majesty, we are happily delivered from the yoke of a haughty and powerful aristocracy, who aspired to rule over both King and people; and who, I most conscientiously believe, did more mischief in less space of time, while they were in office, than ever was done by any administration before them. To prove that this charge is not made at random, but founded on that deliberate investigation which I recommend, I shall offer a few remarks on the leading measures which distinguished their short but memorable reign.

One of their first attempts was their negotiation with France. They suspended every exertion against the enemy while it was pending. They continued to carry it on long after every prospect of peace had vanished, losing, in inaction, that favourable season in which they might most advantageously have co-operated with our allies, and thus became the dupes of Buonaparte.

They undertook to improve our system of national defence; and in the true spirit of modern reformers, pulling down without building up again; they discouraged and ridiculed those gallant volunteers, who at a crisis of great public alarm, with a spirit that will be recorded to their immortal honour, stood forward in defence of their King and country. They declared, that in case of an invasion, these patriotic bands would only block up the roads, and encumber the regulars; and that their ranks would be the depositories of panic in the hour of danger. They proposed substituting in their room 200,000 conscripts to be drilled by the parish officers; a measure so ridiculous, that they never carried it into execution.

Their commercial and maritime policy tended to the destruction of the best interests of the empire. They surrendered to America those rights to which Britain owes her present high rank in the scale of nations. They permitted her ships to transport the produce of the enemies' colonies to Europe, sheltering them from all the calamities and expences of war, and ruining our own colonies by the disadvantageous competition under which they obliged them to meet their rivals in the continental markets. They granted licences to neutral ships to carry on various branches of commerce which the navigation laws, framed by the wisdom of our ancestors, had confined to British ships only, to the great encouragement and increase of neutral shipping, and the discouragement and decrease of British shipping: thus blind to or regardless of the important consideration that the loss of our carrying trade is necessarily followed, in exact proportion, by the diminution of our number of seamen, the sole nursery for that navy which is the bulwark of the British Empire. Whether such conduct ought to be imputed to infatuation, whether to timidity, or to the interested counsel of some of their advisers, who are connected with mercantile establishments in America and Holland, and on whose families wealth is pouring in through various channels by means of this illegitimate commerce, I shall not pretend to determine. Whatever may be the cause, the effects are the same, and are truly to be deprecated by every lover of his country.

The whole principle and secret of that boasted system of finance, which they announced as such a wonderful discovery, consists in borrowing the interest as well as the principal: a system which anticipates future resources to provide for present exigencies, which puts far away the evil day, but on which whoever acts must ultimately be undone. By this system, Necker ruined the finances of France, and paved the way for the revolution in that country. By a continuance of this system, the same consequences would soon have been produced in Britain.

They claim great merit as reformers of public abuses. When indeed one of their political opponents was suspected of peculation, they condemned and punished him before trial; and when on trial his innocence appeared, they unblushingly retained among their own partizans the places of which he had unjustly been deprived. But when the mal-practices of one of their own friends were detected, the sword of justice, which before had been brandished with such rapidity and fury, slept in the scabbard; and

they suffered him to remain in quiet possession of his place and emoluments, till they were themselves dismissed from office: thus shewing the nation, that they had one rule of conduct for their friends, and another for their enemies. So much for their pretensions to public virtue!

They brought forward new taxes, and they abandoned them; acting in both cases with such precipitation, that the public had scarcely time to decide whether the reasons they gave for doing the one or the other were the worst. They resorted to the tax on property, against which they had constantly inveighed while in opposition, nearly doubling that weight, which they had before represented as intolerably oppressive: and indeed they contrived to make this tax deserve the character which they had given it, by omitting the usual exemptions in favour of persons of small income.

Wherever they acted from themselves, they acted wrong. Wherever they acted right, they trod in the steps of their predecessors. Their faults, therefore, were all their own. Their merits were borrowed. Such were the Ministers who arrogated to themselves, all the rank, weight, and talents, of the empire!

I confess that when this Administration was first announced to be formed on a broad bottom, comprehending men of different parties and opposite sentiments, I was in hopes, that as the mixture of acids and alkalis destroys the qualities of the respective component parts, and neutralizes the whole, so these opposite extremes might have united, and centered in moderation. But alas! Sir, the result of chemical and political experiments is very different. Indeed the latter seem to be reducible to no fixed principles. In this instance, the democratic leaven leavened the whole lump. Evil communications corrupted good manners; and Lord Grenville, of whom I once had better hopes, may exclaim with Falstaff, "company, villainous company hath been the ruin of me."

In Mr. Pitt's administration, Lord Grenville, as one of the Cabinet Ministers, advised his Majesty to dismiss the Duke of Norfolk from his office of Lord Lieutenant of the County of York, to deprive him of the command of his regiment, and to erase his name from the list of his privy counsellors, for having given, as chairman, of the Whig Club, that revolutionary toast, *The Sovereignty of the People*. In the late administration, the Duke, who had been pardoned this insult to his lawful Sovereign, and by his clemency been restored to his former honours, had the temerity again to give the same toast in the same place. Lord Grenville was then also one of the Cabinet Ministers; and had he acted with due regard either to the consistency of his own character, or to the honour of his Sovereign, would have given the same advice, under the same circumstances. But though the first offence is always considered as the most venial, and therefore this hardened sinner merited, on the latter occasion, still severer marks of the royal displeasure, his second transgression was passed over entirely unnoticed.

By the unconstitutional job with which the Foxites ushered Lord Grenville into power, of uniting two offices in his person, one of which was intended to be a check upon the other, they made him appear at once mercenary and contemptible: they deprived him of all pretensions to that independent and dignified character, which conscious virtue alone can maintain; and degraded him into the passive instrument of all their projects. Truly did the wise man say, that the love of money is the root of all evil.

My object, however, is rather to describe the late administration collectively, than individually. With this view, I have shewn in what manner they conducted the diplomatic, the military, the maritime, the commercial, and the financial interests of the empire. I have shewn, too, that to gratify their resentment against their enemies, they violated the principles of justice; and that to promote the interests of their partizans, they violated the principles of the constitution. It is unnecessary to comment more at length on the measure which led to their dismissal, as it is the theme of every conversation. His Majesty, in dissolving his Parliament, has said, that in so doing "he at once demonstrates, in the most unequivocal manner, his own conscientious persuasion of the rectitude of those motives upon which he has acted; and affords to his people the best opportunity of testifying their determination to support him, in every exercise of the prerogatives of his crown, which is conformable to the sacred obligations under which they are held, and conducive to the welfare of his kingdom, and to the security of the constitution." These sentiments will be engraven on the hearts of his subjects, who cannot but feel that the dignified and decided conduct adopted by his Majesty on this occasion, was equally dictated by a due regard to his own prerogative, and to their welfare. The issue of the general election will prove that the confidence his Majesty expressed in their support, was justly founded; and an enquiry into the conduct of the late administration, will shew their general measures to have been not less injurious to the best interests of the empire, than the particular measure which led to their downfall was offensive to his Majesty, and dangerous to the established constitution, both in church and state.

ARCESILAS.

CATHOLIC TOLERATION.

TO THE EDITOR.

Sir,

TO correspondents in your number for May 1806, you observe, that the ode on the coalition in 1783 came too late for insertion in the present number, but that it should have place in your next. It certainly gave place in your next number to as neat a composition as perhaps ever met the public eye; namely *Elijah's Mantle*: nevertheless I am highly flattered in its being thought worthy of a place in a Number of a publication that is so ably conducted. You may recollect that I prefaced the said ode, by saying that I once had the presumption to publish a poem which was written at a time when men's minds were as much agitated with respect to the Catholics as they have been, and in fact are, at present. I take the liberty of submitting an extract (from that poem) for your perusal, and if by any judicious comments, or observations, you can make it deserving of a place in the *Anti-Jacobin* (of which I am a constant reader), it is very much at your service.

What could induce our guardian members
To blow to flame religious embers;
Or e'er presume those laws to mend,
Our good forefathers wisely penn'd?

They knew that such the cursed spirit,
 The Roman Catholics inherit :
 They'd, when they got the upper hand,
 Spread fire and faggot through the land ;
 Nay, cut the throats of heretics,
 And play a thousand devilish tricks.
 They likewise knew that such their seal,
 As never once remorse to feel
 At any crime they execute ;
 Because they're fav'd beyond dispute.
 The priest absolves, and sanctifies
 Their dreadful acts and sacred lies ;
 And lets no gloomy thoughts disturb 'em :—
 Then was 't not policy to curb 'em ?—
 But we of this enlighten'd age
 Attend not to historic page,
 Which sets to view such bloody deeds,
 As sure must melt the eye that reads.
 Alas ! 'twas found in every place
 Where Catholics could prove their grace—
 They've hang'd, or burnt, or murder'd those
 Who dar'd their tenets to oppose.
 In Mary's reign let England shew
 What bloodshed we to Popery owe ;
 When prelates e'en resign'd their breath,
 In all the agonies of death.
 Bishops were such in days of yore,
 That sooner they'd all ills endure,
 And resolutely burn and bleed,
 Than, traitors like, renounce their creed.
 Not so our modern bishops ; they
 Are temper'd of such docile clay—
 They'd vote an Act of Toleration,
 Though it disgusted half the nation.

But pray, if 'tis not quite too bold
 To enquire of men so learn'd, so old,—
 Is that religion to be courted
 Which is by cruelties supported ;
 And keeps its votaries thence in dread,
 That on by superstition led
 They'll credit things the most absurd,
 Nor dare to oppose the priest's bare word ?
 Belief's sometimes an harmless thing,
 But here the source whence vices spring.
 Who'd, then, take those for bosom friends,
 Who always aim at selfish ends ;
 Nor scruple, in their church's cause,
 To break divine and human laws—
 But so descend to human gore,
 As whilst they shed, to thirst for more ?

Was this thy doctrine, blessed Saviour!
 Or this the meek and kind behaviour
 Which thou exhorted all to mind
 In heart sincere, in love combin'd?
 What shame to think our mother-church
 Should leave religion in the lurch;
 Or treat it as a mere romance,
 And therefore let it take its chance!

I should hope and trust that the Right Reverend the Bishops, and Clergy, have not been quite so inattentive and supine to the Catholic business, as they were at the time in which the foregoing lines were written.

Q. E. D.

CORRESPONDENCE.

PHILANTHROPOS was received too late for insertion in the present number, but it shall have place in the next.—*Frederick de Courcy's* Letter to the Archbishop of Canterbury—and *Mr. Hinde's* expostulatory Letter, shall also appear next month. Meanwhile we request this last Gentleman to believe that we have by no means *adopted* the charge on which he has commented.

The Appendix to our XXVth Volume was published on the first of June. It contains, besides a review of Foreign Publications, an *Historical Sketch of Europe*; and a new Edition of the *Uti Possidetis and Status Quo*, with Notes, Critical, Political, Satirical, Explanatory, and Illustrative. Each of these articles contains as much matter as a half-crown pamphlet. It has also an *Index, Table of Contents*; and *Title Page* to the Volume.

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For JUNE, 1807.

A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.

BURKE.

ORIGINAL CRITICISM.

Memoirs of the Life and Writings of the Honourable Henry Home of Kames, one of the Senators of the College of Justice, and one of the Lords Commissioners of Justiciary, in Scotland: containing Sketches of the Progress of Literature and general Improvement in Scotland, during the greater Part of the Eighteenth Century. 2 vol. 4to. Edinburgh, Creech; Cadell and Davies, London. 1807.

IT has been justly observed, that there is no department of the fine arts, in which we have more conspicuously excelled the ancients, than those of biographical and historical composition. Biography, in the hands of the ancient masters, was extremely limited in its object. If it comprised an account of the transactions of an individual, a picture of his sentiments, and a tolerable transcript of his character, it was supposed sufficiently to have attained its object. But the biography of modern times takes a wider range. In the most improved specimens of the art, a view is usually given of the age or nation of the person to be delineated; its political character is represented; and its advancement in arts, in manners, and in literature. By conveying, also, an idea of the genius and talents of contemporaries, the scenes in which the hero is to figure are fairly laid before us; and, in this manner, a far juster estimate is formed of his conduct, and a clearer insight is obtained into his character. Although he still continues to be the principal figure on the canvass, he becomes grouped and associated with a variety of other objects, all directly or indirectly

connected with him; and these, instead of obstructing the general effect of the piece, tend to throw a pleasing light, and a more discriminate species of colouring, on the whole of the biographical picture.

Among the most highly-finished specimens of this sort of improved delineation, justice obliges us to class the respectable work now before us. It proceeds, as we are informed by the signature of the Preface, from the classical pen of a writer, whose productions we have often reviewed with pleasure, namely, the Honourable Alexander Frazer Tytler, now Lord Woodhouselee, one of the Judges of the Supreme Court of Judicature in North Britain. Without doubt, a better subject for the display of the taste as well as the talents of any author, could scarcely have been found, than the life of that patriotic, benevolent, and truly ingenious philosopher Lord Kames, whose multifarious writings on law, metaphysics, and general literature, have long since ranked him among the most illustrious ornaments of the eighteenth century. If the biographer, however, of this distinguished individual have been fortunate in a subject, it may be justly said, that few individuals have been more fortunate in a biographer. Lord Woodhouselee, beside every requisite of taste and learning for such a task, appears not only to have been furnished with very ample and authentic materials from the friends and relatives of the deceased, but to have enjoyed the best opportunities, from personal intercourse, and from confidential friendship, for a knowledge of the man.

It is justly remarked by Lord Woodhouselee, that the history of every man of letters must, in some sort, be the history of his writings.

“As that of the eminent person,” says he, “whose life is the subject of the following work, is intimately connected with every species of improvement, whether of an intellectual or a political nature, that took place in Scotland during his age, the task incumbent on his biographer will at once appear to be much more comprehensive in its plan, and various in its objects, than that which ordinarily belongs to this species of writing. To fulfil his duty in its amplest form and measure, the author ought not only to delineate the life of an individual lawyer, philosopher, political economist, and critic, but to exhibit the moral and political character of the *times* in which he lived, and to detail the progress of the *Literature, Arts, Manners, and General Improvement of Scotland*, during the greater part of the eighteenth century.”—Pref. pp. 1, 2.

In how far Lord W. has fulfilled the duties, which he conceives to be prescribed to him by the nature of his subject, we shall endeavour to make appear, by presenting to our readers some account of the life and studies of Lord Kames, illustrated with such remarks as seem naturally to suggest themselves, and accompanied with such extracts, as may serve to convey an idea of the multifarious

and interesting topics of discussion, which the author has introduced, whether directly or incidentally, in the course of his narrative.

HENRY HOME, son of George Home of Kames, in the county of Berwick, was born at Kames in the year 1696; being descended of the noble family of the Earls of Home, by a younger brother, who was Lord Justice Clerk of Scotland, in the reign of Charles II. The estate of Kames, which seems never to have been extensive, was greatly reduced upon the death of his father, partly by the numerous family which the old gentleman had to rear, and partly by his taste for a style of living beyond his fortune; so that young Henry, on entering upon the world, had very little to trust to, except the exertion of his own talents. If the remark of Juvenal be true, *Haud facile emergunt, quorum virtutibus obstat, Res augusta domi*; the converse of the proposition is likewise founded in justice. Few, surely, are the men, who, in either literature or science, or in any of the departments of active life, have risen to eminence, and have, at the same time, been distinguished by hereditary affluence, or even a competent share of the gifts of fortune.

Young Home was educated under a private tutor, from whom, it appears, that he learned very little; and, although he afterwards applied himself with assiduity to the classical languages, like most of his countrymen, he never attained to the rank of a profound scholar.

“It must, indeed, be allowed,” says our author, “that a taste for classical learning was then at a very low ebb in Scotland. The Latin Muses, from the date of the *Delicia Poetarum Scotorum*, that is, from the days of Arthur Johnston (who was born in 1587, five years after the death of Buchanan), seem almost to have deserted the northern part of our island. The gradual decline of classical learning from this period is to be accounted for, chiefly from the political circumstances of the country. The gloomy, fanatical spirit which arose in the reign of Charles I, was hostile to every elegant accomplishment. The seminaries of learning were filled with the champions of the *Solemn League and Covenant*, who were at much more pains to instil into their pupils the anti-monarchical principles of Knox, Buchanan, and Melvil, and to inculcate the independence of the kingdom of saints on all earthly potentates and powers, than to point their attention to the energetic eloquence of Cicero and Demosthenes, the simple majesty of Livy, the ease and amenity of Xenophon, the playful wit and *naïveté* (natural graces) of Horace*, or the chastened elegance of Virgil.

* “Natural graces” may or may not express the precise meaning of the word *naïveté*: but we beg leave, as we have often done on former occasions, utterly to reprobate the needless introduction of French words into our language. In every language there must be some words, which require a *circumlocution* to express them in another: but we maintain, that there are no ideas which the powers of the English language

The manners of the Scots (Scotch) underwent not the same change at the restoration, as those of their southern neighbours. The spirit of the times was, if possible, more fanatical in the reign of Charles II, than in that of his father; and the disorderly state of the country, from the rebellion of the Covenanters, was still further increased by the civil commotions consequent on the revolution. In the succeeding age, which saw the Union of the two Kingdoms, a new spirit arose in Scotland, which, however favourable, in the common acceptation of the term, had no tendency to promote the taste for ancient learning, or classical studies. The participation, to which Scotland was now admitted, in the commerce of England with foreign states, and the free interchange of the manufactures of the two countries, excited a wonderful ardour for every species of commercial occupation. The Scottish gentry, forgetting that pride of family, which had hitherto been their characteristic, and which, as in ancient Rome, interposed an impassable barrier between the higher and lower classes of the community, instead of bestowing on their sons a learned education, which was formerly the honourable badge of their condition, now threw them into (consigned them to) the shop or the counting-house, with no other preparatory accomplishment, than what was merely necessary for the function of a clerk, or a book-keeper. Classical learning was, therefore, confined to the few, who were destined for the learned professions; of which (whom) the number became daily the more limited, as new, and easier, and shorter paths were opened to wealth and ambition."—Vol. I, p. 5, 6-8.

About the year 1712, Mr. Home was bound apprentice to a "writer to the signet," which, in a great measure, corresponds with our solicitor at law, or attorney of the first class; a situation, which, we understand, is held in the highest consideration in Scotland:—But, being accidentally diverted from pursuing this department, he resolved to follow that of a barrister or advocate before the Supreme Court of the kingdom. It was at this period, that the surprising ardour of mind for which he was distinguished began first to display itself, by unwearied diligence, in repairing the defects of his domestic education. He first made himself master of Greek and Latin; and to those languages he added French, Italian, Mathematics, Natural Philosophy, Logic, Ethics, and Metaphysics. For the study of the Roman law, he did not resort, as was at that time the fashion, to any of the foreign universities, but relied solely on private study. So true is the remark, "that those whom nature has destined to be the teachers of mankind, have not usually been the most willing pupils. They receive with suspicion every thing that is announced in the shape of a dogma;

are not sufficiently adequate to express. Let the French borrow from us, who have copiousness and energy to spare to them: but we should disdain to borrow from an *inferior* tongue. It is, therefore, a subject of regret to see this most puerile and degrading practice sanctioned, in the present day, by such scholars as Lord Woodhouselee; and, we trust, he will correct this, and some other examples of it, in a subsequent edition.—REV.

they have always a stronger propensity to scrutinize and impugn, than to subscribe to the doctrines of a preceptor; and every task is either submitted to with reluctance, or indignantly resisted, as fettering the free progress of the understanding. In the character of Mr. Home this was a predominant feature. He may be truly said to have been his own instructor in all his mental acquisitions; and his common mode of study was, not so much to read what had been written or taught upon a subject, as to exercise his mind in earnest and patient investigation; tracing known or acknowledged facts to principles, and thence ascending to general laws."

It is here worthy of remark, that, as the jurisprudence of Scotland is more closely modelled, than that of our own country, after the Roman law, so some of the practices of the ancient Forum, in the education of the orator or advocate, have descended, together with it, to modern times, of which a remarkable example subsisted in the younger days of Mr. Home. In the period in question, it was customary in Scotland, as in the time of Cicero, for the young student of the law to attach himself to some one of the ablest and most celebrated advocates at the bar, to whose familiarity he was admitted, whose opinions he heard, and whose character he usually adopted as the model of his own. Thus we find, that Cicero was placed under the care of Mucius Scævola, and that Mr. Home, in a similar manner, studied under Mr. Patrick Grant, an eminent counsel of the last age, and afterwards Lord Elchies.

About this time, Mr. Home began closely to apply himself to metaphysical investigation, in which he ever after greatly delighted. About this time, too, he commenced an intimacy with the celebrated David Hume, whom Lord W. terms "his namesake," from the practice, as he tells us, of the two names being pronounced in a similar manner in Scotland. He corresponded, also, on metaphysical topics, with Mr. Andrew Baxter, author of "An Inquiry into the Nature of the Human Soul," and with the well known Dr. Samuel Clarke.

Our biographer having brought the history of Mr. Home to the time when he "put on the gown," that is, when he commenced barrister, in January 1724, presents us with a very pleasing view of the principal Judges in Scotland at that period, and likewise of the foremost counsel at the bar. Among the former, we find Sir Hew Dalrymple, the Lord President, and Lords Fountainhall and Newhall; among the latter, Forbes of Culloden, Dundas of Arncliffe, Dalrymple of Drummore, Fergusson of Kilkerran, Areskine of Tinwald, Grant of Elchies, &c.; all of whom were afterwards raised to a seat upon the bench, and two of them to the rank of President of the court. This part of the work, which is executed with great judgment, and, we doubt not, with equal impartiality, must prove gratifying to those who are conversant with Scottish biography, and, in particular, to the gentlemen of the law north of

the Tweed. The portraits are delineated in the author's best manner, and clearly shew, both the diligence with which he has studied a kindred delineation of Cicero's, the tract *De Claris Oratoribus*, and the taste with which he has drawn after that charming composition. If the brilliant state of the bar at this period was calculated to excite the highest emulation in a youthful mind, we must acknowledge, that unusual talents were also requisite to excel, where excellence was so universal, and so conspicuously displayed. The first thing that brought Mr. Home into notice as a barrister, was his earliest law work, "Remarkable Decisions of the Court of Session, from 1716 to 1728," published in Edinburgh in the latter of those years. His manner of pleading, as Lord W. informs us, was rather perspicuous and acute, than eloquent and impressive.

"His main excellence lay in the faculty, which he possessed above all his contemporaries, perhaps above all that had gone before him, of striking out new lights upon (in) the most abstruse and intricate doctrines of the law; of subjecting to a strict scrutiny those rules and maxims, venerable only from inveterate usage, and having no claim to respect on any solid ground of reason; a faculty, by which he frequently prevailed, in spite of that prejudice, in general salutary, which leads us to resist all innovations, and in opposition to a long train of precedents, which often makes the law, to bring about an entire change of opinion, and to establish a new practice, more consonant to rational principles."—Vol. I, p. 46.

In 1732, Mr. Home published a volume, entitled, "Essays on several Subjects in Law;" containing a detailed argument on various important cases, that had fallen under his own observation, in the course of his practice. On this work, which greatly increased his reputation, Lord W. bestows a luminous analysis, setting forth its merit and its defects with equal candour.

The social temper, and literary attainments of Mr. Home, could not fail to connect him with every thing that was classical and elegant in his native country; accordingly, we find, that some of the greatest wits and philosophers of that day were among the number of his friends; Colonel Forrester (known by the name of "Beau Forrester"), Mr. Hamilton the Poet, the Earl of Findlater, Lord Binning, Mr. Oswald, and David Hume. In delineating the state of learning, and the characters of learned men in Scotland at this period, Lord W. is truly in his element: in fact, the picture forms one of the most delightful parts of the work; and such as we will venture to say must be perused with interest, whether south or north of the Tweed. If we now contemplate the city of Edinburgh, or any other great town in the United Kingdom, we shall probably see the same monotonous style of habits and manner pretty universally prevailing; an epitome or a copy of those of our own vast and overgrown metropolis. But, before the middle of the last century, the case appears to have been considerably differ-

ent, at least in the northern part of this island. The peculiar characteristics of the Scottish nation had not then, as now, merged into the great mass of the British community; and its literature, not less than its manners, still retained somewhat of an original cast, of which the effects might be discerned on the polished circles of the capital. It is, therefore, curious to be able to throw back our view to the manners and usages of such a period, especially when they happen to be connected with men whose names have illustrated the age in which they flourished.

“There was a time,” says Lord W., “when, as we of the present age have heard from our fathers) the fashionable circles in the Scottish metropolis were adorned by a class of men, now unknown, and utterly extinct; or whom, if their successors in the world of fashion have ever heard of, they seem, at least, to have no desire to revive (restore), or ambition to emulate; men, who, under the distinguished title of *Beaux*, or *fine gentlemen*, united an extensive knowledge of literature, and a cultivated taste, to the utmost elegance of manners, of dress, and of accomplishments; men, whose title to be leaders of the mode was founded in an acknowledged superiority, both in exterior graces and in mental endowments. Such men were Colonel FORRESTER, author of a valuable little tract, entitled ‘The Polite Philosopher,’ and of whom Dr. Samuel Johnson emphatically said,

‘He was himself *The Great Polite* he drew;’

Lord BINNING, who wrote some of the most tender and elegant of the Scottish songs; HAMILTON of Bangour, whose political merits have deservedly assigned him a place among the British classics; and the Club of Wits, who frequented *Balfour’s* Coffee-house (the miniature of Will’s or Button’s), in the earlier part of the eighteenth century. These were the favourite companions of Mr. Home; and with some of them, as appears from his correspondence yet preserved, he seems to have maintained the strictest friendship, and to have indulged in the most intimate communication of sentiments and opinions.”—Vol. I, p. 58-61.

This account of the *Beaux*, or *fine gentlemen* of Edinburgh, we would earnestly recommend to the attention of those who now aspire to that proud distinction; to the Bond Street loungers among ourselves; or, if we were acquainted with the name of any street of corresponding celebrity in the Scottish metropolis, we would conjure the successors of the Forresters, the Findlaters, and the Hamiltons, while they frequent it, for a moment to reflect (if they can reflect at all) on themselves, and on their predecessors!

Among the several leading characters of the times, here sketched by Lord W., we find the following merited and appropriate notice of Hamilton the poet.

“With the elegant and accomplished WILLIAM HAMILTON of Bangour, whose amiable manners were long remembered, with the tenderest

recollection, by all who knew him, Mr. Home lived in the closest habits of friendship. The writer of these Memoirs has heard him dwell with delight on the scenes of their youthful days; and he has to regret, that many an anecdote, to which he listened with pleasure, was not committed to a better record than a treacherous memory. Hamilton's mind is pictured in his verses. They are the easy and careless effusions of an elegant fancy, and a chastened taste; and the sentiments they convey are the genuine feelings of a tender and susceptible heart, which perpetually owned the dominion of some favourite mistress, but whose passion generally evaporated in song, and made no serious or permanent impression. His poems had an additional charm to his contemporaries, from being commonly addressed to his particular friends of either sex, by name. There are few minds insensible to the soothing flattery of a poet's record. I question whether his friend Home was ever more highly gratified by the applause he gained for his talents, on the success of a legal argument, than by the elegant lines, addressed by Hamilton, *To H. H. in the Assembly*.

“ When crown'd with radiant charms divine,
Unnumber'd beauties round thee shine;
When Erskine leads her happy man,
And Johnston shakes the fluttering fan;
When beauteous Pringle shines confest,
And gently heaves her swelling breast,
Her raptur'd partner, still at gaze,
Pursuing through each winding maze;
Say, Harry, canst thou keep secure
Thy heart from conquering beauty's power.”—&c.

Vol. I, pp. 64, 65.

In 1741, Mr. Home married Miss Drummond, daughter to James Drummond, Esq. of Blair, in the county of Perth, a very sensible and amiable woman; from which period he divided his time, between an extensive practice at the bar, and the improvement of his estate. In the same year he published, in 2 vols. folio, “ Decisions of the Court of Session, from its Institution to the present Time, abridged and digested in the Form of a Dictionary.” This, we understand, is considered as a work of the highest utility to the profession of the law in Scotland; both from the philosophic spirit infused into it by the author, and from its having supplied an important desideratum in the juridical compilations of the sister kingdom. Two volumes more have been since added to the work, by Lord Woodhouselee himself. During the suspension of the sittings of the Court of Session in 1745 and 1746, occasioned by the rebellion, Mr. Home turned his attention to various researches connected with the history, the laws, and the ancient usages of his country; and the result was, in 1747, a Treatise under the title of “ Essays on several Subjects concerning British Antiquities;” 1. On the Introduction of the Feudal Law; 2. On the Constitution of Parliament; 3. On Honours and Dignity; 4. On Succession or Descent; and, 5. An Appendix, on Hereditary Succession, and the Indefeasible Rights of Kings. In 1751, he pub-

lished "Essays on the Principles of Morality and Natural Religion," in opposition to the sceptical doctrines of his friend David Hume, as exhibited by the latter, first, in his *Treatise of Human Nature*, and afterwards, more at large, in his *Philosophical Essays*. Of this ingenious work of Mr. Home's Lord W. thus speaks:

"Amidst all the pressure of his professional employments, when now at the head of the bar, he still found leisure for those metaphysical speculations to which his mind was peculiarly turned. In the attentive examination which his regard for their author led him to bestow on the writings of David Hume, he perceived a train of conclusions, drawn by that acute metaphysician, which deeply affected the great interests of society, and seemed to shake the foundation of the moral agency of man, and consequently both of his right conduct in the present life, and of his best-grounded hopes of futurity. We see, from a passage in the foregoing correspondence, that he had endeavoured to dissuade his friend from publishing those 'Philosophical Essays,' in which the principal doctrines of the 'Treatise on Human Nature' are clothed in a more ornamental dress, and their perusal thus rendered more likely to be generally extended: and, as his endeavours had been unsuccessful for the suppression of those opinions, it now became his earnest concern to counteract their pernicious influence, by exposing the error and sophistry of the reasonings on which they are founded. This seems to have been the main scope and purpose of the work, which he published in 1751, entitled 'Essays on the Principles of Morality and Natural Religion.'

"The object of this work, though in the form of detached disquisitions, has sufficient unity of design, is to prove that the great laws of morality, which influence the conduct of man as a social being, have their foundation in the human constitution, and are as certain and immutable as those physical laws which regulate the whole system of human nature: hence he argues, that, as a just survey of the natural world, and an examination of the moral constitution of man, furnish alike the most pregnant and convincing evidence of order, harmony, and beauty, which evince the utmost skill, combined with the most benevolent design, we are thus irresistibly led to the perception of a FIRST CAUSE, unbounded in power, intelligence, and goodness. Mr. Home had treated at considerable length, in these Essays, the question of *free will*; and, aware of the insuperable difficulty which attends the unqualified adherence to either of the opposite opinions of *liberty* and (or) *necessity*, had proposed a sort of conciliatory medicine, which, he conceived, to (would) furnish a solution of the contradictory phenomena. That is, that, according to the truth of things, the moral world and the physical are both regulated by fixed laws; and, as man acts from motives, over which he has no controul, he is, in the strictest sense, impelled by an unalterable necessity. Yet this law of his conduct being concealed from him, he acts with the conviction of being a free agent; and as his whole conduct is regulated by this conviction, he is thus equally capable of virtue and vice, and is equally an accountable being, as if his will were truly free."—Vol. I, pp. 130, 138, 139.

These whimsical, though ingenious, opinions, we must acknowledge, contain a mixture of truth and error, not much calculated

to set at rest the controversy of free-will. They not only suppose a scheme unworthy of the Divine Being, but they never could accomplish the purpose of the author. It would, surely, be inconsistent with the justice of God to hold his creatures accountable, when they merely *believed* themselves voluntary agents, and, in reality, were under the controul of laws which they had no power to counteract. The Essays, therefore, did not fail to expose Mr. Home to hostile attacks from various writers. The fanatical, or, as they chose to style themselves, the High-church party in Scotland, either from a wilful or a real misunderstanding of the scope of the book, branded the author as an infidel, and illiberally endeavoured to draw down upon him a weight of ecclesiastical censure. But, what is much more important in the present day, the subject engaged him in an interesting correspondence with his two friends, David Hume, and his respectable antagonist Dr. Reid, the former of whom Mr. Home introduced to the acquaintance of Bishop Butler. The reader will find some excellent metaphysical letters from both of those celebrated men, but particularly from Dr. Reid, preserved in these Memoirs.

We now come to a memorable period in the life of Mr. Home, namely, that in which he was raised to the rank of one of the Judges of the Supreme Court in Scotland, by the style and title of "Lord Kames." That event took place in February 1752, to the great joy of his friends, and the general satisfaction of the public, who placed the firmest reliance on his integrity, not less than his talents.

"The state of the Bench," says Lord W., "during the greater part of the time in which he occupied a seat in the Court of Session, was favourable to the exertion of superior abilities. It was no ordinary mental energy that could distinguish itself, in the daily comparison with such men as Pringle of Alemoor, Fergusson of Pitfour, Sir Thomas Millar of Glenlee, Lockart of Covington, Macqueen of Braxfield, and the younger President Dundas. The judgments of Lord Kames had, deservedly, the greatest weight with the Court, on all questions of recondite jurisprudence; and on these he willingly exerted all the powers of his mind."—Vol. 1, p. 156.

The following defence of Lord Kames, against those who supposed him rather too fond of trenching on established opinions, and the line, which is most judiciously drawn by Lord W., between the progress of *useful melioration* and the wanton *desire of change* in human institutions, are entitled to the highest praise.

"He had a just regard for the laws of his country, which, in as much as they are founded on sound and rational principles, it was his earnest endeavour to preserve inviolate, and to strengthen, by a reverential adherence to their enactments; as being fully aware that the *certainty* of the law is the best security against private oppression and public disorder. But he wisely distinguished between the certainty of (the) law (as meaning the

precision of its precepts, and (the) strictness of its execution), and its *immutability*; or the resistance to (of) that gradual improvement which it is fitted to receive, like every other science, from time and enlightened experience. More profoundly conversant than most men in the science of general jurisprudence, he was sensible that the law of Scotland was, in many of its branches, in a state of great imperfection; that some of its doctrines were utterly anomalous, and irreconcilable to principle; and that others, which originally had their foundation in expediency, were, in the lapse of time, which alters both the political relations and the habits of mankind, become, from that change of circumstances, both inexpedient and contrary to material justice. Of these the rigorous observance, from a blind veneration of ancient practice, appeared, to Lord Kames, to be a foolish and blamable sacrifice of reason to prejudice. Law he considered only as the minister of justice, and entitled to regard no otherwise than as subservient to that great end. Where, therefore, in the application of the law to any particular case, it is found that, by a rigid observance of the *letter*, we violate the *spirit*, and do iniquity instead of justice; these he justly regarded it as the bounden duty of a court, possessing the power of attempering law by (with) equity, to take the case out of the strict letter; proceeding on this wise principle, that that law must be inapplicable which, in any instance, would sanctify the commission of injustice. Law, which has for its province the regulation of human society, must accommodate itself to the varying condition of that society which it governs; it is, therefore, from its very nature mutable, and susceptible of perpetual improvement. But justice, which is the object of law, is fixed, immutable, and certain: the one imperfect, as the invention of man; the other perfect, as the ordinance and attribute of his Maker. A good Judge, like an able pilot, will use the former as his compass; but aware of its error, and occasional variation, he will look to the latter as his polar star."—P. 155-157.

These sentiments are admirable, and do equal honour to the author himself as a Judge, and to the distinguished person to whom they are applied. We were also much pleased with the account here introduced by Lord W. of the progress of literary taste, and the institution of literary societies, among his countrymen, in the middle of the last century, and with the interesting sketches which he gives of the most distinguished writers of this period; of David Hume, Robertson, Blackwell, Adam Smith, Watson, Blair, Fergusson, John Home, Tytler, Wilkie, Hailes, Monboddo, Dalrymple, and Millar. Of the two celebrated authors first mentioned he thus writes:

"The writings of DAVID HUME and Dr. ROBERTSON form a remarkable era in the history of Scottish literature; and the former of these, which were the earlier of the two, are the first productions from the pen of a Scotchman which merit encomium, in point of English style. It is not, however, in the first publications of Mr. Hume that we are to look for those beauties of composition, which we admire in his later and more elaborate works. The 'Treatise of Human Nature,' printed in 1739, has

no pretence (pretensions) to elegance of style; and the 'Essays, Moral, Political, and Literary,' exhibit in their earliest dress, as published in 1742, frequent inaccuracies of language, violations of the English idiom, and colloquial vulgarisms, which, though much amended, are not wholly removed in the later editions. It is, therefore, in his 'History of England,' and principally in those parts of it which were last composed, that we must look for that style, of which the merit is universally confessed. Easy and natural, as it appears to be, it was the cultivated fruit of long practice, and a sedulous attention to the models which he esteemed the best.

"His friendly rival Dr. Robertson, who has contested with him the palm of historical composition, is likewise a great master in point of style; but his manner, which has its appropriate merits in a very high degree, is essentially different from that of Mr. Hume. It is of a graver and more dignified cast, more removed from oral discourse, more pure, more polished, and more ornate; but, on all these accounts, less natural, and, on the whole, less engaging, than that of his competitor.

"These characteristic distinctions of manner in the two Scottish historians arose from a difference of taste, and a consequent selection of different models of imitation, among preceding writers. Hume was an admirer of simplicity and ease of composition; and he appears to have bestowed his attention chiefly on the writers in whom those qualities are most conspicuous. He was partial to the French belles-lettres writers, and admired particularly the easy and familiar style of their moralists and critics, as Montagne, Charron, Rochefoucault, Bouhours, and Fontenelle; and his study of these (those) authors, as well as his long residence in France, not only contributed to the formation of his style and manner of composition, but have given to his writings even a tincture of the French idiom. In his 'Essay on Simplicity and Refinement,' he acknowledges his own particular taste in the following observation, which he* gives as one of the rules for attaining to good composition. 'I shall deliver it,' says he, 'as a third observation, That we ought to be more upon our guard against the excess of *refinement* than that of *simplicity*; and that, because the former excess is both less beautiful and more dangerous than the latter.' Among the English authors, Addison was the writer he most admired for his style; and he seems to have formed his own chiefly on that model, and on (that of) the writers whose characteristics were (are) ease and familiarity, rather than elevation, or even correctness, as Shaftesbury and Temple. Robertson seems to have had a greater relish for refinement, and to have sought to attain a certain gravity and pomp of expression, as conceiving it (them) more consonant to the dignity of historical composition. The style of both writers is equally the result of art and study, but the labour of the one is better concealed than that of the other, and the former has chosen the more pleasing models. Boswell has ranked Dr. Robertson as the first

* We are surprised that a scholar like Lord W. should give this critical observation to Mr. Hume, and not take notice that he has borrowed it, almost verbatim, from Quintilian. The classical reader will find the passage in Just. Orator., l. ii, 5, beginning, *Dua autem genera maxime cavenda pueris puto, &c.*; and it is altogether excellent.—REV.

and best of the imitators of Johnson; and perhaps rightly; for he is an imitator of all that is most excellent in the style of his model, without any of his defects*."—Vol. I, p. 170-173.

There is, at page 194 of the same volume, an anecdote of the celebrated Adam Smith, which is so amusing in itself, and so characteristic of that singular man, as we once knew him, that we cannot help extracting it for the entertainment of our readers.

"Mr. Smith filled the chair of Professor of Moral Philosophy at Glasgow for twelve years, with great reputation, when he was induced to quit that establishment at the earnest request of Mr. Charles Townshend, who was desirous he should undertake the office of travelling tutor to Henry Duke of Buccleuch. 'The liberal terms,' says Mr. Stewart, his biographer, 'in which the proposal was made to him, added to the strong desire he had felt of visiting the Continent of Europe, induced him to resign his office at Glasgow.' His elegant biographer was probably unacquainted with the anecdote attending this resignation, which is of a nature so truly characteristic of the eminent person to whom it relates, that I am glad to seize the slightest pretence for inserting it. When Mr. Smith undertook the charge of accompanying the Duke of Buccleuch to the Continent, it became necessary for him to resign his Professorship in the College of Glasgow in the middle of his annual course of lectures. He procured a literary friend, in whose talents he had perfect confidence, to finish the course; and furnished him, for that purpose, with the notes from which he had been in use to deliver his prelections; thus providing as well as he could, that his pupils might suffer no disadvantage from the change. But, still fearing that there was some injustice done to those young men who had paid the usual fees, on the faith of having a complete course of his lectures, he resolved to set his conscience at ease upon that score. After concluding his last lecture, and publicly announcing from the chair, that he was now taking a final leave of his auditors, acquainting them at the same time with the arrangement he had made to the best of his power for their benefit, he drew from his pocket the several fees of the students, wrapped up in separate paper parcels (parcels in paper), and, calling up (beginning to call up) each man by his name, he delivered to the first who was called the money into his hand. The young man peremptorily refused to accept it; declaring that the instruction and pleasure he had already received was much more than he either had repaid (paid), or ever could compensate: and a general cry was heard, from every one in the room, to the same effect. But Mr. Smith was not to be bent (diverted) from his purpose. After warmly expressing his feelings of gratitude, and the strong sense he had of the regard shewn him by his young friends, he told them (that), this was a matter betwixt him and his own mind, and that he could not rest satisfied, unless he performed what he deemed right and pro-

* See some excellent remarks on the different styles of Hume, Robertson, and Gibbon, in a late elegant and learned work, which contains a great store of classical knowledge and just criticism; the Translation of *The Works of Sallust*, by Henry Stewart, Esq. of Allanton."

per.—‘ You must not refuse me this satisfaction: nay, by heavens, gentlemen, you shall not!’—And, seizing by the coat the young man who stood next him, he thrust the money into his pocket, and then pushed him from him. The rest saw (that) it was in vain to contest the matter, and were obliged to let him take his own way.—It is not always that the speculative doctrines of the philosopher thus influence his conduct and practice.”

One of the most remarkable, as well honourable, features in Lord Kames’s character, was the patriotic ardour and indefatigable diligence with which he entered into every scheme for the national improvement. In 1755, he was appointed a Member of the Board of Trustees for the Encouragement of the Fisheries, Arts, and Manufactures of Scotland. In the same year, he was chosen one of the Commissioners for the Management of the Estates forfeited and annexed to the Crown, in consequence of the rebellion, of which the rents were destined to improve the Highlands and Islands of Scotland. In the midst of a variety of literary and professional occupations, he still found time to direct the chief concerns of both of those boards.

“ The important branches of national industry which they patronized had constantly occupied a large share of his attention, as is evident from his writings on a great variety of subjects of political economy. It was, therefore, equally for the public advantage, and gratifying to his own feelings, that he was now enabled to take an active part in reducing to practice many favourite topics of his speculations. Amidst his private correspondence, there are many letters which furnish proofs that his attention was alternately directed to almost every branch of agriculture and manufactures which could be beneficially adopted in Scotland; the practice of new modes and the introduction of new implements of husbandry; the economizing of labour, both of men and cattle; the inclosure and culture of wastes and moors; the rearing of forest timber; the draining and cultivation of moss lands; the raising and spinning of flax; the growth and storing of winter fodder for cattle; the improvement of the breed of sheep; and the introduction of the manufacture of coarse woollen stuffs. In the promotion of these most useful purposes, his perseverance was superior to every obstruction arising from prejudices or indolence. His endeavours were ably and judiciously directed; and, as his example tended powerfully to excite the emulation of others, so he may be said to have kindled the spirit of improvement in Scotland, and to have signally contributed, beyond any other individual of his time, towards all that advancement in national prosperity, which his country manifested during the last half century.”—Vol. I, pp. 205, 206.

In 1757, Lord Kames gave to the world another production of his pen, namely, “ The Statute Law of Scotland abridged, with Historical Notes;” an important work, of which the object is, to arrange and methodize, under distinct heads, the whole body of the Scottish statutes: and soon after he published his “ Abridg-

ment of the Statute Law," his "Historical Law Tracts," and his "Principles of Equity." On the subject of these useful treatises he entered into a correspondence with the Lord Chancellor Hardwicke, who not only approved warmly of the design, but gave him some valuable hints for the execution of the two first and the last mentioned works. The reader will find, in this place, some valuable letters on the topics in question from that great and accomplished lawyer; also a very able vindication, by Lord W., of the opinions of Lord Kames, as set forth in his "Principles of Equity," against the attacks of Sir William Blackstone, the learned author of the Commentaries, in which the latter seems not to have displayed his usual candour and consistency.

We could not, we imagine, did our limits permit, give a more striking example of the spirit of liberal and enlightened policy by which all the speculations of Lord Kames were guided, than his efforts to convince his countrymen of the destructive nature of the Scottish entails, by which, as it appears, a great proportion of the landed property of the kingdom is *locked up in perpetuity* from commerce, and, in some sort, from the use of the proprietors themselves: but we must refer the reader to the work itself. Of this enormous evil, the Scottish law of entails, so abhorrent to all our notions of an enlightened jurisprudence, we shall venture to predict, that, if not previously cured by the good sense of the nation and the interference of Parliament, it will, before many years, attain a height, at which it must very effectually cure itself.

Here the narrow limits of our journal for the present admonish us to pause. Like travellers, who, with weary feet, are doomed to traverse the rugged heath or barren desert, and by chance are led to some verdant spot where they can, for a while, inhale the fragrance of the meadow, or repose in the coolness of the shade:—so we, ill-fated Reviewers! after long wading through heaps of such jejune or such pernicious trash as the press daily sends forth; when, perchance, we meet with a work so meritorious as the present, find it extremely natural to linger a little in the perusal; to swell our pages with more copious extracts than we in general admit from common productions; desirous to impart to our readers some portion of that pleasure and instruction which we ourselves have derived from it. It is with unaffected feelings of this sort that we have examined the contents of Lord Woodhouselee's interesting volumes; and we beg leave to recommend them to the attention of our readers of every class who delight in instructive biography, in literary anecdote, and in just and ingenious criticism.

While, however, we thus commend with freedom, it is by no means our intention to palliate or to conceal the defects of the work, whether as to the plan or the execution: but these, together with the consideration of much interesting matter yet to be noticed, we are constrained to defer to another Number. The cor-

rections which we have cursorily made, within parentheses, on the *style*, in the course of the foregoing extracts, will evince our attention to that subject, on which we mean to speak more at large in our future strictures. A work like the present, so extremely elegant in itself, and so well calculated to become popular, should exhibit fewer slips and inadvertencies in the composition, than we have perceived in the course of our perusal of the volumes.

[*To be concluded in a future Number.*]

Oriental Customs; or an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, collected from the most celebrated Travelers and the most eminent Critics. By Samuel Burder. 2 vols. 8vo. Pp. 794. Williams and Smith; Hatchard, &c. &c. 1807.

AS, independently of their being the faithful and authentic records of the revelation of the Divine will and the wonderful disposition of Providence to mankind, the Holy Scriptures are the most ancient and most curious work extant, an illustration of the customs and manners described in them by parallel passages in the profane writers, and by reports of credible and intelligent travelers of such customs and manners as may still be traced in those countries in which the great work of Revelation was carried on, though it may not conduce to make us wiser to salvation, cannot but be very interesting as well as instructive, if well executed, to all those whose minds are engaged in the study and contemplation of the sacred volume.

The principal requisites to ensure merit in such an undertaking, are a careful selection of all good, and as careful a rejection of all doubtful authorities, and the studiously avoiding every temptation that the art of book-making holds out to swell the bulk of the volume by impertinent and frivolous observations. This is too much the fashion of the day. There may be no impropriety in writing desultory and unconnected verses merely for the purpose of being *pegs to hang notes upon*: but to employ the pages of the first of our poets to this purpose, is folly; to degrade the Bible by it, is much worse. And as to authorities, what are we to think of citing on this occasion the customs of the barbarians of the South Sea islands, the Arabian Nights, and the marvellous adventures of Baron Tot, which can only be exceeded by those of the celebrated Munchausen? That these errors are of frequent occurrence, we shall produce abundant proof, as we proceed in our examination of the work.

As however it is always more pleasant to applaud than to blame,

we are glad to notice as the first passage that is very striking, the note on Exodus xiv. 29. *The waters were a wall to them, &c.* where the remembrance of this extraordinary event is shewn from Diodorus Siculus to have been handed down to his time by tradition among a people who live near the Red Sea.

On Judges iv. 21. *A nail of the tent.* We find the following extract from *Shaw*, who, describing the tents of the Bedouin Arabs, says, "These tents are kept firm and steady by bracing or stretching down their eves with cords tied down to wooden pins well pointed, which they drive into the ground with a mallet." Was there any occasion for giving an illustration from *Shaw*, which could have been given by every foldier in the British army?

2 Sam. xxii. 6. *Snares of death.* Was it necessary to illustrate this very common expression from the eastern and ancient modes of hunting as described by *Shaw*, *Virgil*, and *Statius*? and the writer might have added *Xenophon*.

Job xx. 17. *The brooks of honey and butter.* This passage is very judiciously explained by the fluid state in which butter is always kept in hot climates.

Matthew iv. 1. *And seeing the multitudes, he went up into a mountain.* Here we are told that "the first generations of men had no temples or statues, but worshipped towards heaven in the open air;" and, to support this, *Moses* and *Homer* are cited: and we are also told that mountains were esteemed sacred to the gods, but that it was not with design to sanction any such superstition that our *Lord* chose a mountain to deliver his discourse from, but on account of the convenience of the situation. This is exactly what is called a truism.* Mr. Burder seems to forget he is got into the New Testament the events of which passed in an age as civilized as the present, and not among the *prisco gens mortalium*.

Matthew xxii. 40. *On these two commandments hang all the law and the prophets.* "These words (the author tells us) allude to a custom mentioned by *Tertullian* of writing the laws, and hanging them in a public place, that they might be seen by all the people." Of all the absurd notes we have read (and Heaven knows we have read many), this is facile princeps.

Luke ii. 7. *The inn.* The following extract from *Volney*, describing a modern eastern inn or caravanfari, is curious, and illustrative of the situation of our blessed Saviour and his parents in the passage before us.

"The cities and commonly the villages have a large building called a *kan* or *kervanfari*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of the towns, and consist of *four wings round a square court, which serves by way of inclosure

* What this means, the translator would have done well to explain.

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for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of the *kan* gives the traveller the key and a mat, and he provides himself the rest; he must therefore carry with him his bed, his kitchen utensils, and even his provisions, for frequently not even bread is to be found in the villages."

Luke vii. 36. *Sat down to meat.* Here is a very judicious and necessary note, shewing that the Jews did not usually recline at table like the Romans, but sat: an exception to this will be mentioned presently.

Acts xii. 10. *Iron gate.* Here Mr. Burder is kind enough to tell such of his readers who have never seen an iron gate, that "among different ways of securing their (*whose?*) gates, one was by plating them over with thick iron."

In the second volume the author begins again with Genesis, in which order we shall follow him. The reason for this is so satisfactory, that we shall give it in his own words. "The author has only to add, that he hopes his readers will excuse the trouble of consulting the work under two distinct arrangements, as, for the accommodation of the purchasers of the first volume, it was determined that in this new edition the second should be sold separately."

Judges xii. 6. *And said they unto him, Say now Shiboleth, and he said Sibboleth.* "In Arabia the difference of pronunciation by persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in this passage." And the authority of Niebuhr is brought to confirm this. But does not Great Britain afford numberless instances of this various pronunciation? Would not the wine and vine of the Londoner have equally well accounted for it?

1 Samuel xiv. 15. *So it was a great trembling.* "In the Hebrew it is *a trembling of God*; that is, which God sent upon them." *Of God* is a common Hebraism for any thing great or wonderful: it is applied to the cedars of Lebanon, as Mr. Burder might have learned from his Parkhurst.

1 Samuel xvii. 45. *I come to thee in the name of the Lord of Hosts.* "The decision of national controversies by the duels of chiefs was frequent in ancient times. That between the Horatii and Curatii is well known: and even before that Romulus and Aruns, King of the Ceninenfes, ended their national quarrel by the like method; Romulus killing his adversary, taking his capital, and dedicating the spoils to Jupiter Feretrius." Of the frequency of single combats in national quarrels among the ancients, no one the least conversant with ancient history need be informed; but it does not appear what Roman story has to do with oriental customs. The *Spolia Opema*, as they were called, were only dedicated to Jupiter Feretrius when the enemy's general fell by the hand of the Roman general, not in single combat, but in a pitched battle, of which three instances only occur in the annals of Rome.

1 Kings xxvii. 1. *Elijah*. "We are deceived by not seeing titles among the Israelites like those of our nobility. Every one was called plainly by his own name." *Fleury's Hist. of the Israelites*.—How could Mr. Burder adopt such a silly remark, especially when it does appear that the Hebrews differed from other nations of antiquity, in sometimes adopting titles which the Greeks and Romans never did? for example, the frequent use of Rabbi in the New Testament.

Psalms lvii. 4. *And their tongue a sharp sword*. "There was a sort of swords called *Lingulæ*, because in the shape of a tongue. *Ant. Gell.*"—What kind of relation can this note have with the figurative expression of the Psalmist?

Proverbs xxxi. 13. *She seeketh wool and flax*. "It was usual in ancient times for great personages to do such works as are mentioned in these words both among the Greeks and the Romans." This oriental illustration is supported by the authority of Valerius Maximus, Pliny, Ovid, Virgil, and Suetonius: would not the legal definition of an unmarried woman of whatever degree at the present day, viz. spinster, have been full as apposite?

Zechariah. *The bells of horses*. In a note on this we are told that "in very early times a bell seems to have been a symbol of victory or dominion;" and afterwards that "hence also to *bear the bell* still signifies victory or dominion over others." We never knew before that to bear the bell had any other relation to victory and dominion than the pre-eminence that the charms of a beautiful woman give her over her own sex in the eyes of ours. We were absurd enough to suppose the word in the proverb to be derived from the French word *belle*; and so we should have spelled it.

St. Matthew xxiv. 12. *He sat down with the twelve*. "Or lay down, as the word signifies." The difference between the lying down while eating the passover, in contradistinction to the usual mode, as is before noticed, is curious.

Acts iii. 1. *The hour of prayer*. "The Jews had stated hours both for public and private prayer." We have a long note, and the authority of Sale's Koran, to shew the Mahometans had the same custom. Did Mr. Burder never hear of it among Christians?

1 Corinthians x. 3. *For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?* "The custom of blessing both what was to be eaten and what was to be drank was transmitted from the synagogues to the first Christian assemblies." Every society that acknowledges a Supreme Disposer of Events must be induced, when they partake of his bounty, to acknowledge it by prayer and thanksgiving. We remember the time when every master of a family, if no clergyman was present, always said grace. We are sorry to add, that, in what is usually termed *good company*, the custom is now too generally neglected.

We have gone through the notes in both volumes, but have not cited a fourth part of those which merit reprehension. We have heard of a person who apologized for writing a long letter, by saying he had not time to write a shorter. If Mr. Burder would take time to make these volumes much shorter by omitting every irrelevant note, the merit of them would be increased in proportion as their bulk would be diminished.

The Groans of the Talents; or private Sentiments on public Occurrences. In six Epistles from certain Ex-Ministers to their Colleagues, most wonderfully intercepted. To which are added Notes, critical, explanatory, and edifying. 8vo. Pp. 92. 3s 6d. Tipper and Richards. 1807.

THIS mode of political warfare, in which the Poets form the light troops of the attacking army, was first adopted by the wits who were lately in power, but who are now in disgrace. The plan of some of their attacks may be seen in the *New Foundling Hospital for Wit*; but the most formidable of all their assaults is to be found in the celebrated *Probationary Odes*, the joint production of all the *Whig wits* of the day. If then their own weapons be now turned against themselves, they can have no ground of complaint; Dr. *Guillotin*, it is well known, fell by the very instrument which he had either invented, or revived, for the death of others.

——— Neque lex est justior ulla
Quam necis artifices arte perire ~~possunt~~.

But there is much more than *poetical* justice in this species of retribution. A *serious* introduction occupies the first fourteen pages, in which the author observes that no *impartial* criticism can be expected of political works; but that they are praised or censured according to the principles or prejudices of the critic. That there may be a great deal of truth in this remark, we are not inclined to dispute; *we*, doubtless, have our *prejudices*, as well as others; but we are not conscious of ever having suffered those prejudices to make us lose sight of justice. Where we have censured a political work, we have always stated the ground of our censure, have quoted the passages on which it has been founded, and thus enabled the reader to judge between the author and the critic. This, in our estimation, is the proper line of conduct for a critic to pursue; and, until we shall have been convinced that it is improper, we shall continue to pursue it. Far, however, are we from questioning the justice of the author's *general* observation. We agree with him, that "the tide of party-rancour never rose higher than at the present moment: even the respect due to the virtues, person, and authority of our Sovereign, has been sacrificed at the shrine of factious and disappointed party." Not only that respect,

but even constitutional principles have been sacrificed at the same contaminated shrine. Great Britain has seen her Sovereign dragged before his Parliament, and servants stand forth the accusers of their master. And this, too, by men who profess respect for the King and for the Constitution! Again we say with our author, "We are free to confess, that when the late Administration came into office, a majority of the nation, in conjunction with *themselves*, were loud in the praises of the talents, but Horace very justly observes,

"Unius assis
Non unquam pretio pluris licuisse, notante
Judice, quem nōsti, populo, qui stultus honores
Sæpe dat indignis, et famæ servit ineptus."

For ourselves, however, we must declare, that, although we *had* a high opinion of the sturdy patriotism of a Gr——le and a Sp——r, we beheld with deep regret their coalition with men of discordant principles; and foreboded nothing but imbecility and evil from the *monstrous* union."

Had these noblemen, acting upon honourable and consistent principles, consented to come into power at the formation of Mr. Pitt's last ministry, all the evils which have ensued from their refusal would have been avoided, and they would have been spared the mortification and disgrace which they now experience; and which was naturally to be expected, not only from their coalition with men of opposite principles and characters, but from the system of policy which they must have known such men would pursue.

"Happy had it been for England (aye and for *Europe* too), if the Almighty had arrested the arm of Death when raised against the illustrious and incorruptible William Pitt.

'Cui pudor, et justitiæ foror
Incorrupta fides, nudaque veritas.
Quando ullum invenient parem?
Multis ille bonis flebilis occidit.'

"The chief political enemy of this great man survived him not many months, but lived sufficiently long to be an additional example to the nation, that those who are loudest in their professions of patriotism, are generally most forward in the practice of tyranny.

"Robespierre, Marat, and even the present little monster of the French, were the *deep-mouth'd* champions of liberty, until they had the opportunity of becoming tyrants; and Mr. ——, while out of office, was continually raving about the rights of the people, which, on his accession to power, he violated, by two of the most flagrant acts of despotism that ever corrupt minister had the temerity to adopt."

Though Mr. Fox is gone, the author is of opinion that his *worthy* disciples will soon revert to their former disgraceful practices. Of this there is no doubt:—there was a small party of true Foxites

in the late Parliament prepared to go, in *practice*, the utmost length to which their leader, when alive, had ever aspired in *profession*. Of this little senate, not larger than that of Cato in Utica, and certainly inspired by very different principles, the nobleman who objected to the Kensington volunteers because they assumed the epithet *loyal* and wore *uniforms*, was the head in one House; and a Mr. Horner, an Edinburgh Reviewer, was magnified into the leader in the other House. These men would make any peace which Buonaparte would approve; would repeal the Test and Corporation Acts; and, in short, would remove every barrier, at present interposed, between order and anarchy. Still, however, we admit, with our author, that even these men have "in one solitary achievement, merited the warmest gratitude of their country—their recent *political suicide*." Respecting the *slave-trade* our sentiments and our apprehensions are in unison with those of the author, who relates a most curious anecdote on the subject.

"We consider the *humanity* and *policy* of the Slave Trade Abolition Bill to be extremely problematical, and even if any beneficial consequences should ultimately result from that bold experiment, the merit will be solely due to its original promoters, of whose integrity and humane intentions there can be no difference of opinion; but what can be thought of that man's purity, who, when the measure was first agitated, commissioned a person in the West Indies to purchase every slave that could be met with, that they might be re-sold at a considerable profit when the African trade should cease, and then stood up to reprobate this '*detestable traffic in human beings*?' Gentle reader, if you doubt the existence of such a man, seek him among the *noble* members of the *Whig-Club*, and you will doubt no longer."

If we *knew* this detestable hypocrite, we certainly would proclaim his name to the world. There is indeed a *noble* member of that Club, and who was a member also of the late Administration, who first debauched another man's wife and then married her; and *she* had a considerable property in one of the West India Islands. Now the individual in question not only declaimed most loudly against the "detestable traffic in human beings," but took a very active part in facilitating the *intercourse* between America and the West Indies, the effect of which would be to enrich individuals at the expence of the state. But we dare not say to him, without further proof,—"*Thou art the man.*"

The *first* of these *Six Epistles* is from the late Lord Chancellor to the late Chancellor of the Exchequer, from which we would fain extract some passages, but are deterred through fear of exhausting our printers' stock of capital *Is*. The *second*, in *blank* verse, is from the late Premier to the late Secretary of State for the Home Department. The latter is treated by the satirist with becoming forbearance; he does justice to his virtues, and laments his faults. With him, we "hope that he will soon emerge from his present obscurity, and once more become a lucid and benign."

nant star in the hemisphere of politics." He has a mind too noble to become the tool of ambition or the instrument of party; in the seat of Honour and of Virtue, Faction must be an *usurper*: the sooner she's dethroned the better! As to the Premier's lamentations, they are perfectly natural, and perfectly amusing. A *little proud* mind in dudgeon is turtle and venison to a satirist.

" Think not I mourn the failure
Of the great cause which B———m's* fair wife,
With soft persuasion, urg'd us to espouse.
No—that was her, and th' Irish Papists' loss,
Not mine, nor England's†. When myself and H——k
Found that our Monarch would not be cajol'd,
Did we not truckle? Yea, a Gr——llet truckled,
And turn'd, and twisted, like a hunted hare,
Doubling, with backward step, his former path,
To shun impending danger. Flighted faith,
The prayers of P——nf——b——s, F——tzh——t's groans§,

" * The Marchioness of B———m, daughter to the late Earl N——g——nt, of Ireland. Her Ladyship is at once the most rigid Catholic in the United Kingdom, and mother of that *stupendous* statesman Lord T——le. The latter proud distinction has procured her the grateful thanks of Messrs. Herbert and Thistlethwaite, (*late*) members for Hampshire; and the former the more honourable acknowledgments of her—fishmonger. As a Catholic, her Ladyship is under the necessity of *fasting* upon fish nearly one fifth of the year.

" We have heard it reported that during her Ladyship's pregnancy with Lord T——, there happened such a dearth of fish, that she was unable to procure sufficient for a Friday's dinner; and that, in consequence of this *severe disappointment*, the noble Lord was marked with—a cod's head and shoulders!"

" † We heartily concur in his Lordship's *private* opinion on this subject."

" ‡ Impossible! his Lordship must be mistaken."

" § Of the P——nf——nb——s, we have only to observe, that one of them married Lord H——k, and that they are all staunch friends to Catholic emancipation. Of Mrs. F——tzh——rb——rt—' *Eloquar an fideam?*' We sit as critics, and as critics we must speak our sentiments. This lady has so many virtues, however, that we must of necessity omit a very considerable portion, not only because they are too numerous to be contained within the limits of a note; but also, lest we should be suspected of *partiality*, a crime of which we should deeply lament even the suspicion; we shall, therefore, content ourselves with briefly stating, that Mrs. F———t is *chaste* as Diana, *beautiful* as Venus, and *youthful* as Hebe. That her nose is long, that her teeth *were* white, and that the symmetry of her form is—*prodigious*. Still, however, we are sorry to observe

' Nec pueris jucunda manet nec cara puellis.'

CATUL. Car. Epith.

As to her moral and religious excellencies, the first subject in the land can bear witness that they are matchless—as her chastity and beauty; for, in

And gentle B—ck—ngh—m's imploring sighs
Were disregarded; not to please our K—g,
But to preserve our seats. Oh, vain endeavour!"

The *third* Epistle is from the former Member for Stafford to the late Secretary for Foreign Affairs. The style is appropriate, in the sentiments there is no violation of nature, and the character is drawn from the life. Some of the notes to this Epistle display considerable humour. We shall extract one of them.

"My *wits* may furnish me again with Burgundy.—We imagine that this alludes to a little piece of ingenuity practised not long ago on a certain innkeeper of Richmond. Boniface boasted that he had some of the best Burgundy in England, and Mr. ——— wished to ascertain if he boasted justly; he therefore ordered two dozen to be sent him by way of trial. The wine arrived, and, all things considered, the price was moderate, not more than eight pounds per dozen, but this *was not at all material* to Mr. ———, who admired the flavour so much, that he resolved to have the remainder; but the owner *most unreasonably* refused to send it him until the first was paid for. In vain did the disappointed statesman exclaim with Horace,

O cives! cives! quærenda pecunia primum est
Virtus post nummos.—

Boniface understood him *literally*, and Mr. ——— was obliged to leave Richmond without the Burgundy; he, however, had the consolation of getting the first two dozen at the *cheapest rate*.

"Some months afterwards the clamorous innkeeper called in G——e Street, and insisted that his bill should be paid: Mr. ——— appeared very glad to see him, promised instantly to comply with his request, and enquired if the remainder of the wine were sold; being answered in the negative, he immediately quitted the room, *for the purpose of giving honest Boniface a check*; but perceiving his carriage at the door, he *inadvertently* got into it, and never even thought of giving *the coachman a check* till he arrived at Richmond. Mrs. Boniface, when she beheld Mr. ——— alight, exclaimed, 'Lard bless me, Sir, how unlucky! My husband is gone to town on purpose to wait on your honour, and you have unfortunately missed one another.'—'I have seen your husband,' replied Mr. ———, 'and every thing is settled. I have moreover purchased the remainder of that Burgundy, and you must order it to be instantly packed behind my carriage, for I have a large party to dine with me, and cannot wait for the usual conveyance.' The good woman, elated by what she heard, gave the necessary orders, and the wine and Mr. ——— were driven back to London. Soon after, Boniface returned, and his wife flew to congratulate him on the success of his journey. 'Success!' exclaimed he most furiously. 'Yes, have not you seen Mr. ———?'—'Seen him! yes; but he gave me the slip, and he d—d to him!' A mutual eclairsissement now took place: the husband rav'd,

the goodness of her heart, she has endeavoured to inculcate all her virtuous principles in his r——l bosom: how far she may have succeeded, perhaps, the noble writer of the Epistle before us can more accurately determine than ourselves."

the wife storm'd, and both of them swore Mr. — was the d—est f—r in Christendom."

This anecdote sets all *comment*, as it does all *comparison*, at defiance. Poor Moliere, thy Scapin, with all his *fourberies*, was not fit to be a link boy to this great master of the art! The *fourth* Epistle is from one of the late members for Norfolk to the other; the *fifth*, from the late Irish Chancellor of the Exchequer, who, like Lord Howick, had some precious plans in petto, for *the good of the Church*, to the late Lord Lieutenant of Ireland; and the *sixth* and last, is from Lord Henry Petty to Lord Temple. This is wonderfully *pathetic*, and, upon the whole, is the best in the volume. We select, however, the *fifth* as a fair specimen of the Bard's epistolary talents.

" EPISTLE V.

" FROM SIR J-HN N——T, AN IRISH EX-MINISTER IN ENGLAND, TO THE D — OF B——D, AN ENGLISH EX-MINISTER IN IRELAND.

Qui dedit hoc hodie, cras si volet auferet, ut si
Detulerit fasces indigno detrahet idem.

HOR.

" Dear B—d—d, by Jafus! it grieves me to send
Such terrible news—but our reign's at an end,
Och! curse on the Catholic claims!—I must own
I wish in my *shoul* we had let them alone.
But who cou'd imagine such ills would arise
From measures which Gr--nv--lle and H--w--k* thought wise?

" * *Which G——lle and H——k thought wise.*] We are at a loss to comprehend whether Sir J-hn means to insinuate that only these two noble lords felt convinced of the wisdom of the proposed measure, or if he merely expresses himself *synecdochically*, intending that a part should be taken for the whole of the then Administration. Now bodies universally follow their heads; nor is it absolutely necessary that heads should be gifted with *superior understanding*, or even with the *smallest particle of brains*, to produce this general tendency: as for example, wherever the *beast of Balaam* turned his head, thither also did his body direct its way; and it is an established fact, that to whatever point of the compass the *brainless* head of a ship be directed, the hull, i. e. the body thereof, always pursues a similar course: it therefore should appear, that Sir J--hn, by mentioning the two heads of the late Adm-n-str--t-on, L—ds G. and H. could not mean otherwise than, that the whole body of Ministers implicitly followed their way of thinking, and that

' It was their duty to proceed
Wherever they might choose to lead.'

And yet how are we to reconcile this construction with a subsequent part of this epistle, where it is hinted that two Members of the C--b-n--t were troubled with certain qualms of conscience on the subject?—But Sir J--hn was born in Ireland!"

I'll state the case clearly—but cannot *spake* plain,
 The thing has so cursedly *bodther'd* my brain,
 You must therefore excuse a little confusion;
 Altho' *I begin* with a sort of *conclusion*.
 A twelvemonth ago that big friend of the people*,
 Who now serves the state--under Westminster steeple,
 Persuaded the House to a new resolution†,
 Which shook to the centre our fam'd Constitution,

“* *That big friend of the people.*] The Right Hon. Baronet evidently alludes to his deceased friend Mr. F-x, and when the whole of that *great man's* conduct is considered, the title appears peculiarly just. When first he came into office under the auspices of Lord North, he marked his friendship for the people at large by his particular anxiety to relieve the Electors of Middlesex from the unnecessary trouble of choosing their own representative. Soon after, finding that his powers were somewhat more limited than he wished, he threatened to resign his seat at the Treasury Board, unless they and *his salary* were encreased; a threat which the following intimation from Lord North prevented his carrying into execution. ‘*Sir, His Majesty has been pleased to make out a new list of Lords of the Treasury, among whom I do not see your name.*’ Thus deprived of the opportunity of manifesting his *friendship for the people* by deeds, he supported their rights by the most violent philippics against the Minister, whom he declared to be ‘a man so void of integrity, that he should even be afraid to trust himself alone in his company.’ And yet he afterwards coalesced with this *abominable character*, doubtless for the *sole* purpose of *serving the people* more effectually as a Minister: in which capacity he signally manifested his attention to their interests by the introduction of his celebrated East India Bill, which would have enabled him to provide for numerous individuals, had not himself and his bill been thrown out together. His *friendship for the people* has also been remarkably displayed by the embassy on which he sent Mr. R——t Ad——r to the late Empress of Russia—by his anxiety to introduce the *blessings* of the French Revolution—by his late coalition with Lord Gr——v——lle—by his *judicious* distribution of *places, pensions, and honours*—by his consenting to come again *into* office, and *most particularly* by his consenting to go *out* of the world!

Extinctus amabitur *idem*.

HOR.”

“† *Persuaded the House to a new Resolution, &c.*] We cannot take upon ourselves to determine if Sir J-hn alludes to the Bill permitting L——d G——lle to be at once First Lord of the T——y and Auditor of the Exch——q——r, or to the circumstance of giving L——d E——gh a seat in the Cabinet. The first was certainly a very *wise* measure, and is another striking proof of Mr. F-x's *friendship for the people*. It is of the utmost consequence to the nation that the Treasury accounts should be correctly stated, and faithfully audited, and who could be so well qualified for this important office as the person through whose hands all the money is supposed to pass? With regard to the second, we are decidedly of opinion that the *principle* of giving the Chief Justice a seat in the Cabinet, and thus making him, in all state prosecutions, both judge and advocate, is *constitu-*

And Ministers thought, sure enough, if the Nation
 Cou'd *tolerate* that, it must love toleration.
 They, therefore, intending all parties to please,
 And make their *broad-bottoms* feel seated at ease,
 Determin'd to win the poor Papists affections,
 And gain their support* at all future elections,
 G—y (H—w—k I mean) brought forward a motion
 To give them command both on shore and on ocean,
 Which he manag'd so well, and wrapt up so neatly,
 We hop'd to deceive the good K—g most completely,
 And cause him to swallow this Catholic Pill,
 Made up in the form of a *Mutiny Bill*.
 The Cabinet Council approv'd of the plan,
 And thought our friend H—w—k a wonderful man ;
 Although, when the thing was discuss'd, it is said,
 Two Members some scruples of conscience betray'd.
 By Jafus ! 'twas strange the *Spalpeens*† cou'd not see
 How much 'twas their int'rest that all shou'd agree ;
 I wish to St. Patrick they *both* had been *me*.
 Howe'er, lest their scruples shou'd cause much delay,
 They wisely resolv'd to keep out of the way :
 And all seem'd proceeding as Ministers wish'd,
 When, lo ! on a sudden we found ourselves *dish'd*‡.

tionally excellent ; but we apprehend it has been found extremely inconvenient in practice, for we have great reason to suspect that Lord E. was one of those who disapproved of the Catholic clauses in the late unfortunate Mutiny Bill ; nay, we have heard that his Lordship opposed them with the same *unpardonable* warmth that he has frequently manifested against traitors, swindlers, gamblers, and other equally respectable personages, to their great discouragement and discomfiture.

“ Alas ! that *evil* should spring out of *good*.”

“ * *And gain their support, &c.*] We heard a fastidious critic observe that this line was nonsense, because Papists are not entitled to vote, and therefore could not be of any service to Ministers at a General Election : but we, on the contrary, assert it to be as intelligible English as if it had been written by a native of Middlesex ; for although Papists have no power of voting themselves, it is very evident that they have considerable influence over the minds of persons who are not so disqualified, and

Qui facit per alium facit per se.

Besides Sir J--hn might have ascertained that the indulgencies granted in the Mutiny Bill were to have been succeeded by complete emancipation.”

“ † *Spalpeens*.] We have searched in vain Johnson's Bailey's, Sheridan's, and the dictionary of the vulgar tongue, for an explanation of this word. Perhaps Sir J. will favour us with the meaning thereof.”

“ ‡ *Dish'd*.] Here we were more fortunate ; for in the dictionary last mentioned in the preceding note, we find the word ‘ *dished* ’ signifies ‘ *done up, completely ruin'd,* ’ &c.—Alas, poor souls ! we pity them.”

Sp—nc—r P--rc-v--l first, devil burn him ! began,
 With cursed palaver, to bother our plan :
 Och ! his speech to be sure was brimful of reason,
 To shew that our bill was a species of treason ;
 But we car'd not for that the worth of a shilling,
 Well knowing our friends were both ready and willing
 To vote (right or wrong) in support of our wishes,
 While we kept the keys of the *loaves* and the *fishes* :
 And therefore it matter'd not what he might say*,
 Or C—nn—g, his friend, or my L—d C--stl—gh,
 If we cou'd have persuaded the K—g to compound
 The oath which he took at the time he was crown'd ;
 But somehow or other they open'd his eyes†,
 And prov'd we had told him a parcel of l--st.
 His M-j-ty then made a big botheration,
 And bade us all walk out of Administration.
 On my conscience this blow was quite unexpected ;
 For, although our Catholic Bill was rejected,
 No man among all of us harbour'd a doubt
 That the bringing it in wou'd bring us all out.

“ If Nature had not on the whole of our class
 Most kindly bestow'd a profusion of brags,
 We'd feel quite asham'd to exhibit our faces,
 Now turn'd with *bad* characters out of *good* places ;
 For people declare, since they've witness'd our fall,
 ' ALL THE TALENTS§' display'd—*No talents AT ALL.*”

To these Epistles are subjoined another, to a Father-in-Law at S. from his Son-in-Law at Newgate, which appeared in a late number of this Review, and a tale, entitled “ The Devil and the

“ * Had Sir J-hn been an Englishman, we should have objected to the rhymes ‘ *say*’ and C--stl--r--gh,’ and also to ‘ *ocean*’ and ‘ *motion*’ in a preceding couplet; but, as he was born in Ireland, we think he may be allowed the use of *Irish* rhymes.”

“ † *They open'd his eyes.*

“ Tum vero manifesta fides Danaümque patefcunt
 Infidixæ. VIRG. Æ. II, v. 305.”

“ ‡ *And prov'd we had told him a parcel of lies.*] This is considerably at variance with the statement of two Noble Lords, in their parliamentary defence; and we are at a loss whether to believe Sir J--hn's confidential communication, or their Lordships' *exculpatory* assertions. The public must decide, if it be more probable that a *late* Minister should relate *facts* in a *private* or public situation.

“ Since writing the above, Lord S——th, by his manly and eloquent speech on the Marquis of Stafford's motion, has opened *our eyes*.”

“ § ALL THE TALENTS *display'd no Talents at all.*] This apparent *Irishism* may be easily explained; for, when it is considered how the late Administration was formed, it does not appear improbable that *all the Talents* of the different component parts should have completely *neutralized* each other, and thus have rendered them collectively—a *caput mortuum*!”

Patriot," or a Dream of Mr. Grey, now Lord Howick, who is visited by the Ghost of a *Printer's Devil*, who reproaches him for his attacks on the Press, through the medium of the Proprietor of the *Oracle*.

After the perusal of the copious extracts which we have laid before them, our readers are as competent to form a just opinion of the work as we are, and therefore, that we may not be accused of *partiality* by those who differ from us in politics, we consign the Bard and his production to the judgment of those readers.

A Charge delivered to the Clergy of the Episcopal Communion of Edinburgh, on Monday the 15th January, 1807. By the Right Reverend Daniel Sandford, D.D., their Bishop. 4to. Pp. 22. Price 1s 6d. Hatchard, London; Manners and Miller, and Cheyne, Edinburgh.

THE little work, which we have now to introduce to the notice of the public, attracted on several accounts our particular attention. The existence and condition of the Episcopal Church in Scotland are already known to such of our readers as interest themselves in the polity, discipline, and worship of primitive times; while we had occasion not long ago to announce to them the promotion of Dr. Sandford, in our review of the sermon which was preached at his consecration. We confess that ever since we discovered that an Episcopal Church still exists in Scotland, her past history and present condition have been with us very interesting subjects of enquiry and contemplation, and we are disposed to take it for granted that every genuine church of England man must experience similar feelings. In every thing which, independent of civil establishment and apart from adventitious circumstances, essentially constitutes a church, the Scotch Episcopal Church is precisely similar to the Church of England. She derives her episcopacy (differing from our own only in the want of legal support and external dignity and splendor) by regular succession and canonical consecration from Bishops who, to their spiritual character, once added the rights, authority, and dignity of a legal establishment; and ultimately she derives it from our own Bishops, no farther back than the reign of Charles the Second.

It is calculated in our estimation to afford a lesson at once interesting and important, (and peculiarly so at the present time and in our present circumstances) that to contemplate the condition of a society, deprived of that external dignity, splendor, and protection which she once enjoyed; and though no longer guarded by laws and statutes enforced by public authority, yet still held together by the force of opinion, and preserved, though in a state of humiliation yet in a state of dignified humiliation, by a strong and uniform

consent in the doctrine, discipline, and worship of the primitive church. In contemplating this humble but respectable society, we feel that we are in effect contemplating our own church merely as a church, divested of every thing foreign and adventitious, as a society entirely spiritual. For the same constitution and worship, the same faith and discipline which are established among us, are preserved among our Scottish brethren, not by the sanction of laws and statutes and acts of parliament, but by motives of conscience, and by sanctions which are considered as divine. Whoever seriously reflects on the ultimate end of all religion—whoever believes that this end is spiritual, or that it is nothing; and that to promote it efficaciously, human sanctions are in themselves of little value, unless combined with opinions and enforced by convictions derived from higher and more sacred authority, will readily acknowledge the advantages to be derived from such a contemplation. Let us not however be misunderstood. We are not enthusiasts. We know the value of an establishment. We would not willingly compromise nor lightly esteem the peculiar advantages of the Church of England, of which we know perfectly that the Scotch Episcopal Church forms no part nor link, and in which therefore Scotch Episcopalians, as such, have no temporal concern. But it is of extreme importance, especially in times like the present, to add to the laws and statutes established and enforced by public authority the aid of private opinion and the sanction of conscientious conviction and consent. If we would, indeed, bring men to that condition to which all good laws, whether civil or ecclesiastical, are intended to bring them, we must of necessity call to our aid higher sanctions and purer motives than the very best temporal laws can furnish in any the most favourable circumstances. A man worthy of the sacred character, in forming to himself the theory of his profession, and in laying the grounds of its practice, must needs distinguish between what is accidental and what is essential; between what is adventitious and what is indispensable. The church is a spiritual society, and as such she must be considered by all those who would enforce the duties and obligations which result from our connection with her by sanctions at once just and efficacious. Worldly minded and careless men, it is true, are apt to disregard her spiritual character, and to despise those who are actuated by a due sense of it; but such neglect on the one hand and contempt on the other would be equally intolerable and dangerous in the clergy of whatever order or degree, nor will the ever varying systems and opinions of worldly men be permitted in any respect to influence the sentiments or the conduct of any individual of the sacred order, who is in any degree worthy of his high vocation.

We all know sufficiently well, what Episcopal visitations are among ourselves. To well regulated minds their importance and usefulness appear independent of all external circumstances. But

still there is in this country an external pomp accompanied with a train of legal and authoritative circumstances which gives them a certain efficiency independent of every other consideration. This, indeed, if deprived of the spirit of the system, is at best a very partial efficiency, as is too seriously and affectingly exemplified in those dioceses, or portions of dioceses, which are overrun with *true Churchmen, Methodists, and Calvinists*. The Church of England, high as she stands in legal honour and security, and high as we trust she will always stand, in spite of the efforts of her various opponents, may, perhaps, derive some aid in resisting her enemies, and in combating her wayward children from her humble but venerable sister in Scotland. There, as far as they extend, episcopal principles and forms rest solely on their genuine basis—an exclusive conviction of their ~~truth~~ truth, and operate independent of all temporal hopes or fears. The existence, for so long a time and in circumstances so peculiarly disadvantageous, of episcopal principles and forms, shews what might be done among ourselves, were we to pay that attention which it merits to the spiritual nature of our profession, and to the obligations which result from it. We have, in addition to this, the law of the state on our side. But though this has its weight, and will always have great weight with every good subject, it is not because the Church of England is established by law that we adhere to her (for then should we of necessity be Presbyterians in Scotland, Papists in Italy, and, we presume, Mahometans in Turkey), but because the church thus established among us has happily preserved in purity the faith, worship, and discipline which we believe to have been originally settled in all churches by the Apostles. Nor is this conviction at all injurious to the state, even where she has established other forms and a different church. It adds great force to an episcopal establishment and to the government which fosters it; but it takes nothing essential away from any government, nor from any establishment; since it is perfectly content with simple toleration, and it has been content, in times far posterior to the first ages of the Gospel, with less even than toleration. We are every way disposed to take all the advantage we can of the happy establishment which we enjoy, and we conceive that we are adding force to this establishment, when we foster the principles which have preserved for upwards of a century, and through evil report and good report, our venerable sister Church on the north side of the Tweed. We are persuaded that the serious part of our clergy may derive a very useful and important lesson, as well in the theory as in the practice of their profession, by bestowing some attention on the condition of that society which, like the Divine Head of the Church Universal when he sojourned among men, has nothing in her outward appearance which can claim the notice of worldly men, or excite the desire of carnal minds.

We do not recollect to have seen or even heard of a publication similar to the present by any of the Scotch Bishops, which is the more surprising, as, in our estimation, circumstances better adapted to render such addresses interesting, useful, and impressive, are enjoyed by no religious society in the world. We therefore took up the present Charge with more than ordinary interest—nor have we been disappointed: and we presume that it will be generally perused, as it has been by us, with the most cordial satisfaction. The style is chaste and elegant—the manner is mild and persuasive, and the expression, while it is generally dignified, is sometimes warm and energetic. Bishop Sandford begins with some very interesting and pertinent remarks on the nature, importance, and usefulness of periodical meetings of the Clergy, as contributing essentially “to the advancement of the great work in which they are engaged as Ministers of the Gospel.” He glances at the former and present condition of his adopted church, and while he congratulates his clergy on the comparative advantages which in a state of toleration she now enjoys, he points out that line of conduct in pursuance of which they may best be secured. To the circumstances of his own promotion by the unanimous suffrages of his clergy he refers in a very manly and dignified manner. It is a promotion which confers no gratification of temporal profit or ambition, and which may therefore justly claim the confidence and filial affection and respect of those at whose solicitation and for whose advantage it was accepted. The Bishop’s observations on this subject, which are in a high degree manly, modest, and interesting, merit particularly the attention of those who are connected by ties entirely spiritual; while they will be not less useful and impressive to those who add to these the obligations of an establishment. The duty is the same in both. In the former, as it is very happily expressed by Bishop Sandford, the intercourse is more easy, and perhaps, of consequence, it may be made more interesting and useful. It obviates at least completely the silly, levelling cavil which Dr. Hill has been pleased to urge against our Church on comparing it with his own, which glories in the equality of her ministers, and in that one minister can claim no authority over another.

Bishop Sandford very naturally proceeds “to contemplate the resemblance that the Christian society of which we (says he) are members, bears, in its external condition, to the Church of Christ as it existed, every where, before the conversion of the Emperor Constantius.” In a note on this passage he observes, that “some persons have expressed their surprise at a Presbyter of one local church being consecrated a Bishop in another.” This expression of surprise would, in itself, be beyond measure surprising, if any expression respecting a religious or ecclesiastical question could at this time of day excite our surprise. Irenæus is adduced

as "one of the numberless instances which might be produced, that this was done daily in the primitive times," without the person thus promoted in one church "ceasing to be in communion with his native church." Indeed it is not easy to imagine why the contrary should be supposed. If a Presbyter of the Church of England were to be consecrated a Bishop of the Church of Rome, he must, of necessity, renounce communion with his native Church, because he must previously have renounced a very considerable portion of her established doctrine, discipline, and worship; while he renounces not a single proposition, nor rejects a single form, by accepting the same office among the Scotch Episcopalians.

In a work so short and so uniformly interesting, it is difficult to make a selection. We shall select a passage of considerable length—the first part of which refers to the Established Church of Scotland, and the remainder to those professed Episcopalians who still refuse to unite with the only Episcopal Church in the country in which they officiate, and who may therefore justly be denominated independents, not more reasonable, perhaps, than their predecessors of the 17th century.

"With regard to those who conscientiously differ from us, the laws which are to regulate our conduct are clear and plain. 'We judge no man; seeing that every man standeth or falleth to his own master.' With regard, especially, to our Christian brethren of the Established Church, it is our duty to avoid, if it be possible, giving offence to any; to repay the tranquillity which we enjoy, by a mild and charitable deportment; to shew that we do not consider difference of opinion in religious matters as any apology for acrimony or violence; and that, if we cannot always 'hold the faith in the unity of the spirit,' (such is the imperfection of our nature,) we are not thereby entitled to break that 'bond of peace,' which should be maintained between all who acknowledge Jesus Christ as their Lord and Master.

"By such conduct as this, at once dignified and benevolent, it is not presumptuous to hope, that, through the blessing of God, we may contribute to the furtherance also of that union among the Episcopalians in this country, which has hitherto made a happy progress, and which we ought to pray fervently may be soon entirely accomplished. On this subject it would not become me to enlarge. I may be permitted, however, to lament, that groundless prejudices, and objections long since completely and unanswerably refuted, should still be allowed to keep those asunder who have all subscribed the same summary of faith; who all hold the same opinions respecting the original constitution of the Church; whose public worship is essentially the same; and who all profess, in the course of that worship, to believe that the Church is One, as well as Catholic and Apostolic. I lament it seriously for the sake of those who have not yet been persuaded 'to cast in their lot with us,' and who do not appear to be sensible of the anomalies and inconveniences, to say the least, to which they expose themselves without reason. I lament it, above all, as a breach of charity, of which the consequences may spread much farther than is generally

imagined, even to all the heart-burnings, and jealousies, and disputes, which are utterly inconsistent with our duty, and with our happiness as Christians.

“ This question of union has, in the course of a long agitation, received all the discussion which it requires, and of which, perhaps, it is capable. The conduct of those clergymen, who have been forward in promoting our consolidation into one regular and respectable body, has been commended by persons of the greatest weight and authority in the united Church of England and Ireland; and disapproved, I believe, by none who are acquainted with the real merits of the case, and capable of judging of them; and whose approbation, therefore, we ought to be desirous of possessing. The progress of this measure must now, I presume, be left to the ordinary course of events. We ourselves can, for evident reasons, take no greater share in it, than by imparting, with readiness and candour, our advice to those who may think fit to ask it, without officiously intruding our opinions upon such as may be unwilling to listen to us. But we may serve the cause very effectually by a steady and manly adherence to our own obligations, as members of a regular Church; and while our manners are gentle and conciliating to such as have not yet been prevailed upon to become ‘altogether as we are,’ by firmly and conscientiously maintaining the principles which we have embraced upon grounds of rational and solid conviction. By a plain discreet and pious example, more has often been effected than by argument and disputation. In this too, the most forcible perhaps, as well as pleasing mode of persuasion, all may take a part. Here we may be joined most advantageously and powerfully by the laity, whose interest in the apostolic regularity of our Church requires no enforcement from me.

“ It is obvious to remark, that this important object may be collaterally promoted by the faithful and diligent discharge of our ministerial duties. While we continue piously and meekly engaged in the exercise of our sacred calling, we shall not only preserve ourselves from the heats and animosities, which too frequently arise from the discussion of disputed points; but we shall gradually mollify opposition, and at length, perhaps, by God’s blessing, totally remove it.”

For ourselves, we think it our duty to speak very plainly. We confidently supposed that all this opposition had at length come to an end. The wretched sophistry of Dr. Grant, we considered as the last and puny effort of expiring resistance—so puny as to be unworthy even of our notice. But we have been disappointed. We will venture, however, to prophecy that *all opposition will at length be totally removed*, when the lay members of the independent Chapels come at length to see the absurd and anomalous condition in which they are held by the perverseness of their pastors—when they come to reflect that it is not entirely to serve them that such pastors come from England—when they come to discover that their opposition to the Episcopal Church of the country to which they have retired, most likely from necessity, not from choice, is to say the least ungenerous and uncandid, and that it is often defended by statements founded on ignorance, prejudice, and mis-

conception, and not unfrequently on evident misrepresentations—when the laity come to reflect, that in such a state of independence they may be led unthinkingly to commit the care of their souls to a needy adventurer, or an advertising quack, regardless alike of them and of religion—when they come to be deeply impressed with these convictions, and we trust, for their own sakes, they will soon be so—let them teach their pastors that most important part of their duty, to which at their ordination they were solemnly sworn—let them inform them resolutely, that they have determined to become Episcopalians in fact as well as in name, and that their pastors *must* in consequence submit to their ordinary, and unite with the Scotch Episcopal Church, or give up their charge. Let them keep to this determination, and we confidently predict, that *all opposition will be instantly mollified, and by God's blessing totally removed.* It has often struck us with more than ordinary astonishment that the Scotch, who are in general national beyond the people of most other countries, should be so easily withdrawn from the ministrations of their *indigenous pastors*, as the late Bishop Horsley was wont to speak, by men of whom they know nothing, who come among them they know not why—who renounce the first duty of an Episcopal Clergyman, canonical obedience, and who may for what they know, or can know while they continue in this state, be under the censure of their native Church, and may have been obliged to leave it for some canonical crime or irregularity. One thing at least we can assert with confidence, that such men are neither regular nor genuine sons of the Church of England—They went out from us, but they are not of us.

The Ancient and Modern History of Nice, comprehending an Account of the Foundation of Marseilles: to which are prefixed, descriptive Observations on the Nature, Produce, and Climate of the Territory of the former City, and its adjoining Towns: with an Introduction, containing Hints of Advice to Invalids, who, with the Hope of arresting the Progress of Disease, seek the renovating Influence of these salubrious Climes. By J. B. Davis, M.D. one of the British Captives from Verdun, &c. 8vo. Pp. 348. 8s. Tipper and Richards. 1807.

THE *Hints*, in the introduction to this volume, are evidently the result of much theoretical and practical knowledge, and are therefore highly deserving the attention of those, for whose benefit they are published. Dr. Davis has paid great attention to pulmonary diseases, and the treatment which he prescribes, as well as his advice respecting travelling, and the different stages of the disorder, is wise, consistent, and good. The character which he

-draws of the Nissards, or inhabitants of Nice, is highly honourable to them, and we are happy to find that *they* have not been brutalized by their intercourse with, though their country has been desolated by the arms of, the French.

“ The Nissards differ in their manners from the inhabitants of Provence and Italy. Sordid interest and unprincipled selfishness, notwithstanding the allegations of many travellers, are by no means the characteristics of every class of this people. The Nissards are in general mild, humane, peaceable, and complaisant. They are gay, lively, and pleasant in company; in *one word*, their manners upon the whole are interesting, and congenial with the mildness of the climate. The inhabitants of the country, though poor, and, as it were, sequestered from the world, are civil, and perfect strangers to the vices engendered by luxury, and to the violent passions which agitate the great. They are constantly occupied in providing for the subsistence of their families, in cultivating their fields, or watching their flocks. Nothing can equal their persevering patience at work; no obstacle disheartens them, and they bear with equal firmness bodily fatigue and mental anxiety. Fashion has not extended her imperious dominion over them, for they still retain the dress and manners of their forefathers. Whenever a traveller arrives in any one of their villages, let him be ever so little known to them, they hasten to welcome him, and invite him to partake of their frugal repast. They often give up their beds to strangers, and in every respect present us with an emblem of ancient hospitality.”

This character, however, applies only to the inhabitants of the city of Nice, and of the interior parts of the country. Those on the confines of Piedmont are a very different race of beings.

“ They are irascible, and subject to gusts of passion, which frequently produce very desperate conflicts. When they cannot find employment at home, where there are neither trades nor manufactures, they seek a subsistence in foreign countries. Those who can afford to buy a little merchandize hawk it about the country, until they acquire enough wealth to begin shopkeeping. With such small beginnings, by arrangement and economy, some of them have left fortunes, which their industrious children have augmented to immense property, even to millions sterling. There are many instances of this kind, and two are well known at Lyons and Marseilles; one is the house of Folosan, the other is the family of Bruni, two members of which were Presidents of the Second Chamber of the Parliament of Aix before the Revolution.”

The regicides would fain have persuaded the world, that, under the French monarchy, there was no encouragement to industry; and that none but the nobility were promoted to places of trust and of honour. Yet here we see, in a small district, two pedlers amass wealth by their industry, and their children holding some of the highest judicial offices in the state.—We resume our extract.

"It is from the northern district that so many of them emigrate with their organs, cymbals, and magic lanterns, to amuse the people and children over all Europe. After an absence of eight or ten years, the greater part of them return with some little savings, which assist them to enlarge their fields, to buy cattle, and get married. Tired of a wandering and laborious life, they return to finish their days under the humble roof that gave them birth, far from the noise and tumult of towns. It is there they relate to their children what has most attracted their attention in their travels. It might be supposed they would contract some of the vices prevalent in great towns; they retain, however, their former simplicity of manners and industry. They consider their present situation happy when they compare it with the fatiguing life (which) they have led to attain it; even their little vanity is gratified in being considered the richest of the hamlet, respected by all, and looked upon as the oracles of the country. These advantages turn the heads of the young peasants, and make them sigh for an organ and a magic lantern."

Often have we wished these organs and magic lanterns at the bottom of the sea, when they have interrupted us in the pursuit of our studies; but Dr. Davis has given us such an interesting account of these itinerant sages, who travel in search of a subsistence, and return to their native soil as soon as they have obtained it, that we shall henceforth look on them with more complacency. And our readers, we are persuaded, will not grudge them a few pence when they consider what purpose they contribute to promote.

"The Nissards are fervent in their devotion, and though not altogether exempt from superstition, are less credulous than the inhabitants of other places in the same department. I extract from the author of a Tour through the Maritime Alps, the following account of the devotion of the inhabitants of Monaco.—Having witnessed their religious ceremonies during the whole day, which were performed with great fervor, after vespers there was a grand procession round the square which is before the church. Two beings, sick with the palsy, were dragged about by their friends and relations, and besides the fatigues of a long journey, they were exposed with their heads bare to the scorching rays of the sun, which occasioned the most violent perspiration. They continued this excessive exercise for a long time, in confident expectation of a miracle being worked. However, the Holy Virgin was not pleased to use her intercession, though I am far from disputing her influence; nor, what was still more singular, did their extreme measures produce any favourable or unfavourable crisis. While some accompanied the procession, others in the church were imploring the Virgin. Women and children were seen prostrated before the altar, stretching forth their supplicating hands, and rending heaven with their cries. This scene being as disgusting to the philosophic eye of reason as the wretches dragged about at the procession, I retreated under the shade of a wild fig-tree, and meditated on the weakness and infirmities of the human race."

The weakness and infirmities of man are objects of compassion to

his fellow-creatures; but the *pride* and *impidity* of modern *philosophers* are objects of indignation to the Christian. Search the sources whence the superstition of the poor credulous fanatic is derived, and those whence flow the *philosophism* of boastful infidels, and it will soon be seen which to pity and which to reprobate. With this cursory remark, suggested by the flippant observations of many of the French travellers, we shall proceed with our quotation.

“Several towns and villages in this department have a saint celebrated for the cure of some disease. The inhabitants of Monaco possess St. Roman, who cures quartan fevers; other fevers are not under his controul. St. Devote is the patron of the town, and in truth his name and the fame of his miracles have not a little contributed to his welfare. An orator composes an annual panegyric. I was present at that delivered last year. It would be difficult to form an idea of the absurd fictions delivered from the pulpit. These holidays are not always appropriated to devotion. While some are praying, others are seeking less holy amusements, not forgetting dancing, without which this people could not exist. In general, they have not much religion; but this is not the only instruction in which they are deficient. Whether it proceeds from a want of taste for the sciences, literature, and the arts, or whether they have not the means of procuring instruction, I cannot determine, though I imagine that both these causes operate. All branches of knowledge are here in their infancy. Their favourite study is jurisprudence, which, before the Conquest, opened the way to places of emolument.”

It was surely the duty of a *philosophic* traveller, who meant to publish the result of his observations for the benefit of the world, to *ascertain* the true cause of this strange defect of knowledge, in the nineteenth century, in a people, placed, as it were, in the centre of all the enlightened nations of Europe. As to the superstitious belief in miracles performed by departed saints, in the present day, it is unhappily not confined to the good people of Monaco. We have very recently heard of a similar miracle, asserted, by some pious Romanists, to have been performed in *this* country. Dr. Davis thinks it necessary to exempt the Nissards from the operation of the French philosopher's remarks,

“Before I take leave of this subject, I ought to observe, in justice to the Nissards, that I never witnessed any thing in their worship deviating from the strictest decency and most fervent devotion. All the religious ceremonies, commonly performed in other Catholic countries, are scrupulously observed at Nice; and though the author of a Tour through the Department of the Maritime Alps has justly rallied the inhabitants of some parts of the country upon the absurdity of their devotion, his remarks do not, nor could they with the least truth, apply to the Nissards.”

We differ *toto cœlo* from Dr. Davis, in his wish that the French language may be universally used in the country of Nice. We wish, on the contrary, that it may be totally banished, not only

from Nice, but from every Court in Europe. It may, indeed, suit the convenience of travellers who talk no foreign language but French to have that generally spoken;—but the universality, if we may so say, of that language, has already proved a great political evil, by giving the French numerous advantages over other countries, by facilitating the success of their wicked intrigues, and by favouring the accomplishment of their infamous plans. Let the Nissard, then, continue to talk his own native *patois*; to him it may be the only language of freedom, and it certainly will be the language of patriotism. It will operate as a preservative of those generous feelings which attach a man to his *Dii penates*, to his *natale solum*; and it may screen him from the sanguinary vengeance of those ferocious tyrants, who have enslaved his country, and who, by the extirpation of his language, would destroy the last trace of an independent people. Besides, *French* is now the language of fraud, of hypocrisy, of outrage, of violence, of blasphemy, of rebellion, and of murder. And a greater badge of slavery and of disgrace could not attach to any nation, than the adoption of it. Let us hear what benefit these apostles of *Liberty*, these enlightened *philosophers*, these disseminators of the *Rights of Man*, these *regenerators of the human race*, have conferred on the inoffensive, industrious inhabitants of this charming country. The Doctor himself shall tell us.

“The republican arms of France have depopulated this charming country, and either destroyed or ruined most of the families, country-houses, and every work of art. The gardens, however, adorned with orange and fruit-trees, formerly with every plant and flower, still invite the efforts of industry, and promise a plentiful harvest. Much, I confess, is wanted to repair those shattered villas, where once lived a happy people; and long, I fear, it will be before the new proprietors diffuse, like their ancient inhabitants, joy and gladness and plenty around them. The deficiency of money, the want of confidence, and the natural distrust (which) a new government inspires, are obstacles not easy to be surmounted. Under the protection of the King of Sardinia, the public were happy, trade flourished, and the merchants were even favoured by other nations.”

These considerations would rather, we suspect, supply incitements to extirpate the French from their country, than inducements to introduce their language into it. With the Doctor's account of the general appearance of the environs of Nice, we shall close our extracts.

“The irregularity of seasons, so detrimental to vegetation in other parts of the world, is here exchanged for a progress so uniform and imperceptible, that the tenderest plant delights to feel the change, and acquires new vigour by it. Every day brings forth another flower, every month its fruits, and every year a copious harvest. The light tinges of the spring yield to the brighter hues of summer, and autumn boasts in darker state of

the deep crimson and the orange. Unexposed to the bleak influence of the north, the pendant grape soon comes to full maturity: the almond and the peach already tempt the taste; the citron and the orange promise an ample recompense for the husbandman's toil. The luxuriance of the valleys must make that man's heart rejoice, who regards and admires the rich productions of the earth. The sterility of some mountains gives him an idea of the mourning of nature, which at the same time that it offers the most striking contrast between rural magnificence and rural degradation, impresses the mind with the strongest sense of the transient pleasures of the world, and of the insufficiency of present enjoyment. It equally awakes melancholy reflections on the future. Whose soul is not stricken with solemn admiration at the majestic mounds that encircle the spectator's eye, the barren wild of some of the contiguous mountains, the light cultivation he gazes on, the fertile valley, smiling plain, shady wood, and murmuring stream?"

There is something too *flowery* and inflated, even for the subject, in the language of the author. The other parts of the volume contain an account of the natural productions and climate of Nice, and of the neighbouring country, with meteorological tables; and also a topographical description of Turbia, Monaco, and some other places;—biographical notices of eminent natives;—an historical essay on the foundation of Marseilles;—and closes with the history of Nice from its foundation, 840 years before the Christian æra to its final subjugation by the French.

This book will be highly acceptable to those who take pleasure in topographical researches, and particularly so to invalids who entertain thoughts of seeking in a milder climate the restoration of health. The style is in general correct, though occasionally inflated. We have observed a few inaccuracies, evidently the effect of haste, but only one worthy of notice. The Doctor advises an invalid, on his road to Nice, to go from Avignon to Nice by water, instead of going by land.—“This, perhaps, might subject him to some difficulty, but the voyage would most likely contribute to his recovery, which would not always be the case, if he should travel by land.”—The author here appears to say what he certainly does not mean to say; namely, that the patient would not receive on land the benefit of a sea voyage. The fact is, that the sentence is awkwardly and incorrectly constructed. It should run thus—The voyage would most likely contribute to his recovery, which a journey by land would not always do—or, an effect which a journey by land would not always produce.

A view of Nice, and of the adjacent hills, in aqua tinta, is prefixed to the volume.

Profusiones partim Græcè, partim Latine Scriptæ. Auctore R. Trevelyan. A.B. Coll. Div. Johan Cant. 8vo. Mawman. 1806.

THOUGH we are no great patrons of works either written in a dead language, or published by subscription, the circumstances under which the present volume was composed, may, perhaps, exempt it from the censure generally incurred by such publications. The author, whose literary attainments both at Eton and Cambridge are not unknown, was solicited by his friends to furnish them with some more durable record of his classical compositions, than the transitory recollection afforded by the perusal of a manuscript copy. Being unwilling either to disoblige them, or, which was more material (for to use his own words at the end of the subscription list, "*laboris pretium, illi qui in rem typographicam se accingunt, minime reformidant*"), to disoblige himself by an unprofitable undertaking, he edited his book upon the above-mentioned plan.

The intentions of the author with respect to his work are neatly laid down in the preface: being engaged in the drier pursuit of the law (in which study, we trust, his usual industry will not desert him), he takes an appropriate farewell of the charms of literature in prose, and concludes with "*valere jubeamus id omne, quod in hac politiore literarum suavitate versatur, gravioribus studiis graviolem laborem impendentes, impensuri.*"

The first object that meets the eye *in limine*, is a Latin speech (on the deperdita of Greek and Roman literature), elegantly and properly dedicated to the author's quondam tutor, the Rev. Dr. Goodall; this was honoured with the first prize, at Cambridge, last commencement. With respect to the Latinity, it is, perhaps, among the purest and neatest that ever flowed from a modern pen; to the language, and the periods of Cicero, is often added the antithetic brevity of Tacitus. Though the materials are not very copious, yet they are well selected, and ingeniously applied. We refer the reader to the mention of Eupolis and Sappho, p. 20 and 21. The prophetic strains of Sappho, with respect to the fate which her own works were to experience, are well expressed by—"*Tanquam effudisset cycneam quandam vocem, prælagamque fati carminis dulcedinem.*" Had not the limited purpose of our Review prevented us, we would have dwelt longer upon this composition; but we cannot help selecting the following sentence towards the end.

"*Quoties cunque contemplemur, Academici inter Athenarum vel Romæ ruinas, illam pristino exutam luxu atriorum majestatem, prostratam et dirutam ante oculos sanorum religionem—quoties cunque contemplemur illam collapsam Imperii molem in humanarum rerum mutabiles miserosque casus lachrymas profundimus, pioque luctu solvimur! Hodie autem nobis contigit illa Augustiora mentis artificia, illa, magis immortalitati addicta monumenta, mortalitatis verò sortem experta, fideliori desiderio ornare!*"

The next composition is a Greek ode, which was written for Mr. Buchanan's Prize, but which, on account of its too late de-

livery, was returned uninspected, owing to the adjudicator, contrary to the duty of his office, not being at home to receive it: notwithstanding his culpability, it was returned uninspected, for fear, perhaps, of deranging the fine spun nerves of his conscience—"conscientiæ mîræ accommodata severitas," is truth.

The beginning is very fine and spirited.

“Φως γενεσθαι” θιον επος δι’ οφθιν
 ποσται—βιδος δε τρομος’ αβωδος—
 ηνασεν τ’ αμαρτυρον οιδμα τυκτος
 δια γαλανα.

The following stanzas allude to the subject being proposed by Mr. Buchanan. “Collegium Bengalenſe” was the subject for the Latin Ode—to which allusion is made by

τοιυδε μεμαλει αλλαις
 πυδιδος ωδαις.

Evidently borrowed from Tweddel’s Greek Ode,

τοιυδε μεμαλει αλλαις
 παναργος αειδου.

We very much doubt if *ισοφάνης* will bear the signification intended. The description of the velocity of light and its effect is well delineated in page 35. And the description of night (p. 37); the address to Newton, and the introduction of the Newtonian philosophy, are very happy; and the poetry rather of the Platonic cast. The description of the Georgium Sidus is rather awkward; but this is recompensed by the translation of the much admired chapters in Job. The conclusion of the Ode is elegant.

With respect to the author’s Greek Iambics, we have no hesitation in pronouncing them the best executed productions in the whole of this little volume. The death of the unfortunate and amiable John Tweddel every classic reader will lament: he was known to many of us; and we are consoled, perhaps, at his death being thus pathetically lamented. The ode to the Æolian harp is a very pretty performance, though we do not approve of such a third line as this, which resembles a deformed person upon crutches:

“Dum veris halant, et caducos.”

The third line ought always to have the more skilful *inceffus* of æther,

Sylvæ laborantes geluque;

or,

Dumeta Sylvani, caretque.

The Alcaic Ode (p. 56) is miserably deficient in this respect. We wish the author had taken more pains with the third lines.—The translation of the 137th Psalm is well done, though the versification is too dactylic.—The “*ταν αλα ταν γλαυκαν*,” from Moschus (p. 58), is an elegant and faithful translation. The author has, we think, wrongly adopted, in line 5, the reading of *μασα* for

μῶσα, which, from the context, is evidently the proper reading; for if it were *ἐκτι μοῖσα ἐνὶ Φίλῳ*, why should Moschus have "gone on singing?" It would be a contradiction. Though Catullus may use the iambics in the first foot of an hendecasyllable line, it is wrong. Martial is the model.

The tripos (page 30) is, perhaps, as good a piece of Latin verse as any in the book. The rhyme is flowing. The picture of Rome in Ruins (p. 61), beginning with "En uti funerea," is very happy, and well described, though the lines "O mihi jam liceat," to the bottom of this page, are rather *sing song*.

The Greek Ode (page 69) was an unsuccessful composition; we hope it was mislaid at the Vice-chancellor's Lodge. The Greek is very pure and classical, and the incidents of Switzerland are happily interwoven into the texture of the Ode.

With respect to the three concluding compositions, it is needless to observe, that they were written when the author was very young. The two last were publicly read over at Eton, as being (to use the school phrase) "Sent up for good." The author experienced this honour "Nine times," as he says in his preface, "ex novem illis coronis."

Having already bestowed too much time to the examination of individual passages, we will now conclude with our collective opinion of the work, *συνολῶς βλέποντες*. Though there are many lines "juveniliter dicta, ideoque pro indole accepta," yet the work displays an ingenuity in the arrangement of materials, and a command of classic expression, which rarely falls to the lot of so young an author. He appears to have turned over with assiduity and attention the best models of Greek literature; and Cambridge cannot do better,

— Vos exemplaria Græcæ.

Nocturnâ versate manu, versate diurnâ.

Although the author is diligently engaged in the study of the law, yet, we trust, he will not entirely forsake ancient literature. We express our wishes thus, for we have understood that he has devoted his exclusive attention to the more technical and laborious part of the profession. An intimate acquaintance with the best writers of *antiquity* is the only way to form a prompt and appropriate method of speaking; and in what profession is this more requisite than the law? Those who have risen to eminence, have all been attentive to the acquirements of learning. And the names of Law, Eldon, Mansfield, Chatham, and others, are recorded in the archives of their Colleges, as eminent for their acquirements in ancient literature. Though this advice may be thrown away on Gray's Inn, the Temple, or Lincoln's Inn, we can only say to them each,

"nec desinat unquam

Tecum Græcia loqui, tecum Romana vetustas."

From what we have perused of the author's works, we wait with anxious expectation for his poem (written last long vacation) on the Death of Lord Nelson, and for which he received the Gold Medal offered by Dr. Turton, for the best production on that subject.

A Compendious Report of the Trial of Henry Viscount Melville, upon the Impeachment of the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, for High Crimes and Misdemeanours. 8vo. Pp. 252. 3s 6d. Asperne. 1806.

WE have been induced, by various considerations, to postpone our review of the Report before us till the present period. In the first place, we did not deem it safe to publish our sentiments respecting the charges preferred against Lord Melville, and the conduct of his accusers, during the existence of that House in which they originated, and by which they were adopted. In the second place, we had hopes that a fair and full account of a trial, in every point of view so interesting, would be published at a moderate price, so as to render it attainable by the great majority of his Majesty's subjects. The first difficulty, thanks to our Gracious Sovereign, has been removed; but the second remains in full force, and is not likely ever to be removed, so that we must content ourselves with the *substance* of a trial, instead of having a trial itself. Here, however, it appears necessary to make some observations upon what appears to us to be a most extraordinary case. Our readers will remember, that while the trial was pending in Westminster Hall, the court issued a prohibition (which it was certainly competent to issue) to publish any part of the proceedings before the whole of them were closed. Certainly, the fair inference from this *limited* prohibition (putting the *law* and the *right* out of the question), was, that, after the proceedings were closed, any body would be at liberty to publish the trial. The contrary, however, has proved to be the case; as a trial having been published, its sale was stopped by an injunction from the Court of Chancery. This question appears to us to involve some most serious and important considerations, not only relating to the freedom of the press, but respecting the right of public trial. That any court of justice has a right to prohibit the publication of a trial which contains any thing improper to be published, we are not disposed to deny. But that any court has a right to say that A shall publish a trial, and that B and C shall not, is what we are fully prepared to question, and what it would be highly dangerous to admit. That an Englishman has a right to a *public* trial is an indisputable fact; and it would be an insult to our

readers to enter upon any justification of the principle whence such right emanates. Every thing, therefore, which tends to prevent the publicity of judicial proceedings ought to be watched with a vigilant and a jealous eye. Now, of all public trials, the trials before the High Court of Parliament are less open to public inspection than any other. No one can enter the court without a ticket; and so many of the nobility and officers of state claim tickets as a right, that but few are left for general distribution; and these few it is extremely difficult to obtain. This is an evil not to be remedied; it arises out of the very nature and constitution of the Court. But the effects of the evil may be completely remedied by the publication of the trial as soon as the proceedings are closed. By *publication* is manifestly meant, the publication in such a form as shall render the trial attainable by the majority of the public. The trial is thus made a public trial; every individual of the public may read it, may comment upon it, may compare the judgment with the evidence, and may form his own opinion upon the whole. Thus is constituted that important check which the law had in contemplation when it declared that all courts of justice should be open to the public. If, however, a court of justice has a right to grant a monopoly of the trial to any individual, the end of the law may be defeated, and the publicity of the trial prevented. For such individual may publish it at such a price as amounts to a prohibition to read it, to all but a very small portion, indeed, of his Majesty's subjects; and, therefore, quoad the public at large, it would be tantamount to no publication at all. And where this is done by the highest court of judicature in the country, from which the public in general are, as we have shewn, necessarily excluded, and the proceedings of which are forbidden to be published during the trial, the trial cannot be considered as that kind of public trial, which the constitution requires, and which the impartial administration of justice demands. It is from these considerations that we are induced to question the legal right of that Court to prohibit all persons but one from publishing the trial of Lord MELVILLE. The consequence of such prohibition has been the publication of the trial at a price which confines the perusal of it to very few persons indeed. It has been published in *folio*, at *one guinea and a half*! That is a price which we cannot afford to pay for it, and therefore it is that our notice of it must be confined to the *substance*, as conveyed in the present *Report*.

We have read this Report with all the attention which the importance of the subject demands; and we solemnly protest that of all the judicial proceedings which we have witnessed, in the course of a pretty long life, we have not seen one, in which the charges are not only so far from being made out by the evidence, but in which the facts charged are so completely falsified by the evi-

science. In short, all the observations formerly made on the prosecution of Lord Melville, in this work, are proved, by the trial itself, to have been most just. It is, in our minds, a prosecution pregnant with circumstances most disgraceful to the parties concerned in it, and most disreputable to the nation itself.

Mr. Whitbread's speech occupies the first two and twenty pages of the Report. We shall leave the *dregs* at the bottom, the *froth* at the top, and confine ourselves to a few casual remarks on some parts of its slender *body*. Having disclaimed every wish to hurt the *feelings* of Lord Melville (for which, no doubt, he gained as much credit as he deserved), he expressed a laudable anxiety "to obtain a legal conviction of what *I know to be moral guilt*;" adding—"faults by mistake, God forbid that you should be harsh in censuring; but errors that are wilful, spare them not." Yet, afterwards, when noticing the sums of public money lodged in Mr. Trotter's name, at Coutts's, which formed one of the principal charges against Lord M., and which Mr. Whitbread imputes as one of the most flagrant instances of *moral guilt*, he says, "Did Lord Melville make any enquiry what he was doing with this? No, it never struck him once that it was an improper thing in itself to be done." Now, if Lord Melville really conceived that there was no impropriety in this, when, as Mr. W. asserts, there was not only impropriety but guilt, we should be glad to ask him, whether it does not come under the denomination of "*fault by mistake*?" And, as he must answer in the affirmative, we would again ask him, how he came to be *most harsh in censuring himself*, what he prayed God that the Court might not censure?

In alluding to the origin of the office of Treasurer of the Navy this sagacious Manager observes, "although it was never *legal* so to do, yet down to a certain period it was *irreproachable* to those who exercised that office to make use of the public money which passed through their hands." Is he to be told that it is *legal* to do whatever the law does not forbid? but that, on his supposition that it was not legal so to employ money, it must have been contrary to law; and how any man can be irreproachable in committing an act which is contrary to law, we must leave to such sapient expounders of our statute book as Mr. Whitbread to explain. The fact is, that the act alluded to was irreproachable only because it was legal.

Of the deliberate wisdom with which the charges were conceived, and of the impartial justice with which they were preferred, a competent notion may be formed from Mr. W.'s own declaration. "At the time they were exhibited, the committee were not in possession of a great part of the evidence which I shall now have the honour to open to your Lordships. We drew the charges as it were in the dark, but framed them in such a manner as that the evidence, whatever it might be, might apply to some of the articles, or rather some parts of the charge, which we have

adduced against the noble Lord." This is a very pretty confession; and, truly, a very ingenious mode of framing criminal charges, which were to affect the character and the liberty of a British subject. The whole rule of proceeding in criminal cases is reversed. The accusation is first preferred; and the evidence to support it is sought for afterwards. What was wanting in *regularity*, however, was supplied in *consistency*, for the same line of conduct was persevered in throughout. His Lordship was *condemned* before he was *heard*; and *punished* before he was *tried*. But of this more hereafter.

Adverting to the Act of 1785 for better regulating the office of Treasurer of the Navy, Mr. Manager Whitbread says,

"My Lords, to my utter astonishment, I heard the noble defendant say, and my ears still tingle with the sound, that he was yet to learn in what particular he had violated the spirit or the letter of that Act of Parliament. Good God! my Lords, is not that Act plain? If that Act of Parliament is not plain; if he who runs cannot read that Act, you may as well burn and consume all your statute books; there is not one that will not admit of a double interpretation or a quibble. Magna Charta itself may be misconstrued; the Habeas Corpus Act, the Act of Succession to the Crown of this Country, the Bill of Rights, might admit of a double interpretation; nay, my Lords, I had almost said, that law, which was delivered in all the magnificence of Heaven, written on Tables of Stone, 'Thou shalt not steal,' might always be explained away by counsel. I say this Act is plain."

Now, after all this wonderful burst of eloquence, considering the quarter where it issued, what does it amount to? Why to this; that Mr. Whitbread's interpretation of the Act is the only interpretation which can, by any man of common sense, be given to it! Our readers will recollect that we gave our deliberate opinion on this point, at a time when we stood almost alone; and, after a very attentive consideration of the Act, we declared our full conviction that Lord Melville had not violated either the letter or the spirit of it; and it is not to be supposed that the ridiculous exclamations of this *malt and molasses* orator will induce us to change our sentiments on the subject. Indeed, if he have any sense of shame about him, he must, after this display of *confidence*, blush not a little at reading the opinion of the *Judges* of the land, of *eleven* of them at least, which gives the most flat contradiction to his positive assertion. The *brewer* may be told to stick to his *cask*, with as much propriety as the *cobbler* is admonished to stick to his *last*.

The last division of the charge Mr. Whitbread stated to be, that his Lordship "did directly participate in the profits made by Mr. Trotter." Now, there is no one part of the charge more completely *disproved* by the evidence than this. After he had finished his opening, which was remarkable for nothing but boldness of

assertion, he offered himself as a witness!!! This, we believe, is an unique proceeding in the history of judicial processes. There was no necessity, too, to justify this gross violation of decency; the fact, which he offered himself to prove, might have been proved by a hundred other persons. But this is a question of feeling, which cannot be rendered intelligible to a man of Mr. Whitbread's "cast and mould." On his cross-examination, he was asked whether he took any notes of Lord Melville's speech in the House of Commons to which his evidence referred, to which he answered in the negative. He was then asked whether he could repeat any passages that were favourable to Lord Melville as well as those which were hostile, to which he answered in the negative also!!!! Being pressed, however, he at last admitted, that Lord Melville did "negative the appropriation" of the sums which he was charged with having taken "to his own private use." Now Mr. Whitbread is so ignorant of the law, as not to know that if a confession is given in evidence against a person accused, the court must receive the whole of it; that part which is favourable to the prisoner as well as that which is hostile to him. We say Mr. Whitbread was ignorant of this, because we are unwilling to suppose that he knew it, and yet laboured to press what he conceived to be the criminatory part of the confession against Lord Melville, and laid aside every exculpatory part of it.

Mr. Trotter was next examined; the witness to obtain whose evidence against Lord Melville, Act after Act was passed; and who, by these Acts of Indemnity, was so cleared from all suspicion of falsehood or equivocation, that Mr. Whitbread himself declared that every syllable he uttered was entitled to implicit belief; although his brother Manager, Sir Samuel Romilly, when he found that Mr. Trotter's evidence exculpated his Lordship from every charge, from every suspicion of guilt, thought proper to argue as if he were entitled to no credit at all. So alternately hot and cold did these honourable Managers blow as it suited their purpose. This evidence will not admit of abridgment; but it ought to be read by every man in the kingdom, who has heard or read the charges. It falsifies completely every assertion which those charges contain; it proves, beyond the possibility of doubt, that Lord Melville was the last man in the world to seek for profit by the means of corruption; that he was careless beyond measure about his own private concerns; that he neglected even the most honourable means of acquiring wealth; that he served a high office for nine years, without receiving a sixpence of the salary, although that salary amounted to \$4,000/; and this, too, at a time when he was charged with appropriating to his own use much smaller sums; a circumstance of itself sufficient to stamp the charge of corruption with falsehood, in the mind of every honest and unprejudiced man; and, lastly, that the only time when Mr.

Trotter suggested to his Lordship the expediency of employing a sum of money, belonging to the public but not wanted, for his own use, his Lordship rejected the proposition with indignation and scorn. And, yet, in the teeth of all these circumstances could the Solicitor General of the Crown have the assurance to call upon the Court to pronounce a verdict of guilty; nay, still more, this same lawyer has since had the indecency, in the teeth of the verdict of acquittal, to treat his Lordship, in the House of Commons, as a guilty man. Is there truth, is there honour, is there justice in such conduct? Are the public to be duped into a preposterous belief that this prosecution originated in other than political motives, than party spirit? No man whose intellects place him one degree above the scale of an idiot can have a doubt on the subject. But Mr. Plumer's notions of the prosecution, of the spirit which marked its origin and its progress, and the scandalous transactions which accompanied it, are so perfectly in unison with our own, that, instead of pursuing our comments, we shall extract his, as contained in different passages of his most spirited and most eloquent address. Before we proceed with these extracts, however, there is one point to which we wish particularly to direct the attention of our readers.

In our first comments on the proceedings against Lord Melville in the House of Commons, when we contended that his Lordship had, in no instance, violated the act of 1805, we maintained the impracticability of carrying on the business of the Navy Office, without having some other place than the Bank at which money might be kept for the purpose of paying the various small demands that were constantly made on the office. Now, in order to shew the accuracy of our own opinion on this subject, we shall extract that part of Mr. Trotter's evidence which relates to it.

“ Q. Whether the small payments that are daily made in this great department, the navy department, can be made any otherwise, than by cash in the hands of the sub-accountants ?

“ A. I do not apprehend it to be possible; and I am told the present Treasurer attempted it, and could not carry it into execution.

“ Q. Is the amount of those payments, and the number of them that are daily made, such as could not with any possible practical convenience be made by drafts upon the Bank ?

“ A. It certainly could not be done by any means, in my opinion.

“ Q. How low in point of value do some of these payments go ?

“ A. Certainly as low as one shilling, some of them.

“ Q. Are they very numerous under 10^l or 2^l, or even 1^l in value ?

“ A. I believe there are many thousands made monthly lower than 10^l, and even lower than 2^l.”

After an eloquent exordium, Mr. Plumer proceeded thus :—

“ My Lords, before the noble defendant had ever been heard in his de-

fence, he was condemned, and subjected to the most severe and afflicting punishment which an honourable mind can sustain. He has now the misfortune to have for his accusers, the knights, citizens, and burgeses in parliament assembled, in the name of themselves, and of all the Commons of the united kingdom,—a great and mighty assembly, and to whom every possible respect and veneration is due—armed with all the extensive powers and privileges justly belonging to that great assembly, upheld and enforced as they could not fail to be, in the hands of the representatives to whom this great trust was committed.”

Condemned and punished before he had been heard in his defence! And this, “in the very sanctuary of Liberty” too, as Sir S. Romilly called it! And this, too, by men who talked of *Honour* and of *Justice*!—Will after-times believe the fact?

“My Lords, had the present course of inquiry originally occurred to that honourable assembly, I am quite sure that what did take place would not have been suffered to take place pending that inquiry, because I am quite sure that, in this country, the proud and distinguishing feature of whose character and constitution is the pure and impartial administration of justice, it never could have been found, that that great assembly collectively, or any one individual in it, should have wished, pending the inquiry, to violate the first principles of natural justice, which forbid any one to be condemned or punished until he had been fully heard. Unfortunately, my Lords, a different course of proceeding originally proposed, induced those steps to be taken by which criminatory resolutions against the noble defendant were carried up to the foot of the throne, by which he was separated from his Majesty’s councils, and held out as liable only to a civil prosecution. Your Lordships all know, that a criminal proceeding was afterwards substituted in the place of a civil one. Now, my Lords, I only say, that in the state in which this business now comes forward, I am sure, if it were orderly and proper, I might appeal to all the accusers, that if in the result of this trial it shall appear, what could not and did not appear in the prior stage of the business; if it shall ultimately appear, after due inquiry—after every possible opportunity given to sift this matter to the bottom—after every obstacle has been removed which prevented the principal witness against the defendant from being publicly examined—after months have been allowed to examine all written documents—after acts of parliament have been made to render competent the witness I allude to, and to open his mouth, and in the face of the public to say whether these acts were his acts, or the authorized acts of the defendant; I say, if after all this, it shall ultimately appear, to the feelings and satisfaction of every body, that the truth is that these acts were not what they were once believed to be, the authorized acts of the defendant, I am persuaded it cannot be the wish of any individual that the noble defendant should not have the benefit of that testimony; and that, if in the result it be shewn, that the impeachment in its main character and feature, in the principal ground and foundation upon which it stood, has been cut down and negatived to the full conviction and satisfaction of every one, I am persuaded the Commons of Great Britain will not find that they are in any respect implicated, or their honour or character in the smallest degree affected by the result proving favourable to the defendant.

“ My Lords, I am persuaded that I have still less to apprehend from what I ought perhaps to apologize to your Lordships for adverting to, I mean that most extraordinary cause of unauthorized proceedings out of parliament, that outrage against the feelings of humanity and justice, pending a criminal inquiry, which took place; not by anonymous libels; not in private; not in indirect terms, to weigh down this defendant, about to be brought upon his trial; but, my Lords, in assemblies convoked by written requisitions*, couched in a singular manner, in exactly similar language, and addressed in every part of the kingdom, to call forth associated libellers; to utter the most false, scandalous, and malicious libels against a defendant about to be brought upon his trial, behind his back, in assemblies where it was impossible he could be heard; and not only, my Lords, uttered, repeated, published, but, my Lords, to the shame of all decency, carried up to the foot of the throne, and registered among the records of his accusers.”

The fact mentioned in the last note is one of a most alarming nature indeed: it is here stated that no less than *thirteen* peers, who had previously and publicly declared their conviction of the defendant's guilt, did not think themselves disqualified, on that account, for sitting, as judges, on his trial. We shall not presume to say, that they had no *right* to sit, or that it was not *lawful* for

“ * Mr. Plumer here alluded to the requisitions addressed to the sheriffs of different counties, to convoke meetings to take into consideration the matters contained in the Tenth Report of the Commissioners of Naval Inquiry; and which requisitions treated the Tenth Report as containing conclusive evidence of Lord Melville's guilt. These meetings took place before Lord Melville had even been heard in the House of Commons, and before Mr. Trotter had thought proper to answer.—Most of the requisitions and proceedings thereon may be seen by referring to the Morning Chronicle of the following dates 1805—April 19th, 20th, 21st, 24th, 25th, and 26th; May 1st, 3d, 4th, 6th, 7th, 13th, 14th, 15th, 18th, 20th, 21st, 22d, and 30th. And to the following country papers: Norfolk Chronicle, May 18th,—Norwich Mercury, May 4th,—Bedfordshire Chronicle, May 22d,—Hampshire Chronicle, May 18th,—Salisbury and Winchester Journal, June 24th,—Kentish Chronicle, May 31st,—Reading Mercury, May 20th,—County Chronicle, May 7th. A specimen of the style of these requisitions may be seen in the appendix.

“ It was reported during the trial of Lord Melville, that those peers who had signed the requisitions could not be allowed to sit in judgment upon the trial; upon the principle which prevents persons sitting as jurymen, who have previously given an opinion upon the merits of the case. But it does not appear, that the objection which may be made to a jurymen will operate in the case of a peer of parliament; for thirteen of the peers, who signed requisitions of this nature, did vote upon Lord Melville's trial, viz. the Dukes of Norfolk and Somerset; the Marquis of Winchester; Earls Derby, Suffolk, Cowper, Carnarvon, King, Darnley, and Carlisle; Lords Grantley, Dundas, and St. John.”

then, so to fit. But we will say, that it is high time that a law should pass to disqualify any peers who shall, in future, so far forget what is due to justice and to themselves, as to declare any public opinion of the guilt or innocence of a man whom they are to judge, before he is brought to trial, from sitting as judges on the trial. And this also we will say, that, if we had the honour of a seat in that illustrious assembly, we would not, for any earthly inducement, sit as the judge of a man whom we had previously condemned. The grand principles of criminal jurisprudence should be general in their application and uniform in their operation. There should not be one set of principles for one court, and another for another court. Justice, like Truth, is immutable. And, if it be unjust in an inferior court to suffer men, avowedly prejudiced against a prisoner, to sit as jurymen on his trial; *a fortiori*, is it unjust in a superior court, in which *honour* is such a paramount tie as to be admitted as a substitute for an *oath*, for men so circumstanced to sit as judges.

As to the public resolutions which were entered into in different parts of the kingdom, while a criminal inquiry was pending against Lord Melville, the language will not supply expressions of adequate force to mark the infamy of such proceedings. The evident object of them was to pervert the course of justice, and to give a sanction to proceedings that have fixed an indelible stigma on the country.

Adverting to the imputed corruption, Mr. Plumer said—

“ Now, my Lords, upon the subject of corruption, imputed to the noble defendant, I beg your Lordships in the outset to understand me explicitly on his part to declare, that he entreats of your Lordships the most vigilant, the most scrupulous, and the most exact inquiry into the whole of his conduct; whatever irregularities, whatever imprudence, whatever negligence, whatever blame may be discovered in other respects upon this subject of corruption, my Lords, he entreats that he may experience no favour or indulgence whatever. If it shall be discovered that in any instance the mind of the noble defendant has been corrupt, that he has violated or lost sight of his duty in pursuit of money, he entreats that he may receive from your Lordships that sentence and condemnation which, being pronounced to him, will be worse than death itself.”

Mr. Plumer then entered into a legal argument in order to shew what was charged as an offence at common law, was no offence at all; and afterwards referred to the 10,000*l*, about which such a clamour was raised, and so many falsehoods were circulated, through the country.

“ But, my Lords,” said he, “ the declaration in question that is made a criminal matter in the first article, respects a balance of 10,000*l*, which was a balance of an ex-treasurer’s account, arising prior to that act of parliament. It appears, my Lords, in evidence, now, that it was the balance which at that period of time was not wanted for the public service. Nay,

my Lords, it further appears, that that 10,000*l* balance, never was one farthing of it called for or wanted down to the time, when the whole of it was paid in: not only, therefore, was it no money that was wanted, but it was no money that could have been made use of by the public, because it is in proof before your Lordships, by the officer of the exchequer who was examined on this point, that respecting that, the public accountant was to hold that money together with whatever other balance he had as an ex-treasurer, liable to be called upon from time to time, to pay demands of assigned bills of wages and of various other contingent demands; the period when they should be made being altogether contingent, and he being bound to the full extent of it, to keep this balance in his hand, for the purpose of satisfying them: that by the constant usage of the office, that balance was never paid over into the hands of the public, until the accounts were passed. The ex-treasurer was in respect of that 10,000*l* under no obligation legal, moral, conventual, or otherwise, as to the place of deposit. He might have put it in any drawer in his house; he might have left it with any friend; he might have deposited it in any private bank; he might have left it wherever he thought fit, with even no conventual obligation upon it, further than that which arose from his warrant, impliedly prohibiting him, by the nature of his agreement with government, from deriving any possible profit from it.

“ The learned counsel denied that this declaration could be considered a crime, and complained of the misrepresentations which had been made on the subject of this sum of 10,000*l*. Many persons even yet supposed that the money had been lost to the public, and had never been accounted for by my Lord Melville; but it was to be recollected that this was not the case. This 10,000*l* had been paid by Lord Melville, and actually applied to navy services. The public had been no losers. It formed part of a larger sum imprested to the defendant as treasurer of the navy; and he had, between the time of its issue and its actual application to navy services, applied it to some other use of a public nature, which had not been disclosed. But it was applied to navy services as soon as it was wanted for that purpose. To refuse to disclose those intermediate purposes could be no crime. When a man is accused of an offence before a magistrate, it is no crime for him to refuse to answer. He has a good right to tell what he pleases, and be silent as to the rest. Lord Melville had adopted that course when he was accused by the House of Commons.

“ Mr. Plumer contended that no application to purposes of a criminal nature, or to the defendant's emolument, was proved; but, on the contrary, was expressly negatived by the admission proved by Mr. Whitbread; and therefore there was no evidence to support the *first* or *tenth* articles.”

We trust that no person will now either believe, or *affect* to believe, that the 10,000*l* in question (or one farthing of it) were lost to the public. All Mr. Whitbread's speeches, however, tended to convey that impression; and, though frequently called upon for the purpose, he never strove to remove it, false as he knew it to be.

“ He then remarked upon the statement of the Solicitor General, that the tenth article was exhibited out of fairness and candour to the de-

endant, to apprise him particularly of the evidence which could be given against him. He thanked the honourable and learned manager for this indulgence; but expressed his surprise that this reason alledged by the honourable and learned manager should differ so completely from that alledged by the committee of managers, who, in their report to the House of Commons on the subject of the facts they had discovered in Mr. Douglas's papers, stated their apprehensions that those facts could not be given in evidence under the other articles; and therefore submitted a new one to the House. And it so happened, that instead of calling the defendant's attention to the sums which were to be proved, it stated no particulars at all; for it stated, that he did, on divers days, &c. between the 19th August, 1782, and 5th January, 1784, and between the 19th August, 1782, and the 1st January, 1786, take divers sums, &c. and yet without stating on what days or what sums this was to be called a proceeding of candour to enable the defendant the better to answer the particular charges to be made against him."

This is a pretty specimen of *Whig candour*; candour truly becoming the Member for the respectable Borough of *Horsham*, and brought in, in a respectable way, by the respectable Duke, who kindly takes charge of the freedom and independence of its Burgeffes!—Well might Mr. Plumer, at the close of the speech, make the following declaration.

"Now, my Lords, I egregiously deceive myself, if, after a most attentive and accurate comparison of the charge with the evidence, I should not be able, even with the feeble powers I possess, to give your Lordships satisfaction, not only that the charge as framed is not supported by the evidence; not only that there is not any balance of testimony upon the subject, but that the evidence adduced by the prosecutor has totally failed him; that the charges are directly, positively, clearly, and satisfactorily disproved in toto, by the very evidence adduced in support of them."

We shall conclude our account of this important trial, the issue of which, while it has fulfilled all our hopes and expectations, has completely justified all our observations on the subject, with the questions put to the Judges, and the answers of the Bench.

" Questions put to the Judges.

"1. Whether monies issued from the Exchequer to the Governor and Company of the Bank of England, on account of the Treasurer of his Majesty's Navy, pursuant to the Act of the 25th Geo. 3, c. 31, may be lawfully drawn from the said Bank, by the person duly authorized by the Treasurer to draw upon the Bank, according to the said Act, the draft of such person being made for the purpose of discharging bills actually assigned upon the Treasurer before the date of such drafts, but not actually presented for payment before such drawing; and whether such monies, so drawn for such purpose, may be lawfully lodged and deposited in the hands of a banker, until the payment of such assigned bills, and for the purpose of making payment thereof, when the payment thereof shall be demanded.

Or, whether such act, in so drawing such monies, and lodging and depositing the same as aforesaid, is in the law a crime or offence.

" 2. Whether monies issued from the Exchequer to the Bank of England, on account of the Treasurer of the Navy, pursuant to the Act of 25th Geo. 3, c. 31, may be lawfully drawn therefrom, by drafts drawn in the name and on the behalf of the said Treasurer, in the form prescribed by the said Act, for the purpose of such monies being ultimately applied to Navy Services, but in the mean time, and until the same should be required to be so applied, for the purpose of being deposited in the hands of a private banker, or other private depository of such monies, in the name and under the immediate sole controul and disposition of some other person or persons than the said Treasurer himself.

" 3. Whether it was lawful for the Treasurer of the Navy, before the passing of the Act of 25th Geo. 3, c. 31, and more especially when, by warrant from his Majesty, his salary as such Treasurer as aforesaid was augmented, in full satisfaction for all wages, fees, and other profits, and emoluments, to apply any sum of money, imprested to him for Navy Services, to any other use whatsoever, public or private, without express authority for so doing; and whether such application by such Treasurer would have been a misdemeanor, punishable by information or indictment.

" Answer to the first Question.

" That monies issued from the Exchequer to the Governor and Company of the Bank of England, on account of the Treasurer of his Majesty's Navy, pursuant to the Act of 25th Geo. 3, c. 31, may be lawfully drawn from the said Bank, by the person duly authorized by the Treasurer to draw upon the Bank, according to the said Act, the drafts of such person being made for the purpose of discharging bills actually assigned upon the Treasurer, before the dates of such drafts, but not actually presented for payment before such drawing; and that such monies, so drawn for such purpose, may be lawfully lodged and deposited in the hands of a banker, other than the Governor and Company of the Bank, until payment of such assigned bills, and for the purpose of making payment thereof, when the payment thereof shall be demanded; and that such act, in so drawing such monies, and lodging and depositing the same as aforesaid, is not in the law a crime or offence.

" Answer to the Second Question.

" If by the expression 'for the purpose of being deposited in the hands of a private banker or other private depository,' is to be understood that such was the object or reason of drawing the money out of the Bank of England, the Judges answer that monies may not be lawfully drawn out of the Bank of England by the Treasurer of the Navy for such purpose, although the money be intended to be, and may in fact be ultimately applied to Naval Services; but, if by that expression it is to be understood, that such intermediate deposit in the hands of a private banker or depository is made *bond fide* as the means, or supposed means, of more conveniently applying the money to Naval Services, in that case the Judges answer, that monies issued from the Exchequer to the Bank of England, on account of the Treasurer of the Navy, pursuant to the Act of 25th Geo. 3, c. 31, may be lawfully drawn therefrom by drafts drawn in the name, and

on the behalf of the Treasurer, in the form prescribed by the said Act, for the purpose of such monies being ultimately applied to Naval Services, although in the mean time, and until the same shall be required to be so applied, the money may be deposited in the hands of a private banker, or other private depositary of such monies, in the name and under the immediate sole controul and disposition of some other person or persons than the Treasurer himself.

“ Answer to the Third Question.

“ The Judges answer that it was not unlawful for the Treasurer of the Navy, before the Act of 25th Geo. 3, c. 31, although after the warrant stated in the question, to apply any sum of money impressed to him for Navy Services, to other uses, public or private, without express authority for so doing, so as to constitute a misdemeanor punishable by information or indictment.”

We believe, that, on all these questions, there was only *one* dissentient voice on the whole Bench—which that was, it is as needless to indicate, as it would be to prove by *argument* the incompatibility of the two situations of Judge and Cabinet Minister. We cannot but lament, that the intermediate proceedings in the House of Lords, between the close of the evidence and the delivery of the verdict, have not been published. They would, we are persuaded, disclose much curious matter, and exhibit some strong proofs of the *expediency* and *wisdom* of converting a *Chief Justice* into a *Politician*. We shall remark, in conclusion, that as LORD MELVILLE has sustained a signal injury, a signal reparation is due to him;—and we earnestly hope, that the disappointment of the faction by which he was prosecuted will be completed, by seeing his Lordship restored to the confidence of his Sovereign, and his country again benefited by his services.

The State of the Case: addressed to Lord Grenville and Lord Howick. 8vo. Pp. 70. 2s. Hatchard. 1807.

IF ever Lord Grenville attached any value to the good opinion of the rational and well-informed part of the public; if ever popularity was the object of his wishes; if, in short, his views ever extended beyond the possession of place and of power, not for the gratification of an honourable ambition, but for the sordid purpose of promoting private interest; what must his mortification be at seeing his conduct, after the fairest and fullest investigation, held up to the public as a just object of censure, indignation, and scorn? It were much to be wished that the very able tract now before us could be read by every one of his Majesty's subjects. It is written, with spirit, 'tis true, but with the greatest temperance and impartiality. The author does not *inveigh*, but he *reasons*;

he does not *assert*; but he *proves*; he does not *disgust* by a profusion of *indiscriminate censure*; but he *convince*s by a train of powerful *argument*, in which the most legitimate deductions are drawn from a series of indisputable *facts*. His discussion does not embrace the policy and expediency of that measure which gave rise to the present state of things, but is limited to a view of the transaction, as presented to the public in the parliamentary expositions of Lords Grenville and Howick; a mode of investigation the fairest, in respect to the parties, that could possibly be adopted.

“To those statements,” says the author, “the public attention has been strongly attracted, as a novel and I believe unprecedented proceeding in the annals of parliamentary history,—for such it will certainly appear, when we see two noble Lords who had the day before been Cabinet Ministers, and one of them *the Minister*, violating their oath of secrecy, and trampling on the principles of honour and confidence; and unnecessarily at least, (and I wish their conduct were not liable to a more severe censure) proclaiming the secrets of the King’s closet;—in exculpation of their own dereliction of principle advancing the most indecent charge of—shall I presume to name it? I certainly dare not couple the infamous charge with the King’s name—and on this charge, inviting their adherents in either House to support their factious cabals against their successors; and calling on the people at large to sit in judgment on the conduct of their Sovereign, arraigned before their tribunal on the *ex parte* evidence of the men, who had been officially charged with the protection of his honour, and the defence of his prerogative.”

This is a true statement of the case; and considering it in this point of view, what must every loyal subject think of these refractory Ministers on the one hand, or on the movers and supporters of the motions in their favour, in both houses, on the other? The author examines, very minutely, the objections made by these Lords to what they called the *garbled* statements in the *Morning Post*, which appeared in the admirable letters of “A PROTESTANT;” and he clearly proves that the words omitted, when restored, made no alteration in the sense; nor could in the least affect the validity of that writer’s argument. There were but *four* words omitted—“*for his Majesty’s decision*,” which, had they not been *expressed*, must have been *implied*; for if any plan were to *be submitted* to his Majesty, it must be understood to be for his Majesty’s decision, because it must, *ex necessitate rei*, be so. No argument, therefore, whatever, either was or could be built upon such an omission; and the assertion of the parties accused, that the omission was owing to some unfair views in the writer, is as destitute of foundation as are their assertions in respect of many other parts of this most extraordinary business. We now request the serious attention of our readers to the following plain statement of facts, and to the fair inferences resulting from those facts.

“The transactions as represented by them, (Lords G. and H.) consist of

two branches; the dispatches sent to the Duke of Bedford, and the bill introduced into Parliament, to carry the objects of those dispatches into effect: in both of which we shall find much stronger proofs, than such transactions appeared capable of receiving, that his Majesty has been consistent and uniform in every part,—and that his Ministers, if they have not acted with an intention to mislead his Majesty, have excited, by their conduct in this affair, suspicion against their sincerity and fair dealing, which I apprehend they will find it a hard task to remove. From their own admission, it is plain that their object, at least the object of Lord Grenville and Lord Howick was, for the reasons they have amply detailed, not only to pass an act similar to the Irish act of 1793, but considerably to *extend the benefits*, granted by that act, to Roman Catholics.

“ Lord Howick tells us that this intention was first brought before the King by a draft of a dispatch intended to be sent on the subject to the Lord Lieutenant of Ireland. This draft undoubtedly expressed the extent of the measures in contemplation; for Lord Howick says, his Majesty returned it with an expression of **REPUGNANCE** to the measure. Lord Grenville more minutely describes the draft, as referring, in its commencement, to the act of the Irish Parliament; and then states, that it was intended to propose to Parliament to *extend and enlarge the provisions of that act in the manner he had already stated*, and he adds, to this draft some *repugnance* was expressed by his Majesty.

“ I would here ask, if his Majesty, on this occasion, left the shadow of doubt, as to his opinion of the measure proposed by his Ministers, or if the English language furnishes a stronger expression of disapprobation, than what the two Lords agree in admitting that his Majesty expressed to the measure. Notwithstanding this *repugnance*, they both proceed to state, that Ministers felt it their duty to make a representation to his Majesty, who received it with the utmost kindness and benignity, and *afterwards ASSENTED* to the dispatch, which was in consequence sent to the Duke of Bedford, and is expressed, says the noble Lord, ‘ in the *terms which I have already stated*.’

“ Now it is almost unnecessary to advert to the expression, *in the terms which I have already stated*; an expression of so general and comprehensive a nature, that it may be fitted to any object, or strained to suit any purpose. But on this great and important point on which Lord Grenville and Lord Howick are directly at issue with the King; if the decision rested entirely on the *internal evidence*, I should with confidence appeal to every unprejudiced man, whether it appears more probable that his Majesty had, in consequence of the representation of Ministers, changed an opinion so strongly expressed, and *assented* to a measure, to which a few days before he had marked his *repugnance*; or that the Ministers had so modified the draft of their intended dispatch to the Lord Lieutenant of Ireland, and framed it in such vague and ambiguous terms as to impose on his Majesty's confidence by a dubious and equivocal meaning; or, to adopt their favourite expression, to produce *misconception* in the Royal mind.

“ But fortunately this point does not rest on conjecture; or even *internal evidence*, however strong; for I have a number of living witnesses brought forward by themselves to place this matter beyond a doubt. First, Lord Sidmouth unequivocally declares that *he never understood the noble Lord's intention to extend beyond the Irish act of 1793*. He tells us that he at-

tended the Cabinet when the subject was under discussion, and that he never understood that an *extension of the Irish act of 1793 was intended*.—For the truth of this assertion, solemnly made in the House of Lords, he appeals to the Chancellor on the woolsack; and the Chancellor confirms Lord Sidmouth's declaration.

“ Here then let us pause; and let me ask if ever a scene of so suspicious an appearance has been exhibited to the public view? What! that Lord Grenville and Lord Howick, who have so distinctly declared in either House of Parliament that their intentions were to frame a measure for extending the provisions of the act of 1793 to this country, and, at the same time, **ENLARGING ITS BENEFITS**, should have, in the unreserved communications in the Cabinet, explained themselves so incorrectly, as to have concealed the last and great leading feature of their intentions from the Chancellor and Lord Sidmouth. Are the two former Lords so very defective in the powers of expression, or the two latter so very dull of apprehension? Was this accident or design? was it artifice or simplicity? If the noble Lords succeeded in hoodwinking their colleagues, are we to wonder if they succeeded in surprising his Majesty into an assent to a draft, to which the Chancellor and Lord Sidmouth had, ignorant of its concealed meaning, given their assent before? But when called to account for a line of conduct that bears so suspicious an appearance, we find all the parties have agreed in the same story. Lord Grenville says there was a *misconception*; Lord Howick says there was a *misconception*; Lord Sidmouth says there was a *misconception*. The King misconceived them, *honest men!* and they, good *simple men!* misconceived the King—and that was all.

“ But the *misconceptions* did not stop here: for if we follow the dispatch to Ireland, we shall find that the Lord Lieutenant *misconceived* its meaning; the Irish Chancellor *misconceived* its meaning; the Secretary, Mr. Elliot, *misconceived* its meaning; the Roman Catholics, to whom it was communicated, *misconceived* its meaning. And let it be remembered, that all and every one of the above parties understood the dispatch as the King did, as a proposition for extending the Irish act of 1793 to this country, without **ENLARGING ITS BENEFITS**.

“ Before we proceed, let me beg leave to impress on the mind of my readers, that his Majesty unequivocally expressed his repugnance to the measure of enlargement proposed by his Ministers,—and that his assent to the draft of the dispatch to the Lord Lieutenant originated on the conviction, that it was limited to the extending the Irish act of 1793 to this country; in which light the dispatch was viewed by the Chancellor and Lord Sidmouth here, and by the Lord Lieutenant of Ireland, the Chancellor and Secretary, and also by the Roman Catholics for whom the communication was intended. It called on to speak my sentiments of Lord Grenville and Lord Howick in this transaction, I feel I could not do them justice, without expressing the most marked reprobation of their conduct: for if they, fully apprised of his Majesty's repugnance to the measure, artfully contrived a draft of an ambiguous nature, without explaining to his Majesty the concealed meaning they annexed to it; and if they transmitted this dispatch to the Lord Lieutenant to be communicated to the Roman Catholics of Ireland, their conduct in so doing would not only be reprehensible but highly criminal. It is evident that their object in so bold a step must have been to commit his Majesty with his Roman Catholic subjects of Ireland, by signifying the royal assent, clothed with all the office

forms requisite to give it validity, in the hope of afterwards compelling his Majesty to comply with their views, rather than risk the consequences of a refusal. And by the whole of their conduct, they have abused and betrayed the confidence of the King, they have compromised his authority, and have exposed the State to the danger of insurrection and rebellion, by encouraging discontent and dissatisfaction among a numerous class of his Majesty's subjects against the King's person and government."

We have not a word to add to this reasoning; it is conclusive; it is resistless; no man who reads it, with a mind open to conviction, but must be convinced by it.—The author next exposes the *contradiction* between the statement of Lord Grenville, and that of Lord Howick, respecting the King's *assent* to the measure.

"The Duke of Bedford, unable to understand the first dispatch, sent back a dispatch to Ministers, requiring an explanation. And this dispatch was laid before his Majesty. On this, Lord Grenville is stated to have said—An answer was prepared, stating, that it was intended to enable Catholics to become generals on the Staff, and to open to them *all commissions in the army and the navy*. To the *draft* of this dispatch I UNDERSTOOD his Majesty to assent. 'My Lords, I cannot repeat in this House the expressions used by my Sovereign—I have already stated, that I understood his Majesty to assent to the measure.'

"The above statement is taken from the report of Lord Grenville's speech in the Morning Chronicle; and if it be correct, Lord Grenville is made to state that he understood his Majesty's assent had been given *in conversation or in writing*, though he declines to repeat the *expressions used by his Sovereign*—whereas, from Lord Howick's account of the business in the same paper, it appears that his Majesty never gave his assent, either in conversation or in writing, to the draft of the second dispatch—for Lord Howick expressly says, this second dispatch was laid before his Majesty; and his Majesty was pleased to return it without any *objection or comment whatever*. It was therefore *immediately* forwarded to Ireland.

"This is the first account of this part of the business, in which Lord Howick, in contradiction to Lord Grenville, admits that his Majesty did not *express his assent*, but that he *inferred his assent* from the dispatch being returned without *objection or comment*."

Now, may it not be asked, if these two Ministers were relating a plain matter of fact, so remarkable in its nature, and so recent in its occurrence, would it be possible for such a contradiction to subsist between their respective accounts of it? The next part of the author's argument leads him to prove that Lord Howick had no right to *infer* his Majesty's *acquiescence* in a measure to which he had previously *expressed his repugnance*; and further, to shew that his Lordship's conduct was the reverse of what it ought to have been, if he had meant to act fairly, in shunning the explanation which it was his duty to solicit. Yet on no better authority than his Majesty's *silence*, and without requiring any explanation whatever, Lord Howick presumed to bring his obnoxious bill before Parliament. Well may this intelligent writer ask,

“ Was this a state of things to induce Lord Howick, on the very next day, to introduce his bill to the House of Commons, for enacting a measure to which his Majesty had expressed repugnance, that had never been withdrawn or even modified by any subsequent explanation? If Lord Howick avoided explanation on the subject, from having determined to prosecute it, ought not Lord Grenville, his Majesty’s confidential Minister, to have informed himself of his Majesty’s opinion on the subject? But was not his Lordship’s silence on a subject, in the success of which he was considered to be particularly interested, sufficient to excite suspicion of his intentions? If, up to the introduction of the bill, his Majesty had reposed confidence in his Ministers, from that moment it must have been withdrawn; as it appeared evidently that their intentions were, by hurrying the measure through Parliament, to take the King by surprise; and, by so doing, to compel him to give his assent to a measure to which he had expressed his repugnance.”

If such were not their intentions, it is impossible to divine what they were. It was said in defence of Lord Howick, that the draft of the bill had been shewn to his Majesty, and approved of by him. But it is perfectly clear that this was not the case, and that the King never saw the bill. Indeed, it appears from his Lordship’s own statement that *either* the bill had been read a first time, in a conversation which he had with his Majesty on the 18th of February, and in which, be it remarked, Lord Howick took no notice of the bill, until the King asked him what was the business in the House that evening—when Lord Howick answered, “ the second reading of the bill which had been made a separate bill ;”—from which it would even *appear* that the King did not know that the original plan of introducing the proposed matter in clauses in the Mutiny bill had been altered. “ His Majesty asked whether the bill was the same as the *bill of the Irish Parliament* ?” It is perfectly clear, therefore, that the King had never *acquiesced* in the measure. Lord Howick then stated the difference to his Sovereign; and here, says his Lordship, “ *I must acknowledge his Majesty did express his disapprobation of the measure.*” Yet, notwithstanding there was now no pretence for mistaking the King’s sentiments, Lord Howick determined to proceed with his darling bill. A family event, however, kept him from the House for some days, and during that interval Lord Grenville communicated to him his Majesty’s *decided objection* to the measure. The two colleagues did not chuse so to mould the bill as to make it conformable to the Irish act of 1793, to which, and to which only, his Majesty had ever given his assent, but preferred giving it up altogether. The reasons assigned, by our author, for this conduct, are these.

“ They saw that, if they extended the Irish act of 1793 to this country, they must not only give the same benefits to English Roman Catholics, and Dissenters of all denominations (in short, to the King’s subjects

of all religions); but further, that, even in order to pass an act similar to the Irish act of 1793, it was necessary to repeal the Test act in this country; which, whatever their secret intentions were, they were not prepared openly to avow. For several years previous to the act of 1793, the Test act had been repealed in Ireland, and nothing farther was requisite than to remove the legal disabilities enacted against Catholics by the penal laws of the kingdom, which was the object of the act of 1793. Lord Grenville has now avowed his intentions to have opened the army and navy, and all employments whatever, to all his Majesty's subjects of every religion; and has argued on the power of Parliament to change fundamental principles and repeal the Test act, if deemed expedient so to do.—It would be idle to enter into abstract discussions on the power of Parliament, or the utility of a National Religion and Established Church. The French revolution is a beacon to warn us of the danger of such metaphysical questions, and it is sufficient that the people of this country be apprised of the extent of Lord Grenville's views, to guard against their consequences. The principal reasons assigned for introducing this measure, arose from a pretended attention to the conscientious feelings of Roman Catholic officers, who legally held commissions in Ireland, but were subject to disability on being called to serve in England: but it was well known that a Scotch Presbyterian officer, whose religion is the established religion in his country, is subject to the same disability and disqualification, on coming to serve in England, as the Irish Roman Catholic officer, whose religion is only a tolerated religion in his country: but that no inconvenience is felt by either in consequence, as an annual Bill of Indemnity regularly relieves them both from the pains and penalties incurred by their non-conformity. Did the Roman Catholics require this act? No.—Would it have satisfied them? No.—On the contrary, they considered it, what Lord Grenville represented it to be, a *half measure* to prevent their petition for the great question being brought forward, and viewed it with suspicion; while his Majesty could only consider it as an insidious attempt to get rid of the Test act by a side wind; for an Irish gentleman is not likely to be deterred from sending his son into the army by a law which has never been acted on, whatever may be said to the contrary. Besides, was his Majesty the only person in his dominions to whose conscience his Ministers were to pay no attention? His Majesty conceived that he was under the solemn obligation of an oath (from which no earthly power could release him) not to agree to what his Ministers proposed; and after his repugnance expressed to the measure, can they be justified in forcing it on him, particularly as it was not called for? and which, if it had been obtained by the sacrifice of his Majesty's conscientious feelings, would not have been satisfactory to those very men, to whose feelings they required his Majesty to make the sacrifice."

After they had been foiled in this attempt, the only honourable course which the Ministers, who had evidently lost the confidence of their Sovereign, could pursue, was to resign their places. This course, however, would not answer their purpose. They entered a most impudent protest on the minutes of the Cabinet, in justification of their own conduct, and censuring their Master's; and, having done this, resolved to keep their places.

"Hitherto his Majesty had been passive; he had taken no step towards the removal of his Ministers; he now saw a daring attempt to set him at defiance, and to hold their places without his confidence. The minute entered on the records of the Privy Council, he could consider in no other light than a manifesto against his authority and prerogative; and still with all these complicated impressions on his mind, his Majesty did not proceed to dismiss them, but contented himself with requiring from them, in writing, a declaration that they would not again bring forward the same measure. With this requisition, however, though their own manifesto had rendered it indispensable, if they continued in office, they refused to comply; but still avowed their determination to keep their places, confident in their numbers in *their* new parliament, and presuming that his Majesty would not venture to turn them out; or be able to find a ministry who would have the courage to encounter the opposition they could bring against them.

"They have, however, been deceived in their own calculations; and if I mistake not, they will have leisure to meditate on the consequences of their want of sincerity and fair dealing, and to repent of their arrogance and presumption. If his Majesty had submitted on this occasion, he must have laid his crown at Lord Grenville's feet; and, from a British King ruling over a Free People, must have sunk into an Eastern Prince, with the trappings of royalty, a prisoner of state, governed by a Vizier. His Majesty relying on the integrity of his own views, and resting on that rock, on which alone a British King can find safety; on that rock on which the foundation of the British Empire has stood firm and unmoved, while the greater part of the ancient kingdoms and states of Europe have been buried in ruin by the torrents of Revolution, the LOVE AND CONFIDENCE OF HIS SUBJECTS; has, with becoming dignity, exercised a branch of his prerogative, which has been universally approved; and if a factious opposition should oblige him to exercise another, I will venture to predict that it will be equally applauded by the voice of his people."

Our readers will perceive that this tract was written previous to the late dissolution of Parliament. The author justly reprobates the conduct of Lord Grenville, in arraigning his Sovereign before the House of Lords; and in regard to the *permission* to do, he, very properly, admonishes his Lordship "that there are points where a man of honour ought not to ask, because a man of honour cannot refuse."

"Lord Grenville's conduct on this occasion is the less to be excused, from having had before his eyes the example of his friend Mr. Pitt, when they resigned together in 1801. That great statesman, after the most eminent services rendered to his King and Country during a ministry of seventeen years, and during which time he had enjoyed the confidence of the one, and the support of the other; on finding he could not conquer his Majesty's repugnance to certain measures he proposed in favour of the Roman Catholics, begged his Majesty's permission to *resign*, which was most reluctantly complied with: but Mr. Pitt neither made an appeal to Parliament with a disclosure of the causes that led to his resignation, nor embarrassed his successor in office by a factious opposition; though it is well

known that his friends and adherents in both Houses enabled him to have done so, with the most certain effect. I conceive, that a more severe censure cannot be passed on Lord Grenville's conduct on the present occasion, than by comparing it with the disinterested, dispassionate, dignified line of conduct, pursued by Mr. Pitt in 1801, under similar circumstances.

“ A slight attention to the characters of the two men will satisfactorily account for this difference of conduct. In Mr. Pitt there was nothing mean, nothing sordid; nothing selfish, nothing interested; ambition, fair honourable ambition, connected with attachment to the King, and love of his Country, was the ruling passion in his manly mind. In Lord Grenville we do not behold ambition as a secondary passion; and the love of power as subservient to self-interest? Mr. Pitt retires from office with dignity. Lord Grenville clings to the Treasury till turned out of doors. Neither respect for the King nor a sense of public duty can restrain the ebullitions of his disappointment; he rages at his prey being snatched from his grasp; and makes it clear that, in the loss of his office, he regrets less the opportunity of serving his country, than of serving himself.

“ There is another circumstance well deserving our notice, and singularly marks the artifice of the man, while it could not have failed to attract his Majesty's particular attention, and to excite suspicions of the views and intentions of Ministers. That Lord Grenville, as it appears from his own acknowledgment, never conversed with his Majesty on the subject, as it was his duty to have done; but that, after the first communication, when his Majesty expressed his repugnance, he employed Lord Howick to carry on the business, while he stood aloof as an unconcerned spectator. By thus thrusting Lord Howick on the forlorn hope, Lord Grenville might expect to claim the merit of the measure, if it succeeded; or if it failed, to lessen Lord Howick's growing favour with the King, which began to give him umbrage.”

Whoever the writer of this tract may be, he has evidently studied the character of Lord Grenville more closely than any other man, and more successfully, for he appears to know his Lordship *intus et in cute*. The subject is one of such considerable importance at this moment, that we shall make no apology to our readers for the length of our quotations.

“ To those who have followed Lord Grenville attentively, it was perceptible that for a considerable time he had been secretly, but indefatigably, pursuing the attainment of that high situation, from which he has so lately fallen. The close connection, that for years had subsisted between Mr. Pitt and him, had, by degrees, been relaxed by the tormenting passions of jealousy and discontent. Lord Grenville in vain aspired to be the next in the Cabinet to Mr. Pitt; the open manly temper, the social habits, the active energy, the great popularity of Mr. Dundas among all men who had business with government; and, above all, a mind always present and fertile in resources, ensured to this gentleman the first place in Mr. Pitt's confidence and friendship. Accordingly, on the dissolution of Mr. Pitt's ministry in 1801, Lord Grenville finding an insurmountable obstacle to the attainment of his object with Mr. Pitt, and forgetful of the infinite obligations he owed to his friendship, turned his views to forming a connection with Mr. Fox. The personal animosity he had, while in office, expressed

on many occasions towards that gentleman, and the irreconcilable opposition to his *imputed principles*, were remembered by every body but Mr. Fox; but his mind never recollected an injury, nor harboured resentment. Lord Grenville saw that the public voice, and the opinion of Parliament, had been clearly expressed in favour of Mr. Fox; and he lost no time to avail himself of the circumstance, by cementing his own fortunes with those of that gentleman. The open unsuspecting temper of Mr. Fox, incapable of artifice or intrigue, never suspected in others what he did not feel in himself; and from this junction with Mr. Fox, Lord Grenville foresaw the attainment of his object, as, from Mr. Fox's attachment to the Foreign Department, he knew that the Treasury, with all its influence and emoluments, must devolve on him, whenever they should come into power.

"The declining state of Mr. Pitt's health, now offered the most flattering prospect; and Mr. Dundas, now Lord Melville, appeared the only obstacle to Lord Grenville's views: but he was a host in himself, and means must be found to set him aside. Accordingly a vote of censure was moved and carried against him in the House of Commons, which obliged him to retire from office: but, not content with this triumph, his enemies preferred articles of impeachment against him, on which he was brought to trial before the House of Lords, and **ACQUITTED** by the *Verdict of his Peers*. Here his enemies, by overacting their part, lost the advantage they had gained; and the *censure* is *cancelled by the acquittal*. So that it may now be fairly questioned, whether Lord Grenville's enmity has been more injurious to Lord Melville; or his friendship to Lord Sidmouth and Lord Howick: but his object has been invariably the same,—to disqualify every man, who appeared to him a dangerous rival for the office of prime minister."

On this principle Lord Grenville's late conduct may be naturally accounted for; and the *consistency* of his *policy* (not his *politics*) must be allowed, whatever opinion we may form of his integrity. But we must trace his Lordship's steps still farther, in his devious course, under the direction of this faithful guide.

"It is a well-known and acknowledged principle in our Constitution, that the business of the nation cannot be carried on, with any prospect of success, if a thorough confidence does not subsist between the King and his ministers. But if, instead of confidence, ministers should betray, on every occasion, hostility and distrust; if they should employ the King's authority against himself, and insult his feelings by promoting and encouraging the enemies of his person and crown, they would not only render confidence impossible, but manifest an intention of supporting themselves in office by faction and cabal, in defiance of the King's authority.

"On the death of Mr. Pitt, and the resignation of his Cabinet, his Majesty sent a message to Lord Grenville to form a *new administration*. The power was full, without exclusion, limitation, or instruction. Could his Majesty have given a stronger proof of unbounded confidence? But what must have been his Majesty's surprise, when in the list of the Cabinet, presented for his approbation, he saw the name of Lord Sidmouth, united with Mr. Fox and Lord Grenville? The object of this triple alliance could not have escaped his Majesty; but he made no objection. The circum-

stance of Lord Grenville having been in the Cabinet, and in office with Mr. Pitt for seventeen years, might have led his Majesty to expect that, when invested with his power, he would have protected his friends; but Lord Grenville joined in the most unexampled proscription, not only of the most tried friends to the Constitution, and the best servants of the Crown; but insulted his Majesty's feelings by promoting and employing men, whom he himself had before reprobated as Republicans and Jacobins, the fomenters of sedition, and the enemies of the King and the Constitution.

"What must have been his Majesty's feelings, when called on to confer so distinguished a mark of royal approbation as a British Peerage on the Earl of Lauderdale? Yet his Majesty submitted to the mortification. His ministers, however, did not stop here.—The noble Lord was immediately nominated governor-general in India, as a reward for his services during the French Revolution. But though his Majesty submitted, the India Directors were indignant at the appointment, and rejected it with disdain. Ministers had, in this, received a very clear expression of the opinion entertained of the noble Lord by the public; but so far from profiting by it, they converted it into the very means of offering an additional insult to the King, by proposing the man, recently stigmatized by the rejection at the India House, to represent him at the French court, and by calling on his Majesty to intrust the dignity of his crown, and the interest of his people, to the friend and associate of the Republican *Brissot*.

"Now, whether Lord Lauderdale has relinquished his revolutionary principles, or Lord Grenville adopted them; or whether Lord Grenville, in supporting Lord Lauderdale, meant only to get the better of the King, or with whatever other view he has been actuated, I will not pretend to say; though a circumstance that lately occurred at the election of the Scots Peers to the present parliament may throw some light on the subject:—Lord Lauderdale had been appointed the minister for Scotland, to conduct and manage the election; and in the ministerial list of candidates, appeared the name of Lord Semple, who had been dismissed from the army, as it was understood at the time, for disaffection; and who, at the election, declared that he could only vote for *eight* Peers; as, of all the Scots Peerage, there were only *eight* or *nine* who entertained the same principles as he did.

"But it would be a waste of time to trace Lord Grenville's views through a detail of single circumstances, when they stand fully expressed, in the great and daring measure of the dissolution of the last parliament. On his appointment to office, he had no factious or formidable opposition to alarm his fears, or excite his jealous suspicions. He was supported by a very great majority in the House of Commons; but that majority contained many independent men, who were willing to support his measures, if they approved of them; but whom the noble Lord could not depend on, as men who would go all lengths in his support: and therefore he determined on having a parliament returned by himself, with the avowed intention of introducing a greater number of personal adherents, and in the hope of strengthening himself against the King.

"The death of Mr. Fox, whose commanding genius threw Lord Grenville in the shade, removed the great obstacle to the prosecution of his interested views; and the failure of Lord Lauderdale's mission was made the pretence for a dissolution; though I never could under and, how the fail-

ture of a negotiation at Paris inferred the necessity of that measure; for it has always appeared to me that, if the noble Lord's rejection, at the India House, had been made the *pretence* for dissolving the parliament, it would have appeared much better founded, and more colourable; for the *rejection* might have been worked up into the secret machinations of Lord Melville's party, in the City, to thwart the great Plan of Finance, meditated by the First Lord of the Treasury. But I acknowledge that I never have been able to draw any other inference from Buonaparte's aversion to Lord Lauderdale, than that the *Emperor* did not like the *fomentor of revolution*; or to see any thing in Talleyrand's dismissing him for his *manieres sauvages*, than simply that the minister disliked the friend of *Brissot*.

"It is scarcely possible to suppose, that Lord Grenville could believe that so flimsy a *pretence* could be received by any man, as a reason for dissolving the parliament; it would be too ridiculous to suppose so; while it is evident that his real object was to return a parliament in his own interest; and thereby to strengthen himself, not only against the King, but against his colleagues in office also, who were excluded from any interference in the returns, which Lord Grenville reserved exclusively to himself."

There was one other motive which operated on the mind of Lord Grenville, on this occasion, and which was noticed by us at the time. The Parliament which he dissolved had been chosen while Lord Sidmouth was Prime Minister; of course there was a certain number of members personally attached to his Lordship. Now although this was no inducement to Mr. Pitt, who had not Lord Sidmouth for a colleague, to dissolve the Parliament, it was a powerful inducement to Lord Grenville, whose colleague Lord Sidmouth was, because he wished, as far as possible, to make the Parliament dependant on himself alone. After many other judicious reflections, the author adverts to the conduct of Mr. Pitt and Mr. Fox, from neither of whom did the King require any *pledge* on the question of Catholic emancipation; but both of whom, it is well known, had wisely resolved never to encourage the discussion of it, in opposition to the King's avowed objections.

"The King did not require a declaration from Lord Grenville and Lord Howick, on their coming into office; and what is still much stronger, he did not require one from them after they had forfeited his confidence by their conduct, in pushing on a measure to which they knew he had expressed his repugnance. Indeed, his Majesty might have naturally imagined, that his ministers would, under such circumstances, have retired from offices, which they could not retain with confidence, or hold with effect; but when his Majesty saw that they had formed the singular and uncommon resolution of still keeping their places, and had entered a minute of Privy Council, the object of which he could not disguise to himself; as it unequivocally contained a justification of *their* conduct, and an implied censure on *his*; expressing in the strongest terms their determination to *avow* their sentiments, not only on withdrawing this bill, but on the *Catholic Petition*, in the event of its coming forward; though they knew their sentiments to be in correct contradiction to his Majesty's conscientious

feelings; what part remained for his Majesty to take, in support of his own dignity and character? For his ministers, not satisfied with this open declaration, proceed, in language the most indefensible, to caution his Majesty against imagining that, by withdrawing the bill, they abandoned the measure. That I may not appear to charge them with a want of respect to his Majesty, without sufficient reason, I will state the concluding words of the minute.—‘And they further insisted,’ mark the expression, ‘**INSISTED**, that the *present deference* to his Majesty might not be understood as *restraining them* from submitting, for his Majesty’s decision, *from time to time*, such measures as circumstances might require, respecting the state of Ireland.’

“There was nothing to prevent ministers from fully and freely submitting for his Majesty’s consideration, such measures respecting the state of Ireland as circumstances might require; the declaration was, therefore, in itself *unnecessary*, independent of the menacing tone in which it was made.—**INSIST!** they *further INSIST!* Is this the language that one gentleman would use to another, in case of a difference of opinion, in a point of business arising between them? Addressed to the King, can it be otherwise considered than as an intentional want of *good manners and respect* on the part of ministers? And after so strong and decided a declaration, expressed in terms the most reprehensible, is there a dispassionate man in the kingdom, who will not acknowledge, that his Majesty was not only justified in requiring a declaration *in writing*, (for ministers had already forfeited his confidence,) that they would not again attempt, by surprise, or by force, to carry a measure to which he had, from conscientious feelings, a decided objection? but that such a counter-declaration was indispensably necessary to his Majesty’s peace of mind and security?

“The importance that the ex-ministers have endeavoured to attach to the words, ‘*for his Majesty’s decision*,’ shews plainly their own sense of their want of respect to the King, and how much it stood in need of an apology, when they laid such stress on so weak a one as those words supply; for every body knows, that if they had persisted in the resolution, which it appears that they had, at one time, taken, of carrying the bill through the two Houses of Parliament, in defiance of the King’s disapprobation, the bill must have, *ultimately*, been submitted ‘*for his Majesty’s decision*.’—So that I really am at a loss to know, what inference they would wish to draw from those words, beyond the civility of a highwayman; who, with a pistol to your breast, begs you will be so good as to deliver your money.”

We believe it is the first time, that ever *servants* used to their *master*, or *subjects* to their *Sovereign*, such a word as *insist*; and we hope and trust it will be the last. In conclusion the author enumerates the mighty deeds of the discarded ministers; having looked, in vain, for any proof of their wisdom or vigour abroad, he turns his eyes to home.

“If we look at home, and enquire what the late ministers have done to deserve the thanks of Parliament, we shall find that they have impeached Lord Melville, and sent Sir Home Popham to be tried by a court-martial; that they have dissolved one Parliament, and returned another; that they have split Boards, created Commissions, and appointed swarms of Com-

millioners; and all this with the most disinterested views for the public good: but above all, the great measure, on which they rest their fame, and which they reckon on to transmit their names to the latest posterity, is a *New Plan of Finance*; which, I beg their pardon, may more properly be called a PROPHECY than a PLAN. Partridge and Moor, as far as I have heard, contented themselves with *foretelling the events of the ensuing year*; but Lord Henry Petty's *predictions extend to twenty years*! nor has the wonderful youth stopped here, but by the most unheard-of effort of genius, or inspiration, he has invented a *New Cycle of Finance*, which will "revolve every twenty years, being equally adapted to all times and circumstances; and as applicable twenty, forty, or one hundred years hence, as at the present moment.

"Of all the wonderful discoveries of the present age, it will be allowed that this is the most wonderful; for thereby the knowledge of *Finance*, which used to be reckoned a difficult abstruse *science*, is rendered intelligible to the *meanest capacity*: and, in order to extend the benefits of so useful a discovery, I would recommend it to the noble Lord to employ his leisure hours, now that he is out of office, in reducing it into a form, to be bound up with Mrs. Trimmer and Mother Goose, for the improvement of the rising generation of Juvenile Chancellors of the Exchequer."

After our numerous quotations, our readers need scarcely be told that this pamphlet contains more information, and throws more light, on the subject of the late transactions in the political world, than any which has yet issued from the press. And we end as we began, by expressing our wish that it could be read by every man in his Majesty's dominions.

POETRY.

Ins and Outs, or the State of Parties. A Satirical Poem. By Chrononhotonthologos. 8vo. Pp. 30. 2s 6d!!! Blacklock. 1807.

THE success of several poetical satires on the *ousted party* has at length encouraged some adventurous bards, in the opposite interest, to mount each his Pegasus, and to run a tilt with his bold adversaries. But these gentlemen would do well to recollect, that the success of their opponents has not been owing to their wit, genius, or talents, (though in none of these have they been deficient), but to the goodness of the cause which they have espoused, and to the *feelings* of the country being decidedly with them. In a well-written preface, the author disclaims all party motives—and, at the close of it, assigns the following reasons for taking up his pen.—"I love to smile at folly, and (at) the pliancy of ambitious views; I love to smile at the foibles of statesmen and the vanity of courtiers; I love to smile at the caprices of fortune and the weakness of the wise; I love nature, but I love the cause of religion and loyalty still more."—Of the sincerity of these motives we have neither the right nor the inclination to doubt. We, too, like the bard, love to smile at these objects, and think

them all fair food for satire. But when Pegasus begins to *kick and to curvet*, a strange confusion sometimes ensues, in which foibles and virtues; pliancy and firmness; weakness and strength; folly and wisdom; are so jumbled together, that the bewildered rider, shaken in his seat, mistakes one for the other, and thus commits the most egregious blunders.

The form of a dialogue is adopted between the author and his friend;—the author, of course, under pretence of admonishing the bard, aids his design and stimulates his zeal. Notes are subjoined as additional vehicles for satirical remarks. In the first of these Mr. *Perceval* is attacked for having acknowledged in the House that he was induced to ask for the Duchy of Lancaster, in order the better to enable him to provide for his family. As to the accuracy of the statement, respecting the acknowledgment, we more than doubt. But passing that over; what is the plain state of the case? Mr. Perceval was fast advancing towards the head of a very honourable and a very lucrative profession, which would have enabled him to make a proper provision for a very numerous family, when his Majesty called upon him for his services in a political capacity. In order to obey this call, he was obliged to abandon his profession;—while the salary of his new situation, being barely adequate to support the necessary expences which attach to it, would leave him no means of providing for his family. Thus circumstanced, was it not a duty incumbent on him to find some means of preventing his family from being injured by the change in his situation? The advocate for the Grenvilles and the Howicks will probably answer that he should not have obeyed the call of his Sovereign;—it was, no doubt, their wish that the King should be unable to form a Cabinet without them, and thus, from necessity, be reduced not only to a cypher in the state, but to be the slave of his own servants. But as no man who loves loyalty can join in such a wish, it would be unjust to impute it to the bard; and therefore we shall put this objection entirely out of the question; and conclude that it is the *duty* of a subject to obey his Sovereign's command. Could Mr. Perceval, then, do better than accept this *sinécure*, as it is here represented, by the possession of which he would be prevented from doing an injury to those whom inclination and duty prompted him to serve? And, be it further observed, that, in point of productive revenue, and of permanent emolument, Mr. Perceval will still be a loser by the change. But so long as this *sinécure* subsists, and no part of its produce is derived from the public purse,—we wish seriously to ask this writer, who disclaims all party views, whether Mr. Perceval is not better entitled to it than Lord Derby, who lately held it? Let him, if he really expect credit for his impartiality, weigh the claims, the services, and the merits of the two Chancellors in the scale, and then say who best deserves it? He would also have done well to explain *why* much benefit is not to be expected from the services of Mr. Perceval, by one who was perfectly satisfied with those of Lord Henry Petty! The ipse dixit of a writer, in poetry or prose, will not be accepted, by any rational reader, as a substitute for proof. Let them be tried by their measures, and before he condemns one party, and praises another, equally without discrimination, let him set forth the *grounds* of his censure on the one hand, and those of his commendations on the other. In possession of his *premises*, we shall know how to appreciate his *conclusions*. We shall now exhibit some specimens of his satirical powers in verse.

"P——d! when, fond like thee of power or place,
 I come to praise and supplicate your Grace,
 And C——g hears one venal scribbler more
 Applaud that worth which none have prais'd before;
 Or drag thy virtues, M——lle, into light,
 And vainly strive to wash the *Æthiop* white,
 And mingle rank corruption with the song,
 Like, P——l! thy prostituted tongue,
 May envy and remorse my breast inflame,
 And more than T——ter's guilt o'erwhelm my name!"

Here, as in one other passage, the author seems totally to have forgotten that *Truth* is the soul of *Satire*; and, indeed, to have mistaken, from some awkward caper of his Pegasus no doubt, *Calumny* for *Satire*. He is the first man, we believe, who ever accused the Duke of Portland of being fond of *power and place*. That Nobleman was long at the head of a party, and *rejected* the most tempting offers both of power and of place. At length, he nobly sacrificed his *party* to his *principles*, and only accepted *place* to subject himself to *responsibility*. Nor have the other members of that party, who joined him in the sacrifice, ever been able to make him join them in their inconsistency. *He* has remained firm to his Sovereign; faithful to his Religion; and true to the Constitution; while *they* have insulted the first, alarmed the second, and shaken the last.

The bard's propensity to abuse Mr. Canning has betrayed him, at once, into a gross blunder, and into a violation of *moral accuracy*.

"And Canning hears one venal scribbler more
 Applaud that worth which none have prais'd before."

Now it is pretty evident that if Mr. C. hears *one more* applaud his worth, he must have heard *some* praise it before. Overlooking the blunder, however, and attending only to the assertion, is it really true that none ever praised the worth of Mr. Canning before? Never were assertion less correct. Mr. Canning has been, most deservedly, praised before, by writers who despise venality at least as much as the bard himself; and, if he will refer to the parliamentary debates, he will also find that the worth of this gentleman, whose principles and whose talents entitle him to the respect of all who love their country, has been repeatedly the subject of praise, by men too whose discernment he will be little disposed to question. As fact is always well opposed to calumny, we shall here state, en passant, that, on Mr. Canning's appointment to the Foreign Department, his attention to the business of his office was so intense and unremitting, as materially to injure his health. He frequently attended from ten in the morning till four in the afternoon; and from nine at night till two and three the next morning. Let Mr. Canning's talents be compared with those of his predecessor; let his conduct, and his measures, too, be compared at the same time, honestly and fairly, and the comparison, we are persuaded, will be highly honourable to the former. A more miserable statesman than Lord Howick never disgraced any administration; and those who praise him do wisely to confine themselves to *general* commendation, without descending to *particular* facts. But such is not the duty of the *legitimate satirist*! The abuse of Lord Melville is as contemptible as it is unjust. That nobleman was, for a while, the victim of a party-persecution, the most scandalous of

any which is recorded in the annals of faction : when the calumnious allegations which had, with a malignant profusion, been lavished against him, were subjected to the test of proof, they were found to be most false, and the noble defendant was, most honourably, acquitted !—acquitted, too, notwithstanding *some very particular exertions*, not very creditable to the parties who made them, and notwithstanding his political enemies and his accusers were possessed of the whole power of the state ! - Never did a “venal scribbler” or a hired calumniator utter a fouler libel on any character, than this writer, whom we do not believe to be either, has uttered on Mr. Perceval. He is the first man who has dared to revile Mr. Perceval as one who *prostitutes* his tongue. A man of more pure religious and political principles, of more exemplary character, both public and private, is not to be found in the whole list of politicians. Let the bard reflect on this ; we do not expect him to *retract* his assertion ; but reflection, if we mistake not, will make him repent the sacrifice of *truth* to *harmony*. We have, sorry are we to say, more calumny still to expose, and to reprobate.

“ Yet would’st thou keep from Erin’s green domains
That fostering blessing which the slave obtains ?
Still must she see, parading round her coast,
Her fierce Man-hunters and dragooning host ;
While no fond tears or crimson drops assuage,
Blood-guilty S—rr ! thy persecuting rage ? ”

That *sensibility* which weeps over *slaughtered rebellion*, but drops not one tear over *murdered loyalty*, is the bastard progeny of *regenerated France*. Curse on such whining treachery ! The Muse’s bane ! the honest man’s abhorrence !—What *blessing* is withholden from Ireland which is imparted to the slave ? Nay, what right, what privilege does a Briton enjoy which an Irishman, as such, does not fully possess ? The author knows, if he knows any thing of the subject, that there is *none*. How dare he then seek to cover plain falsehood with the gaudy mantle of poetry ? But still worse, how dare he libel an active and zealous magistrate for the mere discharge of his duty, in opposing rebels, and in bringing traitors to punishment ? Major Sirr, who is here so foully abused, is, if we be not egregiously misinformed, an active officer, an able magistrate, and a most faithful and loyal subject, whose efforts in support of his King, and in defence of the laws, have been equally strenuous and effective. That he should be subject, then, to the abuse of rebels and of traitors, was natural enough ; but that he should be liable to the invectives of one “ who loves the cause of religion and loyalty,” was certainly not to be expected !—The idea of “ *R—sdale, smarting still from Fingal’s pen* ” is too ludicrous not to excite laughter ; while the *treachery* which occasioned the publication of the correspondence alluded to, is calculated to raise very different feelings in every well-formed mind. Poor Lord Fingal is a very quiet, inoffensive, good kind of man ; and would act right enough, if he were not priest-ridden. But the notion of his ability to make any man smart with his *pen*, is perfectly original.

In one of his notes the author alludes to “ some stinging verses, entitled, “ *Elijah’s Mantle*,” “ *Uti Possidetis*,” &c. and adds, “ but there is an anonymous poem in circulation, called, ‘ *All the Talents*,’ of whose scurrility and want of wit I cannot speak in terms sufficiently expressive. Yet strange to say, *seven*” (he might have said *eleven*) “ editions of it have been

published." Without any depreciation of the author's talents, which are, indeed, respectable, we may be allowed to doubt his ability to write such *stingless* verses as the first to which he alludes in particular; and we more than doubt the accuracy of his assertion that they are "*stingless*;" we suspect, indeed, that they have been found very different from any production of Lord Fingal's pen! The author, he may believe us, will, in vain, attempt to rival such "wretched rhymes."

"From such passages as these we gladly turn to matter which we can quote with pleasure. The following note is written in a tone so different from the intemperate speeches, letters, and addresses of Lords Grenville and Howick, that it is impossible for us to lay it before our readers without expressing our unqualified approbation of the *temper* and *spirit* in which it was, manifestly, composed.

"My friend does not mean to arraign the motives of those who conscientiously contend, that any farther concessions to the Catholics would endanger the Protestant Church. The attachment of devout men to the religion of their forefathers, and their desire to commit it pure and uncontaminated, with all its credit, influence, and authority, to the remotest posterity, is certainly laudable, and more than atones for the delusion under which they seem resolved to oppose every act of national justice to their Catholic brethren."

We must interrupt the quotation in order to enter our solemn protest against the author's unwarrantable assumption, that we Protestants are resolved "to oppose every act of *national justice* to" the Romanists; and to assert, in the most positive terms, that we are not disposed to withhold from them every concession which is consistent with *national justice*. But before we discuss the subject, it will be necessary to know what idea this writer attaches to *national justice*, as applicable to the claims of the Romanists. If he mean to contend that *national justice* requires that British subjects, of every religious persuasion, should be admitted to all places of trust and power whatever, without submitting to the same tests which are exacted from members of the Established Church; or that the imposition of such tests by the Legislature is incompatible with *national justice*; we deny the position in toto, and refer him to the numerous authors who have, from the days of Charles the Second to the present time, proved the gross fallacy and absurdity of such a proposition. "But," pursues the satirist, "it is the nature of zeal to be sometimes mistaken;" it is not only the nature of zeal but the characteristic of humanity—"and history informs us, that it has frequently been intemperate." It has, indeed, and no history abounds with such instances of its intemperance, and even fury, as that of the Romish Church. "The milder manners of the present day ought to secure us against a calamity of this description; but as no age or nation can be exempted from error, while knowledge is progressive, a consideration of what constitutes the true essence and duties of religion, the first principle of which is that charity which Christianity professes to bear to all mankind, which bids us live as brethren in unity and concord, and to *think well of all men*"—(we wish he had quoted the passage which bids us think well of idolaters, whore-mongers, adulterers, &c. &c. &c.) "may tend to quiet the minds of those who have conceived a belief, that the King is called upon to violate his coronation oath; may possibly induce them to reconsider the subject, and to give it that attention, which its magnitude, whe-

ther as a matter of conscience, or as a measure of state, deserves. I do not presume to go farther. I have no other wish, than to call those to a full investigation of the question, who seem, with the best intentions, to have misconceived, and even to have misrepresented, the ultimate effects which are likely to arise from the proposed concession to a very numerous and *hitherto oppressed body of men*, whose conduct, under a variety of vexatious restrictions, has been *uniformly and exemplarily loyal* for the last fifty years."

The author here states his opinion in very moderate and decorous language; but the opinion itself is doubtless erroneous in many points. Our religion certainly teaches us *charity*; and, as certainly, the refusal to make any farther concessions to the Romanists is no breach of Christian charity. Our religion, too, teaches us to fight the good fight of faith; to hold fast the faith that is in us. Whatever disposition we may, or ought to, have "to think well of all men," we must not shut our eyes against historical facts, nor our ears to the voice of experience; and these teach us the extreme danger, both to the Church and State, of making those concessions for which our author contends. We have considered the subject again and again, and have given it all the attention which its magnitude demands; and the deliberate result of all this consideration and attention is, a firm conviction of the justice of our original sentiments. We deny, most peremptorily, that the Romanists are an *oppressed body of men*; and, before we can admit that their conduct "has been uniformly and exemplarily loyal for the last fifty years," we must drink copiously of the waters of Lethe, and burn all the records of the last fifteen years. But the author, we conceive, does not mean what he says; for, in another place, he limits the loyal conduct of the Romanists to the period antecedent to the year 1783 [see note to p. 17], during which they laboured under many severe restrictions: and he afterwards says, that the evils which have produced rebellion in Ireland are far from being known. We are willing to concede both these points to him; but what results from the concession? Any thing but the establishment of his position. According to him, the Romanists of Ireland were uniformly loyal to the year 1783. Now, it will be recollected that the severest penal restrictions under which they laboured were repealed in the year 1784; and that all the remaining restrictions were taken off between that period and 1793, excepting only the capability of admission to about thirty offices of state, without taking the same oaths which the members of the Established Church are compelled to take. As it is precisely since that period that all the treason and rebellion in Ireland have occurred, is it not natural to consider these concessions as their cause? The fact we believe to be this;—that one concession encouraged the Romanists to look for another, and that revolt and insurrection were deemed, either by themselves or by their political partisans, the best means of ensuring compliance with their demands. Their conduct since the failure of Lord Howick's notable plan, and the dismissal of himself and his colleagues from the Ministry, confirms us in that belief. The Romanists are perfectly tranquil since the King's decisive declaration of his sentiments; and so long as the present system is adhered to, of tempering firmness with mercy, of extending to the Romanists the full benefit of every past concession, and of precluding all hopes of any farther concessions, the peace of the country, we hope and believe, will be preserved.

As the concluding lines of the satire afford a fair specimen of the author's poetical talents, we shall extract them, only bating the liberty of making a trifling alteration in two of the four last verses.

"O! when shall Peace, snow-vested cherub, smile,
And dawn th' expected radiance on our isle?
When, fond to grace with triumphs Britain's name,
Each patriot passion shall awake to fame;
When, commerce-fraught, her bark shall plough the flood,
Her wreaths undy'd in Gallia's guilty blood.
Even now her ancient foe her eyes survey,
While thrones subverted bow beneath his sway;
Aim the fell steel that sister bosoms tore,
Ambition's poniard reeking fresh with gore.
Yet droop not, Albion, on thy sea-girt rock,
Bold shalt thou rise, and brave th' insulting shock:
Wisdom *has waked*, from venal hands to rave,
And Valour's meed re-animates the brave.
Yet shall thy champions bring, with large increase,
Glory to England, and to Europe peace."

At the end of his book the author has given a list of the late and of the present Ministers, which, we agree with him, "will give the reader an opportunity of judging, as far as men go, of their respective merits." In his satire he stigmatises two of the best-conducted, and most independent, papers of the day, *The Morning Post* and *The Courier*, as *lying* prints; but he has not ventured to offer any proof of his unfounded assertion. We should wish to ask him one more question at parting:---With what propriety can he, who reprobates Mr. Perceval for accepting a sinecure, under the peculiar circumstances which we have described, dedicate his satire to Lord Grenville, who not only accepted a sinecure of much greater value, but the first act of whose administration was, to pass a law to enable him to keep possession of that sinecure, though he held another place which the Constitution had wisely declared to be incompatible with it, and though, far from having the same inducement as Mr. Perceval had, he had no family to provide for, and had recently come into possession of a very large fortune by the death of his wife's brother?

St. Stephen's: a Satirical Poem. By Horatius. 8vo. Pp. 52. 3s.
Ridgway. 1807.

IN the last article we had good sense and good poetry to make us amends for any errors in politics, or mistakes in argument, which we might be destined to encounter. But here, alas! all the stores of Grub Street are spread before us; and among the rank weeds that disgust the sight, not one solitary flower is discernible. To be compelled to submit to the drudgery of reading nearly *seven hundred* such lines as the following, is really too hard a task for any unfortunate critic!

"In dedication prostitute their *Muse*,
And lend her out for what she can *produce*.

" Behind were ranked a much mistaken clan
Of Irish, led by Doctor D—g—n-n.
There H-sk-ss-n spit forth his harmless scorn,
And Lord de Bl-q—r stood with St-rg-s B—rn-.

" I, for my own part, feel extremely grateful,
And of my thanks would let him have a hatful.

" I'll punish France whene'er she shall *transgress*,
For, Sir, I know the public *offices*.

" There Mr. C-nn-ng raised his angry voice,
And with clenched knuckles thump'd the table *twice* !"

The plan of this precious performance, if that can be said to have a plan which is all confusion, from beginning to end, is this :---It opens with a *sublime* apostrophe to the "*Immortal Fox*," who is all but deified by the poet. Night comes on, and the guardian Genius of Britain appears, and addresses the author, as he sits lamenting the loss of his darling and the fate of his country ;

" No longer guided by the great and good
In safe progression o'er a dang'rous flood,
But steered by pilots, ignorant and vain,
And rock'd by whirlwinds on a raging main."

The Genius bids him be of good cheer, and assures him that his friends will come in again. This encourages him to proceed ; and he takes a view of the respective demerits of the new Ministry, and of the merits of the new old Opposition. Mr. Pitt, of course, is a driveller and an ass.

" First of the band intrepid C-nn-ng stood,
In sporting language, quite a bit of blood :
Pitt ventur'd first to smoothe his flying mane,
Taught him to champ the bit, and feel the rein ;
Curb'd the proud fallies of his frolick youth,
And staunch'd the foaming of his ardent mouth."

In strains of equal sublimity, and with satire equally pointed and equally fine, he delineates the characters of the Ministers, and then passes on to their opponents ; but with respect to them, whether *praise* or *ridicule* be his object, we are really at a loss to decide. Nor will our readers wonder at our hesitation, when they read the following description of Mr. *Whitbread*.

" To him, when raised on oratoric wing,
Imagination breathed her sweetest *spring* ;
Judgment on him her clearest beams *diffus'd*,
And ardour sped the course that *Wisdom* had *induc'd*." !!!

Now, among all the qualities which have been lavished on Mr. *Whitbread* by his admirers, we believe, *Wisdom*, *Judgment*, and *Imagination*, were never to be found ; Horatius, therefore, must certainly mean to *smoke the Brewer*.—His apostrophe to the, "*illustrious Petty*" is the most mirth-exciting idea that ever entered the head of a poet. The *epithet* is so judi-

ciously chosen—it is so *apposite* in all respects—and brings so many corresponding recollections to the mind, that the effect is perfectly irresistible.

“ Last, but not least, a *venerable* name,
The *patriot* Gr-tt-n to the combat came.
His was a soul that knew no *touch of ill*,
A *magic organ* formed with nicest skill;
And never yet has rude Oppression's blast
O'er its *fine chords* in sweeping fury past,
But all the *strings* have spread the alarm amain,
And *struck* the skies with more than mortal strain.”

We presume it is an *Irish* organ that has *strings*, which, when *blowed upon by oppression*, commit an assault upon the *skies*. The metaphor may, for aught we know, be very fine and very correct, but, as we do not understand it, we shall not attempt to criticise it. Having introduced the great *luminaries* of the party, one by one, the bard, with more brevity than politeness, lumps all the *make-weights*, and some pretty heavy ones too, together.

“ Many *illustrious* members shar'd the toil,
Temple, and Grenville, Romilly, and Doyle,
Sharp, Morris, Wilton, Plumer, Fawkes, and Byng,
Calcraft, and more whom *time* forbids to sing.”

It is a shabby trick of the bard's thus to put his own *slights* to his friends on the shoulders of *Time*, who had as little to do with them, as either *Wit*, *Genius*, or *Fancy*. Having arranged his troops in battle array, he leads them forth to the fight, and *amuses* us with a parliamentary debate in *rhyme*! Be not alarmed, good reader! we do not mean to let you partake of the amusement; we shall give you one specimen only, and a curious one it is, for after having made Mr. Sheridan *thus* display his *eloquence*,

“ Throughout my long and arduous career,
My seat has been, Sir, almost always here,
And almost always have my voice and *vote*
Oppos'd the measures Mr. Pitt has *brought* ;”

he thus, unwittingly, puts the words of *truth* into his mouth—

“ Has *he* so long been labouring to maintain
The real glories of his father's reign,
And shall he now, to carry private ends,
Desert the standard of his early friends?
No!—when *the fates* AT LENGTH *shall cut the string*
That binds the being of a gracious King,
The radiant virtues of the *royal Son*
Shall sooth our sorrow for the parent gone.”

The bard has *let the cat out of the bag*, to talk in his own familiar phraseology, and disclosed the secret principle on which the late heterogeneous coalition was formed. Lord Grenville studied *Price* more than *De Moivre*. But the odds are at present greatly against him; and it is more than possible that *all* his calculations will prove erroneous.

As we have given sufficient proofs of the author's *sublimity* in poetry, it is but justice to him to produce some specimens of his *delicacy* in prose.

“ That great man (Mr. Pitt) was not *famous* for recruiting, by his *pr-*

late exertions, the supplies of human live stock which he *destroyed* in his public capacity." Again—"How a footman must pity a Lord of the Bench—b—r! It must indeed be a nasty business, to do all a King's little jobs!" We have somewhere read of the *Nightman of Parnassus*—surely this bard is admirably qualified for the office!

One of his notes on Dr. Duigenan deserves something more than reproof:—"Of Dr. D—g—n—n these notes shall not speak—for to expose the follies and crimes of madmen and bigots, is, indeed, almost as endless and hopeless a task as it would be to find reasons and excuses for their conduct."

On dismissing this worthless production, we cannot help reflecting on the singular fate of Lord Grenville, who is doomed to be panegyriized by the parasites of one man whom he advised his Sovereign to expel from his Privy Council; and by the libellers of another under whose auspices he first came into power, and by whose side he so long, and so ably, contended against his present associates!

All the Talents' Garland; or a few Rockets let off at a celebrated Ministry. Inscribed to the Hon. William Hill. 8vo. Pp. 56. 2s. J. J. Stockdale, Pall Mall. 1807.

THE respectable Gentleman to whom this satirical chaplet for the discarded Ministry is inscribed, is one of the two loyal men who have made a firm and successful stand at Shrewsbury against a little portion of the Talents, a declaiming Whig, and a promoter of the Romish claims. In that loyal town, as in so many other places, the CHURCH and the KING have proved triumphant. In opposition to the critical decision of "Chrononhotontologos," whose effusions are noticed in a preceding article, and who has the temerity to characterize three of the most deservedly popular satires of the present day, as "wretched rhymes" and as "stingless verses," we shall adduce the opinion of the collector of this Garland, which is certainly more in unison with that of the public.

"He does not, however, profess to rank these in the class with ELIJAH'S MANTLE, and the UTI POSSIDETIS AND STATUS QUO; the former of which is perhaps without equal, for classic elegance, in the English language. Polypus, the author of 'ALL THE TALENTS,' has shewn that he can also write prose, which has point, as well as verse. The Editor again repeats, that all the Wits and Poets have set themselves in array against 'ALL THE TALENTS.' This is a mortifying consideration for THE TALENTS, who had the whole corps of EDINBURGH REVIEWERS, including the author of that execrable pamphlet, ycleped 'The State of the Nation,' in their pay, together with one Hopeful young poet, who has a genius fitted for much better things, and calculated to ensure him much higher PLEASURES."

This collection is composed, partly of original productions, and partly of fugitive pieces which have appeared in periodical publications. The longest of the former (at least, we suppose it to be original, not having seen it before) is the first in the collection; entitled "Bull of Pope Pius VII. on the Change of the English Ministry, March, 1807." In a note, the Editor observes, "The members of the Whig Club, who meet monthly to boast the 'Glorious Revolution of 1688,' may properly be called new friends of his Holiness; but perhaps the toast may now be changed for the pious memory

of James the Second.. The descendants of Lord RUSSELL must join in it with peculiar propriety and satisfaction." The readers of this Review will probably remember that we particularly noticed the omission of this Club, while its *ringleaders* were in office, to hold their annual meeting on the *fourth of November*, on which day they had invariably before celebrated the Revolution of 1688. We thought at the time, that the omission was a sacrifice of *principle to interest*; that it proceeded from a wish to conciliate the whole body of Romanists (some of whom, by the bye, are members of the said Whig Club); particularly as the Head of the *House of RUSSELL* (who, as the author of this piece truly observes, "seems to descend regularly to the Whigs as an heir loom, with the family interest and influence,") issued a prohibition to celebrate the same day in Dublin; and our opinion has been completely confirmed by the subsequent conduct of the Whig Ministry. Now, possibly, they may resume their former festivities, again drink to the memory of King William, though they have abjured his principles; and the Duke of NORFOLK may once more give his favourite toast, "OUR SOVEREIGN THE PEOPLE," without the *unnatural* accompaniments of a *stammer* and a *blush*.

The Pope promises to console his ministerial adherents for the loss of their places and power, by sending them abundance of relics and plenary graces; for instance,

— "First, to good Father Howick a mitre of lead,
By St. Denis erst worn—who, bereft of his head,
Full many a league trotted nimbly about,
To shew folks they well may do business without.
Be to Windham St. Laurence's gridiron decreed,
To teach him the virtue he now will most need;
That when prov'd all a joke*, his fine *plan* late so boasted,
He with patience may bear, like the Saint—to be roasted.—
Give to Russell (heir-loom†, to each Whig Faction, shackled)
Brains of goose that of yore i' th' Capitol cackled.
Petty's fame yet to save from mistakes and mischance,
Holy Water shall-brush out his schemes of Finance;
Great Petty! so puff'd up for 'raising the wind,'
Who could take much from nothing‡, yet much leave behind;
Who could money create without Taxes or Loan,
Whose head John Bull thought the philosopher's stone;

"* Mr. Windham, since his fraternization with the Foxites, has become very fond of a joke; but it is no joking matter to see a person of his talents and acquirements descend to be a sort of double to Mr. Sheridan or Mr. Courtenay, to amuse the House in their absence."

"† The elder branch of the House of Bedford seems to descend regularly to the Whigs as an heir loom, with the family interest and influence."

"‡ Every body who reads Parliamentary Debates, must have seen that his Lordship succeeded to exhausted resources. Yet in less than ten months this Fiscal Fortunatus discovered, not only money enough for the current year, but to carry on a war as long as that of Troy. Oh, that the Trojans had had such a Chancellor of the Exchequer! but he is 'worth five of Agamemnon.'"

Till from all the vast plans he was taught to admire on,
 John was rous'd to decide 'twixt small beer* and pig-iron.—
 For Sherry the House of Loretto, fit gift,
 Right useful for wits who their stations oft shift;
 That when driv'n by Paul from St. Stephen's protection,
 Writs, duns, pour on Sherry from ev'ry direction†;
 And armies of bailiffs, doors, windows, surround,
 Of his house not a tangible piece shall be found:
 So still with law, honesty, order, at strife,
 Sherry, lawless, may live as he's liv'd all his life.
 To his Son send the skull of that ass of renown
 Which once mounted the chair, and harangued a whole town;
 That if future Elections should tempt Tom to speak,
 He may precedent plead of this same learned Greek‡.
 A chaplet of Indian berries§, well blest,
 From the toils of Impeachments shall give Whitbread rest;
 And tho' mobs his fine speeches no longer admire,
 They still shall confess Whitbread's fame is *entire*.
 Should Vienna, dismay'd, soft Adair see resign||,
 His knack at a mission to keep from decline,
 We appoint him our Nuncio in Britain to shine:

“* I do now remember that poor creature small-beer. But indeed these humble considerations make me out of love with my greatness.”—
Henry IV. Part II. act ii.”

“† The accumulated claims and impunity of twenty-seven years' service in the House of Commons—‘think of that, Master Brook.’”

“‡ The ass however was unfortunately Tuscan instead of Grecian; but the author of ‘All in the Town of Tunis,’ who will ever be high authority both in poetry and politics, as long as there is either taste or loyalty left amongst us, has determined, that in case of poetical urgency, Tunis might stand for Algiers; so we have ventured to call the ass a Greek, presuming that, as orators, Greek and Roman asses may be much the same. See Amnianus Marcellinus, lib: 27; where it is recorded that a certain ass mounted the rostrum at mid-day, and harangued the whole town of Pistoia. The augurs, as may be supposed, were dismayed and perplexed by this new sort of prodigy, and knew not, at first, how to interpret it, till the event explained it as portentous of an upstart adventurer's being advanced to trust and office. But *horresco referens*, truth obliges us to add, that the said adventurer, who was called Terentius (though it is not mentioned he wrote plays), behaved as such persons, when in possession of power, usually do, and so came to be hanged. Our story, therefore, if less poetical, is not less tragical than the one alluded to in the Anti-Jacobin newspaper, concerning Jean Bon St. Andre and the Bey of Tunis.”

“§ It is thought, notwithstanding the late swearing amongst the brewers, that porter-drinkers may understand the efficacy of Indian berries, and good Catholics also understand the virtue of chaplets blest by his Holiness: this ceremony of blessing the Indian berries might also be here, of peculiar use, to keep off the unhallowed touch of excisemen.”

“|| Relign, recalled, turned out, synonymes in political techniques.”

Adair who, to figure in Corps Diplomatic,
 The Chronicle robb'd of his labours so Attic*;
 Whose talents pacific whole legions disarm†,
 And preserve our dear son, St. Napoleon, from harm.
 To Tierney, the robe of St. Jerome‡ we'll spare,
 On condition he gives to each barker a share.
 For the Grenvilles prepare dispensations§ a set,
 To hold all the sinecure posts they can get.
 But should Edmund behold from the regions seraphic,
 The firm vig'rous Statesman|| in jobs meanly traffic**,
 E'en there he such sad falling off would deplore,
 And exclaim that, of Patriots, the age is no more.
 Or if the pure spirit of Pitt should be told
 (Which in Heav'n, as on earth, still looks far above gold††),

“ * La rime est une terrible chose,’ says the King of Prussia; and so his Holiness appears to have found it; for nothing but an imperious poetical necessity could have given the appellation of Attic to Mr. Adair’s labours in the Chronicle; for if we mistake not, they are exactly of that description which Pope tells us cannot be performed by wits. ‘Wits have short memories;’ and Mr. Adair’s memory is so tenacious, that he can, like Mr. Puff, give ‘the whole speech of a favourite Member, with the most flattering accuracy.’ ”

“ † The sedative effect of this gentleman’s presence at the Court of Vienna, reminds us of the appearance of the gentle beef-eater in the Critic — ‘I command you all in the Queen’s name to drop your swords and daggers.’ ”

“ ‡ Dr. Jortin (who understood Catholic Claims and Catholic Saints better than Lord Howick) says, ‘St. Jerome hath had a multitude of disciples and imitators, ancient and modern, and the sect of barkers hath been one of the most conspicuous and formidable sects in the Christian World.’ He might have added, in the Political World also, but perhaps, in his time, Politicians might be Christians, and so included.”

“ § Should a Popish Parliament enable the late Ministers to resume their offices, we may presume that a dispensation from the Pope will enable Lord Grenville to hold as many incompatible situations as he chuses, without having an act passed for that purpose.”

“ || That firm and vigorous Statesman, Lord Grenville.’ — *Burke*.”

“ ** We must not be surprized that his Holiness accompanies his indulgence to Lord Grenville with a little censure, for Pius the 7th seems to be no adept in the science of jobbing, or at least made but a bad job for himself, in his dealings with Buonaparte.”

“ †† We are told that Mammon was

‘ ——— The least created spirit that fell

‘ From Heav’n, for even in Heav’n his looks and thoughts

‘ Were always downward bent, admiring more

‘ The riches of Heaven’s pavement, trodden gold,

‘ Than aught divine or holy.’

“ The exalted character alluded to, we may therefore suppose to retain his superior nature even in ‘another and a better world;’ the same as others, who, like Mammon, might, in Heaven, be looking for riches.”

That Grenville had fordidly barter'd away
 His fame for a pottage with Sherry and Grey;
 Indignant he'd blush at this ardour for pelf,
 And, lamenting his country, would joy for himself,
 That, remov'd from such scenes to his own kindred sky,
 He had left nought on earth—but **A NAME NE'ER TO DIE*.**"

Could that illustrious philosopher BURKE witness the present scene exhibited in his native country, how would he blush for "that firm and vigorous statesman,"—most truly so called, when those words were uttered—when he saw him *jobbing* with a Duke whom he had advised his Majesty to expel from his Council for seditious language, and returning, for one of his own boroughs, that same Mr. *Robert Adair*, whom he joined Mr. Burke in stigmatizing as an agent in a *high treasonable misdemeanour*! We shall extract three other flowers from this satirical bouquet, and then consign it, without further comment, to the judgment of our readers.

"THE CONFESSION OF A GREY FRIAR.

A SOLEMN DIRGE.

To the Tune of 'The Vicar of Bray.'

" In good Charles Fox's bustling day,
 I came to man's estate, Sirs;
 To Blue and Buff fluck PATRIOT Grey,
 Like nit to beggar's pate, Sirs.
 By nature proud, I scorn'd controul,
 For place and power I panted;
 And, though a despot in my soul,
 'Bout Liberty I canted.

For this with Whigs I was enroll'd,
 The Whigs of modern day, Sirs!
 But now with them few tenets hold,
 A motley Whig is Grey, Sirs.

" Near twenty years in Stephen's fane,
 'Gainst Pitt I rail'd and voted;
 To Edmund Burke preferr'd Tom Paine,
 O' th' Rights of Man I doted.

For good O'Connor's faith and troth
 I would have pledg'd my own, Sirs;
 At Quigley's sentence I was wroth,
 And griev'd for banish'd Stone, Sirs!
 No longer now I mourn their loss,
 My Whig-Club friends—good day, Sirs!
 Rome's holy cares the mind engross
 O' th' *quondam* patriot Grey, Sirs.

" * It may be observed here, that his Holiness, more liberal and decorous in his justice to this great man, does not pair him off in a commonplace eulogium with his far unequal rival; but the defence of Ministers (that is, their attack on the King) relative to the Catholic Bill, abounded in unseemly associations. Mr. Pitt was praised in conjunction with Mr. Fox; and the King coupled, in an implied vote of censure, with the *Courier* and *Morning Post*."

" 'Gainst Tories once I join'd the cry,
 To William pour'd libations,
 No *Irish Cousins* then had I,
 No *Catholic Relations*.
 The Tests that shut out James's breed,
 I deem'd it sin to alter,
 The Revolution Code's my Creed,
 The Bill of Rights—my Psalter.
 Now, like my name, my note is chang'd,
 A different game I play, Sirs ;
 Howick with Stuart's friends is rang'd,
 No longer PATRIOT Grey, Sirs.

" For them, 'bout Irish feuds I'll croak,
 And *bode* Rebellion's day, Sirs ;
 Canning, I know, my scheme will smoke,
 And call me RAVEN Grey, Sirs !
 Still on the Commons rests our hope,
 Once more to gain our quarters,
 But if we fail, we trust the Pope
 Will style us—*blest* Martyrs !
 Now fare ye well, my Treasury Chums,
 St. James's gate is barr'd, Sirs ;
 And when your *Dissolution* comes,
 ' *Like Newgate cocks, die hard,* ' Sirs !"

" A NEW LOYAL SONG,
 BY A LOYAL SUBJECT.

" Come listen, brave boys, while I sing ;
 In my feelings you'll all bear a part :
 When my theme is the praise of our King,
 I shall find a response in each heart.

" On George, in his patriot course,
 May the heavens benignantly smile ;
 May he laugh at his foes, and their force,
 Nor be dup'd by their cunning and guile.

" When the scourge of each Jacobin knave,
 The bulwark and prop of the Crown,
 Our Pilot, was laid in the grave,
 And the Sun of Britannia went down,

" Our Sovereign, in 'midst of his woes,
 With age and with sickness oppress'd,
 On his conscience relied for repose,
 And left to our virtue the rest.

" And though faction on faction should strive
 To plant in that conscience a thorn ;
 While there's one true-born Briton alive,
 He shall laugh all their efforts to scorn.

- " His people will cherish a King,
Who is faithful and true to his trust;
To our old Constitution we'll cling,
And crumble his foes in the dust.
- " We have heard what Lord Howick can say,
His distinctions how subtle and keen!
Such a statesman as that may be *Grey*,
But his wit I suspect must be *green*,
- " When he talks of obtaining consent
Where he could not obtain approbation,
How indignant we feel, that he meant,
With such nonsense to bubble the nation.
- " O Grenville! with sorrow we own,
That we mourn over talents like thine,
When we see thee, thy high spirit flown,
With this mean, quibbling junto combine.
- " But high as thy genius we rate,
When we see thee from loyalty swerve,
We'll stand by OUR CHURCH AND OUR STATE,
And our Sovereign, whom God long preserve."

" A GOSSIP'S STORY.

- " When Miss Catholic Bill, ALL THE TALENTS' sweet child,
For her godfather's blessing at Court was presented,
He thought that she look'd rather *froward and wild*;
But they said she was innocent, docile, and mild;
So he gave—with *reluctance*—a kiss, and consented.
- " A little while after, he found his adopted
Had been sent by the Pope for THE TALENTS to nurse;
He had reason to think that some dæmon had dropp'd it,
It was whelp'd with two horns, but the gossips had cropp'd it;
So he took back his blessing, and gave it his curse.
- " At this the two gossips went growling away,
Revenge in their bosom, and rage on their brow:
The first was a lady all clothed in Grey;
The next was a matron, converted, they say,
To the Catholic faith, by an Abbess at Stowe.
- " ALL THE TALENTS were now in a terrible fret,
Told their beads, cross'd themselves, and the dear little Lads:
The Abbess had promis'd to make her a pet,
Dame Moira to drill her, a she martinet,
Dame Windham to raise her a *Levy en Mass*.
- " When, lo! on a sudden, 'midst horrible din,
The nurs'ry was fill'd with a smoke and a smell,
And who but the Devil himself should come in:
He had borrow'd black L-d-rd-l-'s whiskers and grin:
Say he, ' My dear gossips, the child is my kin,
' She'll be d—d in old England—I'll take her to ———.'
[Exit in fumo, et exeunt omnes.]

We had intended to close our quotations here, but we really cannot resist the temptation of extracting two more short pieces, relating to one of the dirtiest transactions that ever disgraced any body of men.

“ UPON ONE OF THE BROAD BOTTOMS LAYING IN A LARGE STORE OF PAPER, &c. A FEW DAYS BEFORE HIS DISMISSAL FROM OFFICE.

“ Temple, with *saving* knowledge grac'd,
By Grenville high in office plac'd,
Before he left his Board,
Borrow'd a lesson from the ant,
And, provident 'gainst future want,
His paper-closet stor'd

“ With twenty reams to serve his head
(For he can write as well as read),
Of foolscap, post, or crown;
But for his bottom, broad as two,
Double that number wouldn't do
Of common whity-brown.

“ By some he was advis'd to try
Large blotting, or the small demy;
The last in size must fail;
Twelve reams o' the first he took for trial,
At length he fix'd on super-royal,
For timber, head and tail.”

“ ROMULUS AND REMUS;
AN EPIGRAM.

“ Says Grenville—to our Church at home,
I still prefer the Church at Rome;
But, Temple! why this noise and vapour,
About your ninety reams of paper?
No matter what the Public deem us—
I'm Romulus, and you are Reamus.”

CATHOLIC EMANCIPATION.

Brief Considerations on the Failure of the Catholic Bill, and its Inconsistency with the Constitution. 8vo. Pp. 15.

THE powerful arguments contained in this excellent little tract strike at the very root of that measure which has occasioned so much discussion, and so much alarm, in the kingdom. It denies, and upon the soundest constitutional principles, the right of the Legislature, even with the King's consent (admitting, for the sake of argument, the possibility of such consent being given), to sanction any measure which amounts to a violation of the Coronation Oath, which may be considered as the condition on which the crown is held. But, as we should injure the argument by abridgment,

and as the tract is short, and *not published*, we shall lay the whole of it before our readers.

“ In every system, whether political or natural, there are certain constituent parts necessary to its very being; which, if changed in any considerable degree, affect its very nature and essence, and render it unfit for its prior uses and purposes.

“ If the branches of a tree were clothed with human hair instead of leaves, it would produce no fruit, nor renew the air, purifying it for animal respiration. Should the fins of a fish be given to a man instead of his arms and legs, and those members be interchanged with the fish, neither the inhabitant of the sea nor the dry land could exist. In like manner, should any dispensing power be introduced into our Government, to alter our statutes, to dissolve the obligation of the subject to comply with them, to take away our bibles, to change the objects of our faith, to add to, or diminish, them; it is manifest our boasted Constitution could neither yield the fruit of civil nor religious freedom; and in so corrupted an atmosphere, we could not live, or move, or have a being, but we must be lost and perish.

“ It is in this view we are to consider the Catholic Bill, which, as being pernicious in its effects upon our Constitution in Church and State, has been reprobated by the virtue and firmness of our Patriot King; who has now made an appeal to the nation, to maintain their own rights and happy Constitution, by seconding the executive power in their support. The Catholic Bill would have introduced, and any such bill *in future* would introduce, a foreign principle into the heart of the Constitution; which would not *modify, reform, or improve*, what might admit of melioration, but destroy it altogether; for the component parts of such a heterogeneous mixture could never amalgamate or unite into a friendly mass; but must create a perpetual fever in the Constitution, which would soon produce its termination. A lawful King requiring oaths of allegiance, and a foreign spiritual power dispensing with the obligation of those oaths, (with instances of which our history is replete; instances which frequently produced general distress to the nation, and brought it to the verge of ruin), can never co-exist in a free and Protestant nation. We must, therefore, be grossly ignorant, or wilfully blind, and brutally unconcerned for our religious and civil liberties, if we suffer the Church of Rome, which for many centuries hath filled the Protestant Churches with ‘ blood, and fire, and pillars of smoke,’ a Church *which hath never disclaimed her persecuting principles*, but constantly avowed them by all her acts and deeds, by her Popes and Councils; which hath never to this day relinquished her claims to universal dominion, spiritual and temporal; if, I say, we suffer that Church to have any influence in our councils, judicatures, fleets or armies; for that influence will grow, from its acting always in the same spirit, under the same head, and to the same end,---the extending and consolidating her power over the whole earth, which she considers as St. Peter’s patrimony, to be disposed of by the Pope, as the pretended Vicar of Christ and a Vice-God! but now the servant of Buonaparte!

“ In a constitutional view, independently of all religious or spiritual considerations, neither the King nor the Parliament can change our civil or ecclesiastical establishment. Of each part of my proposition I shall give a short proof. When a petition was presented to the House of Commons from certain of the Clergy and Civilians (called the Feathers Tavern Committee) praying relief from the subscription required by law to the thirty-

nine articles, by Sir William Meredith, and seconded by Mr. Secretary Pitt, Sir Roger Newdigate opposed the petition, after some just animadversion on the petitioners, in these words: 'Suppose,' said the Honourable Baronet, 'for the sake of argument, that no general criterion of Faith is necessary that the common wealth may subsist; and not only the laity, but the clergy adopt whatever whimsies start up in a monster-breeding fancy; yet, I think it may be easily proved, that this House cannot give the least countenance to this petition, if they do not intend to violate all law and justice. The King has more than once not only *declared* but *sworn*, in a solemn, public, and deliberate manner, to preserve our settlement in church and state inviolate. By the coronation oath he is enjoined to maintain, to the utmost of his power, the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law. *Can* he abjure those words, for they are the expressions of the oath? *Can* he, in compliance with any mistaken notions of his subjects, retract and annul his own act and deed, confirmed by the most sacred and inviolable of all religious ceremonies? YOU COULD NOT affront him by such a proposition; and if YOU WERE SO ILL ADVISED, HE WOULD CERTAINLY THROW HIS CROWN INTO THE SEA SOONER THAN HE WOULD BE GUILTY OF SO DISHONOURABLE A BREACH OF HIS WORD.'

"Suppose you should now pass an act to repeal the oath of supremacy and allegiance: do you imagine that I should conceive myself absolved from the obligation I HAVE CONTRACTED? You cannot look upon me so devoid of religion.—Oaths are matters of conscience, that pass between God and our hearts, and THEIR FORCE IS NOT TO BE TAKEN AWAY BY HUMAN AUTHORITY. The King will certainly view the point in that light. I wish the petitioners had done the same. Had they been so prudent, so conscientious, there would have been no occasion for this day's debate. This, however, is not the ONLY LAW that stands in the way of this petition. The Act of Union is a much more insurmountable object: by that statute the religious establishment of either kingdom cannot be altered, *except* they be first restored to the condition in which they stood before it took place. Let the Parliament of Scotland and the Parliament of England become once more separate and distinct bodies, and then you may talk of a second reformation. *Till that step is previously taken, the matter is impracticable: you cannot make the least change in the Church of England.* The UNION, as well as MAGNA CHARTA, I hold as an irreversible decree, binding at all times and in all circumstances, like the laws of the Medes and Persians. At any rate, I am convinced *the Act of Union has rendered all petitions of this nature inadmissible.* The clause in the Act of Union runs thus: after the demise of her Majesty Queen Anne, the sovereign next succeeding and coming to the Royal Government of the Kingdom of Great Britain, at his or her coronation, shall, in the presence of all persons who shall be attending, assisting, or otherwise then and there present, take and subscribe an oath to maintain and preserve inviolably the settlement of the Church of England, and the doctrine, discipline, and government thereof, as by law established, within the Kingdom of England, the dominion of Wales, and the town of Berwick-upon-Tweed.'

"The argument of the worthy Baronet above stated is irrefragable, and conclusive on the subject. It can be done away by no power but that of brute force, which would destroy our whole political and ecclesiastical

fabric at one blow. And it must be a matter of *utter astonishment* to every plain understanding, that any minister should recommend to Parliament, or to his Majesty, measures which cannot possibly be carried into effect without violating Magna Charta, the Act of Union, and the Royal Oath; as well as those rights which are established upon such securities. If this might be done, *once*, upon principles of political expediency (**DETESTABLE DOCTRINE!**) it might be done in every other instance, where oaths, and charters, and acts of parliament, should stand in the way: and it would become absolutely impossible for the Sovereign or the Parliament to give any pledge or security to the nation; all confidence, therefore, in the subject, that **ANY PLEDGE** would secure their rights, would for ever be excluded. Besides, admitting that expediency might, in a moral view, do away the crime of violated oaths and contracts, yet the rights and privileges of those whose particular interests are protected by such pledges can never in common justice be infringed, without their own consent; and, therefore, in every meditated case of the kind, it would be necessary to have the previous consent of the nation, and of the parties especially affected in their interests by an act which would run counter to every pledge and engagement hitherto given, as well as the principles on which those interests and pledges are founded.

“ But it is demonstrable, not only upon the fixed and determinate principles of our own Constitution as established by law, *but from the very nature of a government existing by delegated powers*, that even the legislature itself, in the plenitude of its power, is not competent to change that constitution of which it is the guardian and trustee, and by which itself exists. This is no new doctrine. The protesting Peers against the Earl of Lindsay’s bill, in 1675, solemnly denied the power of parliament to alter the constitution: and the great champion of liberty, Junius, the celebrated Junius, reasons thus upon the case, in the dedication of his letters to the people of England; observing, (and the observation must be admitted valid by the advocates of liberty) ‘ That the power of the King, Lords, and Commons, is not an arbitrary power: they are the **TRUSTEES**, not the **OWNERS**, of the State: they cannot **ALIENATE**, they cannot **WASTE**. When we say that the legislature is supreme, we mean, that it is the highest in comparison with the other subordinate powers established by the laws. In this sense, the word supreme is relative, not absolute. The power of the legislature is limited, not only by the general rules of nature, justice, and the welfare of the community, but by the forms and principles of our particular Constitution. If this doctrine be not true, we must admit that King, Lords, and Commons, have no rule to direct them in their resolutions, but merely their own will and pleasure: they might unite the legislative and executive power in the same hands, and dissolve the Constitution by an act of parliament.’ ”

“ Upon these principles, which are equally incontrovertible either by the friends of the Constitution, or, as they affect to denominate themselves, the friends of the people, the wisdom, virtue, and patriotism of the King in reprobating the Catholic Bill, dismissing the supporters of it from his councils, and appealing, like a father to his dear children, upon his conduct respecting their best interests, are evident to every man who is possessed of an impartial and honest mind. The Sovereign is bound by the most sacred pledge, given to the nation, to preserve the Constitution civil and ecclesiastical.

tical as by law established; and, in conformity to that pledge, rightfully demanded of the servants of the Crown, a pledge on their part to recommend no measures to Parliament that were inconsistent with the Royal Oath and that Act of Union which is the cement of the kingdom of Great Britain; and which cannot be violated but by dismembering both the kingdoms of England and Scotland, and bringing them back to their former hostilities, as well as destroying the whole civil and ecclesiastical establishment of the Empire.

“ The dispensing power assumed by James II could not have done more for the introduction of Popery and arbitrary power, against which our ancestors raised up the bulwark of the present Constitution, at the expence of so much blood and treasure, than would have been effected by the Catholic Bill if its progress had not been intercepted by the Sovereign. Had our gracious King desired to rule arbitrarily, he could not have devised more effectual means to that end than by encouraging, as that bill eventually must have done, a Roman Catholic Party in the bosom of the state, and in our fleets and armies. For divide and conquer is an old maxim. Popery and arbitrary power are twin brothers, and inseparable; but desiring to govern only agreeably to the laws, his Majesty, by an appeal to the sense of his subjects in this matter, has done that, for which all of them who love religion and the Constitution must revere him for ever. The establishment of the Catholic claims would have been an absolute renunciation of the principles which placed William III, Queen Anne, and the present Royal Family, on the Throne of these realms; for the defence of our religion, laws, and liberties, which can never exist under a Popish Prince, Popish Bishops, Admirals, Generals, and Judges. We wish our fellow subjects of every religious persuasion all the good we desire for ourselves: we wish not to obtrude Episcopacy upon our brethren of the Kirk of Scotland,—and the Episcopalians in that kingdom desire not to overthrow the establishment of the Kirk: they submit for the sake of peace. We desire the freedom and happiness of our dissenting brethren in England, therefore grant them all the rights of conscience and every privilege consistent with the preservation of the Establishment, which also comprehends the majority of the subjects of the Empire: and therefore is our Establishment guarded by the Test Act. In like manner we wish, sincerely wish, every possible good to the professors of the Catholic or Roman Faith, in these kingdoms, *But we cannot grant them power; because power in hands adverse to spiritual liberty, and the rights of conscience, would prove our destruction.* Do Papists abroad grant power to the Protestants in their dominions? Can they, then, ask what they refuse to give? Can we have security to our persons and religious faith under their dominion? How then can they ask us to give up ourselves, bound like Samson, into their hands? A few of them may disclaim the principles of persecution: but their Church does not, never did, and never can. When the head and bishops of their Church do plainly, unequivocally, in an open, formal, decided, and authoritative manner, *abjure and renounce* all persecutions for conscience sake; all power of absolving subjects from their oaths of allegiance to their lawful prince; when they shall allow *spiritual liberty* to all within the pale of their communion; when they shall permit the reading of God's word as enjoined by himself, who alone is *infallible*; then may we conceive there will be no danger to our persons and liberties, spiritual and temporal, from admitting them to participate

in temporal power, which still admits *them* to every private blessing we enjoy: but *till then, till this be done*, while the Church of Rome stands pledged, even to *this time*, by her Popes, Bishops, Councils, and Decrees, *against such concessions*; and as we cannot forget *the evidences of her bloody persecutions for more than seven hundred years past*; as we cannot forget *the flames of Smithfield, the Massacre of Paris, the revocation of the edict of Nantz, the still existing Inquisition in Spain, and the late horrors excited by her members in Ireland*; we must, we will, *entrench ourselves within our Constitution, and endeavour to maintain it with temper and firmness*.

“ But there are two material circumstances which at present force themselves upon our attention, as decidedly adverse to the admission of the Catholic claims—one is, that the head of their Church, the Pope, and all the governing powers in that Church, are *now immediately at the foot of Buonaparte, the mortal enemy of these realms*; who will not fail to make use of all the influence of the Head of the Church of Rome to create every possible distraction in this country, in proportion to the power *our weakness and folly* may allow to the members of that communion to injure our state; for *they must*, under pain of excommunication, act under the influence of their spiritual guides.

“ My last consideration is, that the Papacy and whole Romish Communion will fall ere long, by a dreadful and irretrievable ruin, for which reason *we cannot, we will not*, identify the interest of our church or state with their church, or any part of it.—How far our late Ministers were aware of this, or *believed it*, is not my concern to enquire; but certainly their *state policy* had no *Protestant or scriptural policy mixed with it*. For the latter has long since warned us against *partaking of her communion, lest we partake in her fate*; and has assured us, upon the Divine verity, that **THE CHURCH OF ROME WILL PERISH, AND PROTESTANTISM, AFTER ITS PRESENT CORRECTIONS, WILL REVIVE IN A TRIUMPHANT AND MOST GLORIOUS MANNER.**—‘ Let the King live for ever; and let all the People say, Amen!’ ”

These arguments speak so powerfully for themselves, that nothing which we could say on the subject could possibly *add* to their strength, and it is very far from our wish to *diminish* it.

REVIEWERS REVIEWED.

1. *The Beauties of the Edinburgh Review, alias the Stinkpot of Literature.*
By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris.
2. *Earl of Lauderdale's Observations on the Review of his Inquiry into the Nature and Origin of Public Wealth.*
3. *Thelwall's Memoir.*
4. *Dr. Thompson's System of Chemistry.*
5. *The Rev. Mr. Cockburne's Prize Essay.*
6. *Dr. R. Jackson's Treatise on Fevers.*
7. *Rev. G. Faber's Dissertation on the Prophecies.*

MR. Ring has proved himself so able an associate in the art of *Reviewing Reviewers*, that we shall take the liberty of enlisting him, even

without his permission, into our corps. In short, if his present book had been written for insertion in, this department of our work, it could not have answered the purpose better. He has taken a very apposite motto from a production of that truly learned and able chemist and scholar, Dr. Thompson, of Edinburgh, of whose talents and knowledge we have had more occasions than one of giving our deliberate opinion. "Such are the Edinburgh Reviewers: they relish only the garbage and excrements of literature and science. It has become fashionable, of late, to publish books under the title of *Beauties*. Were the Edinburgh Review to adopt a name according to the same plan, it might be termed *the Stinkpot of Literature*." Dr. Thompson is perfectly right; Mr. Ring has taken the hint, and has selected a few of the *Beauties* of these *respectable* critics. Mr. Ring's sentiments being in unison with our own on the subject, we shall adopt them, without alteration or comment. But we must first lay his short, but pithy, preface before our readers.

"The plan of the Edinburgh Reviewers, however meritorious, has no claim to novelty; being borrowed from the Malays, Lascars, and other Indian savages, who fall forth in a state of intoxication,

'And run a-muck, and tilt at all they meet.'

"In this attempt to profit by the malice of the age, and to live by scandal, their success, it seems, has exceeded their most sanguine expectations. This may be a compliment to themselves; but it is no compliment to the public.

"While such critics are encouraged, learning and genius will naturally be despised; and no talent be esteemed, or fostered by the sunshine of public favour, but a talent for slander and abuse."

This will certainly be the case, so long as critics endeavour to substitute, in their judicial decisions, *assertion* for *proof*; and labour more to display wit, than to evince judgment. The principles of the Edinburgh Reviewers, and the tendency of their efforts, may be tolerably appreciated by the character of their patrons; they were most of them provided for by the late Ministry, who sought to render the King a cypher in the State, and to raise up a power superior to Royalty. We shall now avail ourselves of Mr. Ring's critical abilities.

"The beauties of the Edinburgh Review are the theme of every tongue; it is however now generally agreed, that its chief beauties are calumny and detraction. Our English Reviewers are at a loss to account for the conduct of their Caledonian brethren; and express their surprise at a publication of this kind, which, instead of bestowing praise where due, makes war on the whole host of authors, and mangles them without mercy, for the sake of amusing the public.

"They think the Edinburgh Reviewers would have consulted their own interest, rather by cultivating the favour of literary men, than by offending them; but in this they only betray their ignorance. Literary men are not those, who are most likely to be captivated by the Edinburgh Review. Those who are most likely to be captivated by such a performance are the multitude, who read rather for amusement than instruction; and it is of little consequence to mercenary scribblers, whether they please or displease the judicious few, provided they please the multitude. As to the Editor

of the Edinburgh Review, he congratulates himself on his success, and exclaims with Drunken Barnaby,

‘ Suavis odor lucri tenet,
Parum curo unde venit.’

“ The Earl of Lauderdale, in his ‘ Observations on the Review of his Inquiry into the Nature and Origin of public Wealth,’ in the eighth Number of the Edinburgh Review, informs us, that he should not have thought it necessary to publish them, were he not convinced, ‘ *that the tone of confidence and self-sufficiency which the Reviewer has assumed, may often impose on the cursory reader; that his petulant invective will gratify the malicious; and that his comment, however absurd, might, if allowed to pass without an answer, indicate a triumph in the opinion of both.*’

“ Mr. Thelwall, whose Memoir has been grossly traduced and misrepresented by the Edinburgh Reviewer, after alluding to the forgeries committed by him in that character, and the money which he thus obtains from the deluded public by false pretences, thinks it probable, that he may have pleaded away the lives of his fellow-beings for the perpetration of a similar crime. He next quotes the following passage from Shakespeare :

‘ ———Who steals my purse, steals trash;
’Twas mine—’tis his—and has been slave to thousands:
But he who filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed.’

“ He then observes, that this art of enriching themselves by filching from others their good name, which Shakespeare thought impracticable, has now been invented; and not only invented, but reduced to a regular system, by a set of *Advocate-Reviewers*, who have organized and incorporated themselves into a regular partnership, for the purpose of sharing their ill-gotten booty. He also observes, that many unhappy persons, whose lives may have been pleaded away by an *Advocate-Reviewer*, might have had better pleas of mitigation and excuse for their crimes, than he can have.

“ When Mr. Thelwall advises an Advocate-Reviewer to get his bread by honest arts, he may certainly demur: he is not bound to make a faithful transcript of an author’s words: that is the business of a copying clerk. He will however, in all probability, learn a little caution from this, and some other hints which he has lately received. Forgeries and other efforts of genius, while they raise some men to the bar or the senate, raise others to a *higher post*.

“ These wonderful phenomena in the literary world are said to be endowed with the gift of tongues; but, as critics, if they are endowed with the gift of every tongue under heaven, and have not charity, they are nothing worth. The weapons which they borrow from the French and Italians are no atonement for the want of English sincerity and good faith.

‘ Arcum Nola dedit, dedit illis alma sagittam
Gallia, quis funem quem meruere dabit.’

“ Our English Reviewers are rather short-sighted, when they cannot discover the reason why their northern brethren make war upon the whole tribe of authors, and mangle them for the amusement of the public. They

are not so stupid but they know, that authors in general have *more wit than money*; and that the readers of *their Review* have in general *more money than wit*.

“ In this opinion of the motives by which these Reviewers are influenced in their sarcastic and illiberal remarks on the different publications which come before them, I am confirmed by the testimonies of authors of the first rank in literature and science. Dr. Thompson, of Edinburgh, whose excellent *System of Chemistry* is depreciated in that Review by a jealous rival, observes, that ‘ the reader will naturally wish to know why such pains were taken to detect faults; while the other parts of the performance were passed over in contemptuous silence. Happening to make this observation to a friend of mine, he favoured me with the following solution. “ Once,” says he, “ I put a similar question to an Edinburgh Reviewer, and received for answer, We wish our book to sell, and know enough of the taste of the public to suit their palate. Ridicule and invective alone are certain to command success. If no faults can be detected in an author, a little misquotation can do no harm. You may alter his meaning, and then abuse him for absurdity. Most of our readers will take us at our word, and inquire no farther.”

“ The Rev. Mr. Cockburne, Fellow of St. John’s College, and Christian Advocate in the University of Cambridge, the fortunate candidate for Mr. Buchanan’s prize, was honoured with the approbation of the best judges which our English university affords; but the same envious and malignant Reviewers endeavoured to blast his laurels with their northern mildew.

“ In this attempt, however, they were foiled. The learned and ingenious author has completely vindicated himself from their slander. He observes, that the work which they censured had been honoured with the approbation of three judges of considerable literary character, appointed by the University of Cambridge to adjudge Mr. Buchanan’s prize; and that whatever attacks were made on the author of the work, would probably, in this instance, inflict some wounds on them.

“ He then observes, ‘ The motto of the Reviewers tells us, “ the judge is blamed when the guilty escape;” and their *constant practice* proves how little hope of mercy can be entertained by those culprits who are brought before their tribunal. He begs leave, however, to remark, that the escape of the *guilty* is not the *only* matter for which a judge may deservedly incur censure.”

“ Mr. Cockburne very ably repels the unjust and malicious attack of the Reviewers. He maintains the accuracy of his statements; and proves, that, instead of his having committed the errors laid to his charge, the Reviewers have committed them all.

“ He then proceeds as follows: ‘ Since, Gentlemen, this single passage proves at once *my accuracy* and *your misrepresentation*, I think all further comment unnecessary.—I am well aware, that *the success of your Review depends on its asperity*. Its editors have evidently discovered that authors are commonly *jealous of each other*; and *love to read of each others faults*.—They know, also, that those persons who *cannot write* are envious of those who *can*; and equally delight in reading of their errors.—Thus, by continually finding fault, all palates are gratified, and numbers are

tempted to come to the feast; while the high seasoning of the Edinburgh Review gives an additional zest to every morsel.

“ ‘It would be in vain, then, to ask of *you* either candour or mercy. It would be asking you to give up *your daily bread*.—Exaggeration and invective—we not only *pardon*, but *expect*; we almost *require* them: but *the privilege of perverting truth*—is *more than your necessities can demand*; or *our ill-nature grant*.’

“ ‘Mr. Cockburne says, he fears the ‘public are very little interested in *this dispute*.’—The public, however, are *very much interested in this dispute*; whether they know it or not.—Mr. Cockburne justly observes, ‘the truth is, that professed critics, of all kinds, think it necessary *always to say something*; and *mostly to find fault*.—They *censure at random*; trusting, that the ignorance of their readers and hearers will at least equal their own.’

“ ‘Despairing of success as authors, they console themselves with the recollection of the old French epigram:

‘*Damis, auteur froid et malin,
Se croit critique vif et intègre;
Cela ce peut,—de mauvais vin
On fait souvent très bon vinaigre.*

*Ill-nature, blended with cold blood,
Will make a critic, sound and good:
This useful lesson hence we learn;—*

Bad wine to good sound vinegar will turn.

“ ‘The Editors of the Review pretend, in their advertisement, that their publication is ‘*distinguished by an impartiality, which no party-zeal has hitherto called in question*.’—Nothing can be more false; of which the following passages in Mr. Cockburne’s pamphlet afford sufficient proof.

“ ‘Mark your *wilful misrepresentation*. I said, not that if Poonah and Berar were under the same prince, the whole Mahratta state *would be* in a single hand; but, that there would be *danger* of such an event.’

“ ‘Your second objection is *contemptibly trifling*. You allow that the Peishwa possesses all the real power of the Poonah states, while the Rajah of Sattarah is a non-entity; yet you say I am wrong in fearing, that the power of the two states should be united; since the Rajah of Berar has not laid claim to the nominal rajahship of Sattarah, but only to the real authority of the Peishwa!—Trifling as your objection is, it is, however, *as usual*, not founded on fact.’

“ ‘It does not signify at all, whether this court was first established in one place or the other; but I have detailed the facts, for the sake of shewing, that in your *eagerness to find fault*, you seize even *the most trivial circumstances*, and are *indifferent whether you are right or wrong*.’

“ ‘Throughout the rest of your critique, you seem *labouring to find fault*; but in a manner so confused, that I am not certain what it is you object to.’

“ ‘Dr. Robert Jackson, the celebrated author of a Treatise on Fevers, is another object of the calumny of these sarcastic Reviewers. In a letter addressed to the Editor of the work, he alludes to his motto, ‘*Judex damnatur cum nocens absolvitur*;’ and thinks it fair to add, ‘*Judex bis damnatur, si innocens mulctetur*.’ In plain English, if the judge who acquits the

guilty deserves damnation, the judge who condemns the innocent deserves double damnation.

- "He says, his present pamphlet is called for, by the illiberal manner in which the Reviewer has treated his publication, entitled, 'Remarks on the Constitution of the Medical Department of the British Army.'—He declares, that if the Review were to be read only by those who read the Remarks, he should not have thought it necessary to take this trouble; but as *garbled statements, rash assertions, and pointed invectives*, may impose on the judgments of those who only examine things superficially, he thought it his duty to publish this reply.

"The following letter, which I lately received from an eminent medical man, is an additional proof of the arrogance and presumption of the Edinburgh Reviewers; when they pretend that their impartiality has never been called in question.

"I send you an extract from the Supplement to a Dissertation on the Prophecies, published in 1806 by the Rev. George Faber, B. D. Vicar of Stockton-on-Tees. He complains of a criticism in the Edinburgh Review, expressed "in terms alike unworthy of a scholar or a gentleman," wherein the Editor has found fault with his derivation of a Phœnician word; against which, however, Mr. Faber has well defended himself, and is supported by the respectable authorities of Mr. Bryant and General Vallancey.

"No person," says Mr. Faber, "who is acquainted with the ambiguity which attends the derivation of oriental words, when expressed in western characters, would have used the language which this Editor has done; but *indiscriminate scurrility, not candour, is the characteristic of the Edinburgh Review*.—I consider it a question of very nice discrimination, whether to be abused by the Editor of the Edinburgh Review, and in the same sentence with my two learned friends, Mr. Bryant and General Vallancey, ought to be accounted an honour, or a dishonour."

"The Editor impudently insinuates, that Mr. Faber had never seen Herodotus; to which he replies, "This pitiful insinuation, worthy of the quarter whence it originates, will serve only to provoke a smile in the countenance of those, who know that it has been my fate to occupy the situation of a college tutor ten years of my life; in the course of which period, the very passage which the man charitably supposes I have never seen in the original, has been perused and reperused by me *at least a dozen times*! Before the person who is generally supposed to be *the conductor* of what he calls *The Edinburgh Review* next obtrudes his lucubrations on the public, it would be well if he resolved to write with *more caution, and less pertness*."

"One reason why the learned and reverend author doubts the propriety of the title Edinburgh Review, is, that it is only a pretended Review; another probably is, that the conductor and his hirelings are now resident on this side of the Tweed, enjoying the fruits of their labours, eating their way to the English bar, and laughing at the credulity of John Bull.

"Some of them are said to be chosen members for rotten boroughs; an office for which they are admirably calculated. It is generally believed, however, that even those sinks of corruption did not choose them as their representatives, till they had made them *part with the wages of their iniquity*. Be this as it may, there is no room to doubt that they will faith-

fully perform their duty *to themselves*; and the walls of St. Stephen will shortly resound with—*What wants me?*

“The specimens which I have given of the spirit and tendency of the Edinburgh Review, are probably sufficient to convince every person of common sense, that its authors are not actuated by just and honourable motives; but by jealousy, self-interest, and spleen. They seem determined to disparage and depreciate all that is excellent in English literature; and to raise their own reputation on its ruins. Their publication, indeed, can no longer be considered as an Edinburgh Review. It is now generally believed, that it is principally manufactured in London; and that John Bull, as usual, is harbouring in his bosom the serpents who are trying to sting him to death.”

Our readers, we doubt not, will admit the qualifications of Mr. Ring to be one of our fraternity; and leaving the Edinburgh Reviewers in his hands, we shall return him our thanks, and bid him adieu for the present—promising, however, to renew our connection with him in our next Number.

POLITICAL DISCUSSIONS, AND THE EDINBURGH REVIEW.

Sir,

PERMIT me through the channel of the Anti-Jacobin to enquire, whether the Editors of the Edinburgh Review wish to be considered as engaged in the service of literary criticism, or of political discussion. The latter subject seems very much to preponderate; and the reader, who retires voluntarily from the clashing interests of all party questions, finds himself involved in disputes with which he imagines the lovers of literature wish not to engage. That it may be generally an interesting subject, is very possible; and making allowance for some acrimony, and for evident bias, the thoughts of the reviewer are certainly clothed in good language, and delivered with clearness and manliness of expression. To apply, however, the words of my old friend Horace to a Review professing literary research, we may observe, “Non erat his locus.” The Anti-Jacobin Editor may possibly, upon the first blush, feel his withers somewhat wrung by this remark, and the galled jade may be inclined to wince; but the case is by no means parallel. The Anti-Jacobin was professedly edited with the design of correcting political opinions, and of giving a proper bias to the public mind, which certain writers, and certain ill-designing men, were endeavouring to mislead. Insidious attacks were insidiously made; principles subversive of civil subordination, and destructive of religious truth, were disseminated under the guise of literary criticism; and magazines, reviews, and other periodical publications, were made the vehicles of sedition and blasphemy. How much they had succeeded; how much, like Milton’s fiend, they had instilled their poison into the listening ear of simplicity, and seduced the mind of the unwary, every friend to his country must have seen with horror. The Anti-Jacobin stood boldly forward; stemmed the overwhelming torrent; and, providing a timely antidote, expelled the deadly venom. What it professed freely, it executed wisely; and has secured universal approbation.

The advertisement prefixed to the first number of the Edinburgh Review is now before me; it surely could afford no reason to expect that its

pages should be dedicated to purposes of politics or party. These subjects too much abound, where we look only for instruction and literary improvement; and well executed as this work is, it really is much to be lamented that it should so much devote to inferior purposes that time which would be better employed in the execution of their promised plan. While the pen is in my hand, will they be angry if we suggest that, generally speaking, when the name of the author or the printer is national, we have but little doubt that panegyric will ensue! May we likewise ask, why, in the last Review, the speech of Mr. Birch's and others on the Catholic claims are very fully criticized; but, although the name of Lord Hawkesbury is mentioned to come under consideration, his Lordship's speech is but cursorily noticed? The insinuation conveyed in their brief criticism is not quite satisfactory, and induces me rather to suspect that the arguments were unanswerable, than that they were undeserving notice. Perhaps the Editors may not give me credit in saying, that these hints are thrown out as the suggestions of a friendly inclination, and by no means as proceeding from malevolence. One thing they may rely upon,---they are not dictated by revenge, for critical censure. "Oh! that mine enemy would write a book," has, among many other weighty reasons, deterred me from appearing before the public tribunal as an author.

With much esteem, both for the Edinburgh and for the Anti-Jacobin Review, I desire to subscribe myself,

ANICUS.

NO POPERY, AND THE MONTHLY MAGAZINE.

ON former occasions we found it necessary, in discharge of this important part of our duty, to make animadversions on the Monthly Magazine, because it manifested principles subversive of our Constitution in Church and State.

In our 13th volume, page 328, we made the following observation on it: "Of all the publications which profess to criticize works, there is not one conducted with so little ability, or with such contempt of truth and justice, as that notable farrago, ycleped the Monthly Magazine, published and edited by Mr. Richard Phillips, formerly of Leicester; which has been for some time past a vehicle for the sentiments of all who are disaffected to our establishments, both in Church and State. Mr. R. P. will now be convinced of the fallacy of those hopes which he proclaimed to the world, in his *Picture of London**, that the Anti-Jacobin Review, there impudently and falsely asserted to have been established *for party purposes*, would, now that the happy period of peace was come, be suppressed."

We are concerned to find that this mischievous work still maintains the character which we then gave of it; for its Editor has had the hardened audacity to publish, in the number of that work for May, a most false and scandalous libel on the Established Church, entitled, "Concerning a War Hoop," in which he impudently and untruly ascribes to it those sanguinary and intolerant principles which are inherent in, and interwoven with, the Popish faith; and he insinuates, that they have unremittingly occasioned

* Anti-Jacobin Review, vol. x, p. 383.

the most barbarous persecutions. It is well known that, if any person should attempt to reflect on Popery, in any state where it is the established religion, he would draw on himself the severest vengeance of its fanatical professors; but this slanderer of our holy religion abuses that toleration which our excellent Constitution so liberally extends to sectaries of all descriptions.

He says, "there are no words in our language which have been so often written in letters of blood, as *No Popery*."

It should flatter the pride of Britons, that their ancestors often successfully resisted the monstrous ambition of the Roman pontiffs, even some centuries before the Reformation, because they knew that a complete acknowledgment of, and a submission to, that universal supremacy which they claimed, would produce an extinction of civil liberty, and an unrelenting spirit of persecution. It is well known that the Saxon Church, previous to the Conquest, was free and independent of the Roman see. The Venerable Bede translated the holy scriptures in the beginning of the eighth century, and they were ordered by the Saxon homilies to be read by all ranks of people*. King Alfred appointed John Scotus Erigena a professor in his newly established University of Oxford, soon after he had written a treatise against transubstantiation; which he described as an absurd and a monstrous innovation. The Saxon clergy married; and it was not till the reign of Henry I, that celibacy was enforced among the English ecclesiastics†. By a law of Edward the Confessor, who began his reign A.D. 1041, the King is acknowledged to be supreme head of the Church. The preamble begins thus: "The king, who is vicar of the Highest King, is ordained to this end, that he should govern and rule the holy Church, and defend the same against wrong doers, and root out workers of mischief‡." This alludes to Papal encroachments; for about that time the popes were disturbing the peace, and attempting to violate the freedom, of continental states, by their busy and mischievous interference, and their haughty pretensions to an universal supremacy§. William the Conqueror, like Pepin of France, was desirous of having the Papal sanction for his invasion and conquest of England; and he obtained a bull, a consecrated standard, and a ring with one of St. Peter's hairs in it, to hallow his enterprise. Though he introduced the Popish superstition into England merely because it was well calculated to promote that despotism which he intended to establish, he resisted the tyranny and rapacity of the Pope, and would not allow his interference in the concerns of his kingdom||. He would not suffer his subjects to acknowledge any person as such, without his orders; nor to receive letters from him, unless they were first shewed to him. Nor would he permit any of his prelates to go out of his dominions to attend synods or councils, upon any Papal sum-

* Lewis's Translations of the Bible.

† When this took place, the bishop commonly gave licences to his priests to keep concubines.

‡ Spleman's Councils, t. i, 108.

§ Carte, vol i, p. 419.

|| Ibid. p. 384. It was positively declared by a law of William, that he had ecclesiastical jurisdiction.—5th Coke's Reports, p. 11.

mons, without his express leave and consent*. He would not allow the Archbishop of Canterbury, nor any of the synods or councils in which he presided, to pass any canons or constitutions, unless they had been approved of by him†. He would not suffer any of his bishops to excommunicate, or to denounce any ecclesiastical censure, without his permission previously obtained by a warrant‡. That ambitious pontiff Gregory VII complained of these orders; he summoned some of the English prelates to attend a synod, and even required the Conqueror to do homage to him for the crown of England: but his summons was slighted, and his demand was refused with contempt§. Carte makes the following remark on this spirited conduct of William:---“ This King had too much spirit and capacity to submit to such demands, and was too much master of his subjects to suffer any inconvenience from his refusal; but some of *his successors were forced on occasion to comply; and the disputes they were obliged, in behalf of their regalities, to have with the Court of Rome, proved a continual source of infinite disorders and mischiefs to his kingdom.*”

The four monarchs who succeeded William continued to follow his example, in resisting the insolent pretensions of the Roman pontiffs; but the clergy, who are their vassals, gradually fascinated the multitude by false miracles and various superstitious devices, acquired a complete ascendancy over them, and finally transferred their allegiance from their Sovereign to the Pope. We cannot be surprised at this, as a Popish priest, in his canonical oath, promises “ to receive and profess the sacred canons and general councils, particularly that of Trent;” which recognizes and sanctions all the impious doctrines of the 4th Lateran; and he also promises, “ to condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized||.” A bishop in his oath of consecration swears thus, “ The rights, honours, privileges, and authority of the holy Roman Church, and of our Lord the Pope, and his successors aforesaid, I will be careful to preserve, defend, enlarge, and promote.” “ All heretics, schismatics, and rebels against our said Lord and his successors aforesaid, I will to the utmost of my power persecute and oppose.”

In order to imbue the multitude with the dangerous doctrines of the Romish Church, children are required, at the age of seven years, to attend the confession-box of their priests.

King John thought, in imitation of his ancestors, to preserve the independence of his kingdom against the encroachments of the holy see, but

* Carte, vol. i, p. 419.

† Ibid.

‡ Ibid. We shall refer our readers to vol. xxii, p. 506, of this work, for the dreadful effects of excommunication in Ireland at this time, and for the unbounded influence which it gives the priests there.

§ Carte, vol. i, p. 419.

|| These councils prescribe as a religious duty, that no Roman Catholic can conscientiously submit to, or obey, the laws and institutions of a Protestant state, the nullity of oaths of allegiance to such, and the extirpation of heretics. Can we be surprised, then, that restrictions should have been imposed on the votaries of the Pope, in every country which renounced his supremacy?

it was too late ; for his people were made aliens to him, by the active zeal of their spiritual pastors. Pope Innocent III excommunicated him, and absolved his subjects from their oaths of allegiance, deprived him of his dominions, and transferred them to the King of France. His subjects having revolted against him in obedience to the Papal excommunication, he was driven to the dreadful necessity of resigning his realms to the Pope ; of holding them in future, as his vassal and feudatory, by homage ; and as an acknowledgment of his superiority, he was obliged to bind himself and his successors to pay him seven hundred marks for England, and three hundred for Ireland. When the Barons laid the foundation of our glorious constitution, by obtaining Magna Charta, that odious tyrant King John appealed to the same Pope, who, to second his despotic views, issued a bull, in which, "*from the plenitude of his unlimited power, and the authority which God had committed to him, to build and destroy kingdoms, to plant and overthrow,*" he vacated and annulled the whole charter, and absolved the King and all his subjects from any oath which they might have taken to observe it ; and *he denounced a general sentence of excommunication against any one who should persevere in maintaining such treasonable and iniquitous pretensions.*

The Papal power, thus gradually and insensibly introduced into various European states by the Papish clergy, has been equally instrumental in rivetting the chains of slavery on the subjects of despotic princes, and in exciting and promoting rebellion against such sovereigns as had fortitude enough to resist the inordinate ambition and avarice of the Roman pontiffs. Can it be a matter of surprise, then, that any nation who loves civil liberty, should at all times exclaim—*No Popery ?*

Mr. Locke, in his Essay on Toleration, makes the following excellent observation on this deadly foe to our constitution in Church and State ; which conveys a salutary admonition to the British public, at this time, when the rapid growth of Popery is so alarming. "That church can have no right to be tolerated by the magistrate, which is constituted upon such a bottom, that all those who enter into it, do thereby, ipso facto, *deliver themselves up to the protection and service of a foreign prince.* For by this means, the magistrate would give way to the *settling of a foreign jurisdiction in his own country, and suffer his own people to be listed, as it were, for soldiers against his own country.*" The successors of Pope Innocent III were so much flushed with the victory which they obtained over King John, that they practised the most enormous oppressions and exactions in England. In consequence of this, the British people in the reign of Henry III entertained serious thoughts of shaking off the Papal superstition* ; and they had ample reason for exclaiming, *No Popery.* Afterwards the following laws were enacted to put an end to the tyranny and rapacity of the court of Rome, the 35th of Edward I, called the statute of Carlisle ; the 25th of Edward III, called the statute of provisors ; and the 16th of Richard II, cap. 5. Lord Coke tells us in his second Institute, p. 585, that in the debate on the statute of provisors "the Pope for divers usurpations was called the common enemy of the king and the realm†." It was further said, "By brocage and unlawful means, the Pope received so much of ecclesiastical dignities in this realm, as

* Hume, vol. i, cap. 4.

† Should we regard him as a friend, when he is a mere instrument in the hands of Buonaparte ?

is more than the king's wars, who then was, and of long time had been, in open and chargeable war with France." "The brocars of the sinful city of Rome, for money, promote many caitiffs, being altogether unlearned and unworthy, to a thousand marks livings yearly, where the learned and worthy can hardly obtain twenty marks, whereby learning decayeth." Ibid. The Commons complain on the same occasion of the tyranny of the holy see, in the following words: "They therefore require of the King and Lords some remedy, for that they neither could, nor would any longer bear those strange oppressions, or else to help them to expel out of this realm the Pope's power by force." Ibid. page 583. The reader must admit, that at this period there was ample reason for wishing that there was *No Popery*. When the British nation was thus galled by this enemy to civil liberty and pure religion, Wickliffe appeared; whose vigour and penetration of mind, joined to extensive erudition, could be equalled by nothing but the boldness which he displayed in venturing to dispel the superstitious errors of Popery. His doctrines, similar to those which were propagated by the reformers in the 16th century, were so universally received and cherished in England, that the reformation would have taken place at this time, but for the following unlucky incident. Henry IV having obtained the crown by the commission of treason and murder, was very obsequious to the clergy; whose sanction he considered as necessary to varnish over the turpitude of his crimes, and to confirm his usurpation, as they had gradually acquired unbounded influence over the multitude. Early in life he had favoured the doctrines of Wickliffe; but when advanced to the throne, he at the instance of the clergy prevailed on the Parliament to pass a law, by which it was enacted, that any heretic who refused to abjure his opinions, should be tried by the Bishop or his commissary, and condemned to the flames; and the King was to issue his writ de heretico comburendo to the Sheriff, who was to execute the sentence. William Sautre, rector of St. Osithes, in London, was the first person who suffered under this sanguinary law. He was burnt in the year 1405; and this was the first instance of human blood being shed in England on account of religion. Under this dreadful engine of persecution, which was as terrific as the inquisition, the clergy continued to burn great numbers of Wickliffe's followers*, till the Reformation put an end to Popery, and restored Evangelical truth. When the sanguinary principles of Romish superstition produced such barbarous cruelties, should not every Briton exclaim—*No Popery?* This libeller says, "Henry VIII put to death Sir Thomas More, Fisher, the Bishop of Rochester, and numberless inferior victims, that we might have no Popery." Though he renounced the Pope's supremacy, he continued and died a rigid Papist, having ordered by his will, that many thousand masses should be said for his soul. It must be allowed that Popery was better calculated than Protestantism to encourage his dissoluteness; for, by the absolution of a priest, he believed that he could obtain a complete remission of his sins, which removed all moral restraint from the passions. The gross impostures and the superstitious devices of Betty Burton, alias the Maid of Kent†, which some monks, combining with her, made subservient to the

* Their trials are to be found in Fox's Acts and Monuments.

† This is related by most writers of English history; and there is a minute and interesting account of it in the Biographia Britannica.

purposes of exacting money from the multitude, and of inciting them to rebel, induced the King to dissolve the monasteries; which was the real cause of the extinction of Popery in England, as the sale of indulgences was in many states on the Continent. Among many instances of persecution, that we might have *no Popery*, he mentions the assassination of Cardinal Beaton in Scotland, in the reign of Edward VI. The Cardinal had in a high degree that spirit of persecution which is peculiar to the Romish Church; and he displayed it on various occasions, but particularly in the murder of George Wishart, a man of honourable birth, and primitive sanctity, whom he caused to be burnt as a heretic at St. Andrew's; and in revenge his friends murdered the Cardinal. He says, "Queen Mary had the spirit and the power to retaliate on the reformers. After the victory of her adversaries, she acquired the epithet *bloody*, for rivalling Catherine de Medici in cruelty of intolerance." The sanguinary spirit which she displayed could not have been excited by revenge, because there was no persecution during the preceding reign; there was, at least, but *one* solitary instance of it*. Soon after she mounted her throne, she gave her subjects the strongest assurance, by an open declaration in council, that she would permit them to pursue any religion which their conscience should dictate; and yet when firmly established on it, she had the law of Henry IV for the trial of heretics re-enacted; and under it, she promoted the burning of her Protestant subjects, for the crime of heresy. In this she yielded to her clergy, who are bound by their canonical oath to maintain and enforce the general councils, many of which are inscribed in blood, and implicitly enjoin an extermination of all those who are not within the pale of the Romish Church. By the 4th Lateran Council, and by one held at Toledo, it is thus decreed, "That if the temporal Prince neglect to purge his territories of heretical pravity, notice must be given to the Pope, that he may thenceforth pronounce his subjects discharged from their allegiance, and give his dominions to Catholics." The following passage is to be found in the 4th Lateran Council. "All Catholics who shall take up arms, for the purpose of extirpating heretics, shall enjoy the same indulgence, and the like holy privilege, with those who visited the holy land." This is eternal salvation. Can it be a matter of astonishment, that the votaries of the holy see should be sanguinary, when the most eminent of their modern divines insist on the infallibility of general councils? After the direful effects of such impious doctrines, can we be surprised that all loyal Britons should unanimously exclaim—*No Popery*?

This slanderer of our religion says, "Elizabeth was not bloody. She preferred stifling and drowning to beheading and burning. She stopped the breath of one hundred and seventy Catholic priests, and of five Catholic women, whose crime was no other than teaching their hereditary religion in England. The act against Papal supremacy having put the magistrate above the church, what was formerly called heresy was now to be called treason. These victims were hypocritically said by the church to suffer for treason. No destruction of a hostile priesthood so extensive ever took place in any Catholic country. It has been rivalled in our own times by the atheistic persecution of the French Convention. The names

* The government of Edward VI was very mild, though there were many Popish rebellions during his reign.

of the priests executed by the Church of England, between 1570 and 1602, may be read in detail in Caulfield's History of the Gun-powder Plot."

Rapin very justly observes on Elizabeth's reign, that the secular priests themselves shewed in their writings, that in the first eleven years of her reign not a Papist was persecuted for religion. In ten years after the publication of Pope Pius V's bull, which took place in 1570, not above twelve priests had been put to death, and they for treason, till the year 1580, when the turbulent and restless Jesuits first set foot in England; and yet in the ten years after that, not above fifty priests were executed, and fifty-five banished. These facts are confirmed by Camden, whose veracity never was questioned. By this bull, Pius V* deprived Elizabeth of her dominions, absolved her subjects from their oaths of allegiance, and commanded them to rise in arms against her. We have thus convicted this scandalous libeller of a most notorious falsehood, as to the number of priests that were executed; and it is well ascertained, that none suffered but for having formed assassination plots against the Queen's life, or treasonable conspiracies against her state; of which great numbers were discovered soon after the publication of Pope Pius's bull†. The reader will find these described in every writer of the English history, but more particularly in Camden and Speed. The government of Elizabeth was singularly merciful to the Popish clergy, for they might have hanged many of those whom they transported. Such of them as were sent into exile, falsely asserted on the Continent, that they, and their brethren who had been hanged, were persecuted on account of their religion; but this was completely refuted in a tract published at that time by Lord Burleigh, and entitled "The Execution of Justice in England, not for Religion but Treason‡." The Earls of Northumberland and Westmoreland having, with their followers, risen in arms, in obedience to Pope Pius's bull, his Holiness addressed a letter to them, in which he exhorts them "in the Lord stoutly to persevere in the laudable work of rebellion, not doubting but God would grant them assistance; and that if they should chance to die in asserting the Catholic faith, and the authority of the See of Rome, it were much better for them, with the advantage of a glorious death, to purchase eternal life, than by ignominiously living with the loss of their souls, shamefully to obey an ungovernable woman||."

* This infamous piece of blasphemy and impiety begins thus: "He that reigneth on high, to whom all power is given, in heaven and earth, hath committed the one holy Catholic and Apostolic Church, *out of which there is no salvation, to one alone on earth*, namely, to Peter, Prince of the Apostles, and to the Roman Pontiff, successor of St. Peter, to be governed with a plenitude of power. This one he hath constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build." These haughty pretensions are similar to those of Buonaparte.

† The reader will find a circumstantial account of their treasonable machinations, and of those who suffered, in a tract entitled "A brief historical Account of the Behaviour of the Jesuits and of their Faction, for the first twenty-five Years of Queen Elizabeth's Reign." This was written during her reign; and it is to be found in Gibson's Collection, vol. 3d, tit. xiii, page 144.

‡ Ibid. page 166.

|| Ibid. page 156.

As Elizabeth's government was very vigilant and active in bringing to condign punishment the traitors who, in conformity to the Pope's bull, had conspired against her person or her government, the Papists found themselves in a disagreeable dilemma. Being desirous, from religious motives, to act in obedience to it, and yet they were deterred from doing so, lest they should draw on themselves the vengeance of the law, Gregory XIII then granted them a dispensation from a rigorous observance of Pius's bull. They were permitted by it to appear obedient and respectful to her, till they were strong enough to rise in rebellion against her*. It is well known, that the civil magistrate continued to be superior to the church, and that the Emperor both of the East and West would not allow the election of a Pope, without their consent, till the close of the ninth century†; when in a dark age of gloomy ignorance the Roman pontiffs arrogated, and finally obtained, a supremacy over temporal princes; which has been a fruitful source of treasonable conspiracies, insurrections, and massacres, in many European states; and should induce them to wish that there was *no Popery*.

This libeller asserts that "James II was expelled by the cry of no Popery: all the civil wars of the revolution had for their most specious pretence the preservation of *no Popery*." What a contemptible wretch must he be, who would reflect on that bright æra, the revolution! We could not wish him any greater curse, than to be subject to the despotic government which that bigotted tyrant meant to raise on the ruins of our constitution; and to accomplish which, he, at the instance of his confessor, violated both his oath and his word. He had *the law of Henry IV, for the burning of heretics, re-enacted by his Popish Parliament in Ireland*; as the sanguinary Queen Mary had in England. This should induce every friend to civil liberty and pure religion to wish that there was "*No Popery*."

This slanderer of the Protestant religion falsely asserts, that "about the year 1790, the Irish Catholics began their applications to the Legislature for a repeal of the laws to their prejudice. The refusal of this emancipation, with the outcry of *No Popery*, has occasioned before our own eyes a long and bloody civil war in Ireland, distinguished for inhumanities more atrocious than even the crusade against the Albigenes." In this position he shews the grossest ignorance and malignity. It is universally well known, that, previous to the year 1782, the Irish Parliament could do *no more* than register the edicts of a British minister; but when, in that year, its legislative powers were restored, it most liberally repealed the bulk of the penal laws, by giving their Popish fellow subjects a complete toleration of their religion, and by putting them exactly on the same footing with Protestants, as to the acquisition and transfer of real and personal property: in short, they obtained that year a greater degree of civil liberty than was enjoyed by the most favoured subjects of any state in Europe, those of England excepted‡. These liberal concessions had no

* "Cardinal Bellarmine says, 'We do not make war against heretics, when they are stronger than us.'" "Hæreticos non esse bello petendos, quando sunt fortiores nobis."

† The reader will find this fully proved in our 19th vol. pages 240, 243.

‡ In the year 1792 they obtained considerable privileges; and in the year 1793 they were put exactly on the same footing with the Irish Protestants, except being excluded from seats in Parliament, and a few of

effect whatsoever in conciliating them; for, on the contrary, a Popish banditti called the *White Boys*, which had continued to commit atrocities since the year 1761, raised a civil war in the south of Ireland in the year 1786, the main object of which was the expulsion of the Protestant clergy. They were succeeded by another Popish banditti called the Defenders, organized by their priests; and they continued to commit the most horrid atrocities, till the eruption of the dreadful rebellion in 1798. They preceded the United Irishmen, who were not organized till the year 1791; and they were so terrific in 1789, that it was found necessary to employ the military against them. Their conduct in the year 1792 is thus described in the Report of the Secret Committee of the House of Lords, published upon oath in 1793:---“They are all of the Roman Catholic persuasion; they assembled mostly in the night, and forced into the houses of Protestants, and took from them their arms*. Their measures appear to have been concerted and conducted with the utmost secrecy, and a degree of regularity and system not usual in people in such mean condition; and as if directed by men of a superior rank. Sums of money, to a considerable amount, have been levied, and still continue to be levied, upon the Roman Catholics in all parts of the kingdom, by subscriptions and collections at their chapels, and elsewhere, some of which levies have been made, and still continue to be made, under the authority of a printed circular letter, which has been sent into all parts of the kingdom, a copy of which letter we think it our duty to insert herein.” This letter was signed by the Secretary of the Catholic Committee, at that time sitting in Dublin; and it was stated in it, that the levies so made were “to raise a fund for defraying the heavy and growing expences incurred by the General Committee.” It appears in the sequel of this Report, that this Committee protected the Defenders, and purchased “stands of arms and gunpowder to a very large amount, much above the common consumption.” Thus it appears, *that a conspiracy for a Popish rebellion had been organized by the Defenders, under the protection of the Catholic Committee, long before the institution of the society of United Irishmen*. In the Report of the House of Lords, published in 1797, it is stated, that “the United Irishmen are now, and have been

lices in the executive government and the confidential departments of the state.

* Which they employed afterwards, in 1798, for the purpose of massacring them. So early had that dreadful rebellion been planned!

† The Catholic Committee which sat recently in Dublin, and in which Mr. Keogh made so distinguished a figure as an orator, resembled that of 1792, in many particulars. The secretary of the former was Edward Hay, a notorious rebel in 1793; and he sent printed circular letters all over Ireland, *to raise subscriptions*, dated the 6th of March, 1807. The agent of the Committee that sat in 1792, Theobald W. Tone, was hanged for high treason; and their two secretaries, John Sweetman and Richard McCormick, were transported. Many active members of the first, who were well known to be deeply concerned in the rebellion, took the lead in the last.

‡ This is a complete refutation of that false assertion, that the conspiracy for the rebellion was formed by *Protestants*; and it appears, on its eruption, that *their* extirpation was its chief object.

for some time past, anxiously engaged in uniting with them a class of men, who had formerly disturbed the peace of this country by acts of outrage, robbery, and murder, under the appellation of Defenders; and your Committee have reason to apprehend, that in a certain degree they have succeeded."

This incendiary says, alluding to the rebellion of 1798, "Irish Catholics have been half hanged; half flogged to death; pushed with the pike-staff indiscriminately from the bridge into the river; shut up in barns, and burnt alive in bands: and still the whoop of savage triumph was—*No Popery.*"

It is most certain that those barbarous cruelties were inflicted by the Papists on the Protestants; and yet this writer has the hardened audacity to assert, that the former were the *innocent sufferers*; and that the latter were their *persecutors*. It is well known that the society of United Irishmen was instituted at the instance of the Catholic Committee, by their agent Theobald W. Tone, to induce persons of every religious persuasion, who had wild and extravagant notions of reforming the Constitution, to rally round it; but the main object of it was, to seduce the northern Presbyterians, by holding out to them the hopes of forming a republican government on the ruins of our Constitution. *John Keogh, the orator**, made some missions to the north, in the summer of 1792, with Theobald W. Tone, Richard Mc Cormick, and Samuel Neilson†, to persuade the Presbyterians to unite with the Roman Catholics. The attainment of this object was pursued with unabated zeal, till the eruption of the rebellion in 1798, when the general war whoop was, *Down with the heretics*; and an indiscriminate slaughter of such of the Protestants as could not defend themselves, or make their escape, took place, in the counties of Meath, Dublin, Kildare, Wicklow, Carlow, and Wexford. In order to deceive the government and the magistrates, who would have stationed troops in the disaffected counties, had they any suspicion of the intended insurrection; and the better to lull the Protestants, whom they intended to immolate, into a supine and fatal security, the Popish priests and their flocks persuaded the civil magistrates to administer oaths of allegiance to them, at the altars of their respective chapels, a short time before the rebellion broke out; and yet these very priests, and their congregations, were the most active and infuriate in the massacre of their Protestant neighbours.

It would exceed our circumscribed limits to exhibit the particulars of these scenes of religious butchery; but the reader will find them minutely and accurately described in Sir Richard Musgrave's History of the Rebellion of 1798. Nobody can doubt the authenticity of this work; for though it has been abused in the gross by some Popish scribblers, no person has ever attempted to refute any one position in it, notwithstanding

* In two tracts in Sir Richard Musgrave's History of the Rebellion, "the origin of the Catholic Committee, and of the United," *this orator's name is often mentioned.*

† Neilson, one of the most active and intelligent of the United Irishmen, was transported in 1798, with a large batch of traitors. *Nascitur a satiss,* may be applied to Mr. Keogh.

that its author* has, in various public prints and reviews, challenged any person to do so.

As to the particular acts of cruelty which this writer has stated with so much falsity and malignity, we think it necessary to enter more minutely into them, for the purpose of undeceiving the British public. In the county of Wexford, such Protestants as escaped the sanguinary rage of the multitude on the first eruption of the rebellion, in 1798, were imprisoned, and afterwards assassinated in the most deliberate manner. The gaol of Wexford was so much crowded with Protestant prisoners, that the Popish rebels were driven to the necessity of using the market house and other public buildings for their confinement. The leaders in that town, perceiving that they must finally be subdued, as a well-appointed army under General Lake marched towards Vinegar Hill, resolved to massacre their Protestant prisoners: they therefore had them led, in number from twenty to thirty, from the gaol to the bridge, where they murdered them. Every procession was preceded by a black flag, and the prisoners were surrounded by ruthless pikemen, as guards, who often insultingly desired them to bless themselves. They put them to death in the following manner:---Two rebels pushed their pikes into the breast of each victim, and two into his back; and in that state, while writhing with torture, they held him suspended till dead, and then threw him over the bridge into the water. In this manner they murdered ninety-seven prisoners, and would have put the whole of them to death, but that an alarm was spread by a man who rode up to the bridge, and bade them beat to arms, as Vinegar Hill was surrounded†. On this there was a general cry---To camp! to camp! The rebel pikemen then dispersed in the utmost confusion, and the massacre was discontinued. The rebel pikemen, who scoured the country in quest of Protestants, confined great numbers of them in a barn at Scullabogue, which they converted into a prison, and afterwards set on fire. It was afterwards proved, on the trials of different rebels concerned in that atrocious act, that they burned one hundred and eighty-seven persons in that barn, and that thirty-seven were shot in the front of it. Their skeletons were regularly counted when they were interring them: this was done by the orders of one Murphy, a priest.

They collected great numbers of Protestants at Enniscorthy, which is at the foot of Vinegar Hill, on which they encamped. Every morning, when the rebels were on parade, they massacred from fifteen to thirty Protestants, as an amusement to them. This was done with the solemnity of an execution, under a judicial sentence; and the victims were often put to death with the most exquisite torture. It is remarkable, that the rebels who were guilty of these barbarous atrocities commonly knelt down, crossed themselves, and prayed, previous to their perpetration.

As Papists profess such principles as we have described, and have been guilty of such barbarous atrocities as took place in Ireland in 1798, and again on the 23d of July, 1803, it cannot be a matter of surprise that all the Protestants of the Empire should unanimously exclaim—*No Popery*.

* See his own defence of it, and this challenge held out to the public, in vol. xiii, page 328, of the Anti-Jacobin.

† General Lake was then surrounding it.

MISCELLANIES.

DEFENCE OF PRIVATE CHAPELS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

Vicar's Bank, Shifnal, Salop.

THE extensive circulation of the Anti-Jacobin Review may be deemed a national benefit. Its honest zeal in correcting error, detecting sophistry, unmasking hypocrisy, and exposing all insidious attacks upon Government and Religion, have had a most wonderful effect, in giving a proper bias to the public mind. Its unremitting vigilance and activity, and its well regulated confidence, have given it a weight which no similar publication has ever obtained; and every well-wisher to his country must be solicitous for its successful continuance. When a paper of this description embraces and disseminates an idea, that opinion will be very generally received; and will make an impression, in proportion to the authority which that writing has obtained by its justly ascertained merits. You will therefore, I am confident, be at all times ready to reconsider any opinion thus propagated; and upon conviction, will be prompt to rectify error, and acknowledge mistake. In your Review for January last, among your Miscellanies, is a very serious charge against what you call the establishment of private chapels in the metropolis, "to which are imputed with a great shew of reason the increase of dissenting meeting houses."

Upon this point our sentiments are diametrically opposite; possibly my opinion may be wrong, but unless the bias of my mind very much misleads me, the inference is quite the other way, and it appears to me that, upon further consideration, you will be induced to acknowledge "there is great shew of reason to impute to these very establishments, that dissenting meeting houses have not more increased." These chapels particularly abound in the parishes of Marybone, and St. George, Hanover-square; and with the parochial churches are by no means sufficiently numerous or large enough to contain even the rich inhabitants. They are all fully occupied, and many of the "serious rich, who betray no signs of disgust," are necessarily rejected, from the utter impossibility of accommodating them, unless the poor were turned from those seats, provided especially for them: were there no such places of public worship (for Government will never build churches equal to the increasing population of these parishes), how would the Sabbath day be observed, and how would a proper sense of religion be kept alive even in the rich? May we not venture to assert upon your principle, that dissenting meeting-houses would very much increase, as people do not chuse to live entirely without God in the world? Is it not then a fortunate circumstance that private chapels open their doors to those who flock to hear the word of God? If they did not, rich as well as poor "would be driven to the conventicle," "thinking it better to engage in the duties of religion, than not at all."

The next object of complaint who will not unite in? "the rich are received, the poor are excluded." "'Tis true, 'tis pity!" Well does it deserve attention; and every honest conscientious man will lament the evil, will cordially unite in his endeavours to correct it. But look to your parish

churches : who there occupy your pews in the aisles, and in the galleries ; who there are consulted, as to ease and convenience ? The rich, and the rich only ! In the metropolis, the middling class is utterly excluded. Repair to the parish church to which my chapel is attached, view the seats, and say by whom are they engaged ? By the rich ! It is immaterial whether they do pay for these seats : all the pews are in possession of those who can afford to pay : the poor and the middling class of society are excluded ; and this exclusion is not peculiar to chapels of private establishment.

There does not exist a more worthy parish priest, more zealous in the discharge of his high calling, than the rector of St. George ; his strenuous exertions on the behalf of his poor parishioners are within my knowledge : he has endeavoured to promote the accommodation of the poor ; and yet how many are every Sunday prevented from hearing him explain to them their duty, and direct their prayers to God ! Is it not so at the parish church of St. James ; and can even the unaffected piety of Mr. Andrews, with all his commendable zeal, entirely correct this evil ? It is the same in country and in towns, and at this very moment my attention is busily employed in soliciting assistance from my arch-deacon to remedy this evil in my parish church. As far as in my power this accommodation has been provided in my chapel in town ; and it causes me great regret, that it should not be altogether obviated.—The following remark is so unlike your wonted liberality, so inconsistent with the established character of the Anti-Jacobin Review for candour, that surely you will altogether retract it, or at least so qualify it, as to afford some alleviation to the pain it has inflicted upon many conscientious ministers, engaged in the duties of these chapels. “ It is an horrid subject for speculation. If the minister engages in it himself, he too commonly accommodates his doctrines to his audience ; seeking to please rather than to instruct ; his motives are apt to be suspected, and very little utility can be expected from his ministry. If, on the other hand, he be merely engaged by the proprietor, he is commonly sought out, not for sterling qualifications, so much as for popular manners and an airy elocution : as is sufficiently proved by the vapid characters which commonly occupy such situations.”

The literary characters and the distinguished abilities of many who do occupy such situations, is the best answer to the latter part of this accusation ; but it is so trifling, so light, when compared with the heavier part of the charge, as not to merit any consideration.

The manner in which you have adopted these expressions have made them your own ; and therefore this address is properly made to you, whose character is known ; rather than to the author, who with much zeal, has some little prejudice, to say no worse ! Let me then seriously, Sir, appeal to your cool dispassionate judgment ! Is so severe a stigma, so cruel an accusation, compatible with manly candour and Christian charity ? Are you acquainted with the men you thus stigmatize ? Have you enquired into the character of the clergymen who officiate in these places, whom you load with such unmerited, such indiscriminate obloquy ? For fourteen years I have been proprietor, and one of the officiating ministers, in St. Mary's Chapel, Park-street, Grosvenor-square ; and can reflect with honest pride and satisfaction upon the discharge of my duty as far as my powers would allow, faithfully and conscientiously ; and can take upon myself to answer for the character of the gentlemen, who, during that period, have favoured me with their regular assistance. Any eulogy of mine is superfluous ; they are known

and approved. It is my boast to consider my chapel, as a chapel of ease to the mother church, subject to parochial and episcopal jurisdiction; and the friendship and co-operation of my Rector afford me the highest satisfaction. Prayers are read twice in the week, all festivals and saints days observed: without any ostentation, or any thing like trick, divine service is decently and devoutly performed twice every Sabbath day: the sacrament is duly and constantly administered; and a mixed congregation of rich and poor assembled, as much as in any parish church, if not in the kingdom, at least in the metropolis. And can this establishment, or such like, occasion an increase of dissenting meeting-houses? Surely, surely, no!—On Good Friday and Easter-day last, with the assistance of my colleagues at early and noon service the sacrament was administered to 600 persons at least, sermons preached to very numerous congregations, with prayers both morning and evening; not “with doctrines fashioned to the varying hour,” but to the best of our ability, “with soberness and truth”—solicitous to discharge the solemn trust reposed in us; and considering ourselves as responsible for our conduct to that Master in whose service we were engaged. To “*instruct, not to please*,” was the object—though if pleasure and instruction be united, the former will not be less acceptable: nor will such an union cause an “increase of dissenting meeting-houses.” *Many clergymen* whom it is a pleasure to know, are engaged in similar duties, with similar dispositions! The experience of your past conduct induces me to hope, that you will not include such men in your censures; but will feel that you have not exercised your usual discretion, in your consideration of these points.—There are persons of improper conduct in every situation of life: surely the good must preponderate: indiscriminate censure must be wrong; indeed it is my firm opinion the righteous are many, the evil few. It is, even in your view of speculation (and on this you surely lay too much stress), it is the interest of those few, to conduct these establishments with the utmost propriety and decorum: the congregations attending these chapels of which you particularly complain (I speak from experience) are persons of unaffected piety, of nice discernment, and refined understanding; persons who would indeed be disgusted, if they found the ministers remiss in their duty; or seeking to please their hearers, rather than duly and properly expounding the doctrines of the Gospel, and the fundamental truths of Christianity.

These representations had such weight with Sir William Scott (no one can doubt his intellectual discernment), that in his residence bill, so far from disapproving these establishments, or loading the clergymen who officiated in them with reproach; Sir William thought, they merited the protection of the legislature, and inserted a particular clause in their favour.

You will give these hints due consideration, and will, beyond all doubt, make allowance for the feelings of those who find themselves hurt by your reflections, and who have made it a point of conscience to conduct these chapels with due regard to the interests of religion, and with proper attention to the important duties committed to their charge. It has been my endeavour to say nothing offensive in this address; if any thing appearing warm has escaped me, you will impute it to earnestness, not to intemperance; and will believe me to be your constant reader and great admirer,

April 23d, 1807.

N. HINDE.

TO THE EDITOR OF THE ANTI-JACOBIN.

Sir,

The inclosed lines were put into my hands yesterday by a friend of Mr. Stevenson's: they breathe so pure and fervent a strain of filial affection, and speak so feelingly from the heart to the heart, that, although I have not the pleasure of knowing the author, I am anxious they should be universally read; and I know of no medium through which they can be offered to the public, that will so effectually accomplish that end, as your invaluable Review; in which if you will have the goodness to insert them, you will oblige

A CONSTANT READER.

On the SEVENTY-EIGHTH BIRTH-DAY of MRS. STEPHENSON,
BY HER SON, THE REV. JOSHUA STEPHENSON, 1806.

A New Song on an Old Subject.

THIS morning, ere yet I arose from my bed,
Your Birth-day, dear mother, came into my head:
With an heart full of pleasure I welcom'd the date
That marks your arrival at seventy-eight.

Then reflecting how few, either women or men,
E'er attain to the limits of three score and ten,
I ador'd the Almighty, whose goodness, so great,
Had preserv'd your existence to seventy-eight!

But when I consider'd the years that are fled,
And of those you lov'd living! how many are dead!
Surely vain, I exclaim'd, is the mortal estate;
And I pitied the sorrows of seventy-eight!

Still, to those who so number the days that pass o'er,
As of virtue and wisdom to lay up a store,
Whose wishes are humble, whose thoughts are sedate,
Some comforts remain e'en at seventy-eight!

Yes; they who have early accomplish'd the mind,
E'en in sickly old age many comforts may find;
And such is the case, I exultingly say't,
Of my excellent mother of seventy-eight.

Her patience and piety, goodness and sense,
Will live in remembrance many years hence;
Her praises too highly I never can rate,
Nor account half her merits at seventy-eight.

Her tender regard, her attention and care,
I have felt from a child, but want words to declare;
Oh! let me then pay, ere it yet be too late,
Due homage to her, and to seventy-eight.

Contented I'd live in the lowest degree
To see her from care and anxiety free;
And while some court the rich, others flatter the great,
I bow to my mother of seventy-eight!

Might I live to behold her an hundred years older,
 In the arms of affection I still would enfold her;
 No distance of time would my ardor abate;
 I'm so fond of my mother of seventy-eight.

And now I have only to sing and to say,
 "May you see many happy returns of this day;
 And, another year gone, may the office be mine
 To hail your arrival at *seventy-nine*."

CORRESPONDENCE.

OUR *Correspondents* are informed that we have been, reluctantly, compelled to postpone their communications till the next month.

Amicus may rest perfectly assured of the most rigid observance, on our part, of the injunctions enforced in his Note.

The hints of *Anonymous* shall be strictly attended to.

To our Readers.

VARIOUS articles of Criticism had been prepared for the present Number; but the unavoidable length of some of those which are inserted, on subjects immediately connected with the important questions which occupy the public attention at the present moment, prevented their appearance. And, indeed, every thing else must give way to such discussions, at a time when the most flagrant attempts are made to mislead the public mind respecting the principles of the Revolution, and to represent the very men who have violated these principles, pass for the most strenuous supporters of them.

Errata in our last Appendix.

- Page 472, line 7 from the bottom, for "measures" read *resources*.
 line 2 from the bottom, for "guardian" read *quondam*.
 480, line 35, for "of" read *and*.
 483, line 17, for "fermented" read *fomented*.
 line 31, for "contrived" read *laboured*.
 485, line 11 from the bottom, for "three" read *those*.
 486, line 15, dele the comma after "not," and put it after "dared."
 line 6 from the bottom, for "idiotry" read *idiotcy*.
 ix of the *Historical Sketch*, line 10, for "In" read *To*.

Errata in our last Number.

- Page 67, line 2 from the bottom, for "Lordly Courtney" read *Lord by Courtesy*.
 94, line 37, for "not" read *such*.
 95, line 4, for "these" read *there*.
 line 6, for "did believe" read *did not believe*.
 line 21, for "a really" read *another*.
 line 22, for "as" read *on*.

THE
ANTI-JACOBIN
Review and Magazine,

δc. δc. δc.

For JULY, 1807.

Νίκα λογισμῷ τὴν παρῶσαν συμφορὰν.

ORIGINAL CRITICISM.

An Inquiry into the Changes induced on Atmospheric Air, by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals. By Daniel Ellis. Pp. 256. Svo. Edinburgh, 1807. Murray, London.

SINCE the discoveries of Priestley, the labours of Ingenhouz, and the rhymes of Darwin, not only philosophers, but ladies have been delighted with the presence of plants, under the pleasing idea, that they emitted during the day large quantities of vital air, and were consequently salubrious to animal life. The very general prevalency indeed of this philosophical speculation, which, since its first promulgation in 1771, has been re-echoed by almost all classes and nations, and related from the pulpit, on the bench, in the novels or romances of the day, and in the gossips' stories of the nurseries; has doubtless contributed to prevent philosophers from examining its accuracy more minutely; and determining how far such a process may operate on the physical constitution of the atmosphere in which we breathe. The researches of various acute and able chemists have removed many of the erroneous notions entertained respecting the effects of animal respiration, though much still remains to be done; but unfortunately our modern botanists, unlike our medical professors, are only mere nomenclaturists, not chemists or naturalists sufficient to investigate the physical history of the vegetables whose *external* characters they successfully labour to describe. The subject, therefore, of the present Inquiry, though not altogether new or neglected, is

yet the most uncultivated of any branch of knowledge which depends on chemical philosophy. "It was suggested to the author," he says, "by accidentally observing the spontaneous recovery of an animal, in whom all the appearances of life had been suspended by drowning. Reflecting on this part of the pathology of respiration, and on the theories which have been proposed to explain it, he was led to consider, with particular attention, the physiology of that function. The result of his inquiry terminated in a conviction, that although many great and important steps had been made, yet much hypothetical conjecture was blended with established fact, and many suppositions were admitted into our theories, which but ill accorded with the structure and economy of the animal system." He adds, that "in the present Treatise, no reference whatever has been made to the theories which have been proposed to explain the phenomena of vegetation and respiration. Such theories, it is evident, must rest on a knowledge of the *changes* produced by living bodies on the air; and it is the professed object of this Inquiry to examine, *with more attention than has yet been done*, into the *nature and extent* of these changes. The attempt also to combine, in every instance, the demonstrations of anatomy with the chemical phenomena which we observe, and to consider both in connection and subservience to the laws which characterize living beings, will, he trusts, meet with the approbation of physiologists, and tend to reduce within proper limits the application of chemistry to this science."

This Inquiry is divided into six chapters: on the changes induced on the air, by the germination of seeds; by the vegetation of plants; by the respiration of insects, worms, fishes, and amphibious animals; and by the respiration of birds, of quadrupeds, and of man; of the source of the carbon in vegetables and animals by which the changes in the air are effected; and the phenomena which arise from the changes induced on the air by the living functions of vegetables and animals. We shall notice the author's principal experiments and observations in the same order.

Commencing with the "changes induced on the air by the germination of seeds," the author states the well-known fact, that dried seeds, although exposed to heat and air, may be kept for a great length of time without undergoing any sensible change, or affecting the air in contact with them. If, however, moisture have access to them, they presently begin to swell, and produce sensible changes on the superincumbent air. Mr. Gough has ascertained, that after 5 days sleeping in water at 40° , and even in 48 hours at temperatures from 60° to 66° , putrefaction in seeds came on, under which carbonic acid and carburetted hydrogen gases were produced, and the faculty of germinating destroyed. Mr. Huber found peas germinated in both boiled and distilled water; and Saussure concluded that their whole substance, with the exception of their membranes, was reduced to these two gases.

Hence, it is evident that the presence of water alone is essential to the commencement of germination, but its too long application disposes to putrefaction. A certain degree of heat is also necessary, and almost every species of seed seems to require a degree peculiar to itself. Light, the author considers, contrary to the opinions of Ingenhouz and Sennebier, as impeding vegetation in no other manner than as it facilitates evaporation, and consequently generates cold, which always retards vegetation. But although water and heat appear to be the only essential agents to the commencement of germination, yet after a certain period air becomes equally necessary. From the experiments of Achard and others, it appears that no seeds will germinate in nitrogen gas, which forms nearly four-fifths of our atmosphere: if they remain 3 or 4 days in it, however, in warm weather, they begin to putrefy, and yield carbonic acid, after which they cannot be brought to germinate. Barley is converted into malt when exposed to oxygen gas, which gradually disappears, and carbonic acid supplies its place; hence oxygen is likewise essential to the process of germination. But, from a great variety of experiments made by different experimentalists, and in divers climates, it appears that the usual composition of the atmosphere is, of all known mixtures of gas, that which most facilitates a vigorous germination. From these data a curious and somewhat difficult question arises, which the author discusses with great impartiality and logical precision. The results of all modern experiments on germination prove, that the quantity of carbonic acid produced is just in proportion to the quantity of oxygen which disappears; hence it is asked, by what process does a pea immersed in water absorb oxygen, and disengage carbon? Water alone neither absorbs oxygen, nor gives out carbon; and did the pea absorb oxygen, it must acquire an additional weight in proportion, which is contrary to the fact proved by direct experiment. Peas immersed in water, according to the experiments of Cruickshank, give out carbon when no germination takes place, and when they are approaching the putrefactive process, in which case the quantity of air is increased most probably by the putrefactive decomposition of the seed. But where germination takes place, and oxygen absorbed or vanished, and carbon produced, the quantity of air is not increased, but diminished. Thus then it would seem that the oxygen which disappears is not *all* absorbed by the seed in germinating, but only such a quantity as is merely equivalent to counterbalance the loss of carbon, which unites with the oxygen to form carbonic acid, and in this manner effects a change in the volume only, and not in the weight either of the germinating seed, or incumbent gas; hence, it is concluded, that "in germination the seed does not form carbonic acid *from its own substance*, but furnishes only one of the constituent parts of it, namely, the carbon; and that when it does form this acid, independent of oxygen gas, it is only under a state of decomposi-

tion, or in circumstances where no living action is going on." The author adds, that the quantity of carbonic acid produced does actually exceed in weight the oxygen that disappears, and that, as "carbonic acid is necessarily a product and consequence of germination, it seems absurd to consider it at the same time as an exciting principle and a cause." Heat, moisture, and oxygen, he has proved essential to this process; but how these substances act on each other, so as to produce carbonic acid, he has not ventured to determine, as the disengagement of a new substance in this case cannot be accounted for like in that of combustion. It may be alledged, however, that the water gives mechanical expansibility to the pea; that the heat then effects its expansion; and that in the latter process the carbon is brought to a state fit to combine with the oxygen, and thus form carbonic acid.

The 2d chapter treats of "the changes induced on the air by the vegetation of plants." After detailing the principal facts relative to the existence of the transpiration and absorption performed by vegetables, and the organs necessary for such processes, the author proceeds to investigate the opinion first promulgated by Dr. Priestley, in 1771, announcing his discovery that plants give out vital air, or oxygen gas, when exposed to the sun, during the day; and during the night, phlogisticated air, or nitrogen gas. For this purpose he takes a concise but very accurate view of the opinions and observations of all the more distinguished writers on vegetable physiology, and endeavours to ascertain, both physiologically and chemically, that such a process can have no existence in nature, and that trees, possessing no organs of absorption in the bark, cannot therefore elaborate carbonic gas during the night only, and discharge oxygen gas during the day. From a vast variety of experiments, the results of which all tend to prove the impossibility of such a process taking place, the author remarks, that "both physiologists and chemists seem, in this instance, to have satisfied themselves with contemplating at a distance the beauty of the *final cause*, instead of approaching to a nearer examination of the facts on which the opinion has been maintained." On this head he offers the following abstract arguments:

"Against this opinion of the absorption and emission of gases by the leaves of plants, when growing naturally in air, we have already, both on physiological and on chemical grounds, been induced to enter our protest. That the same substance, carbonic acid, should, during the day, be absorbed by the leaf, and decomposed within it as salutary, and during the night should be formed within the same leaf, and emitted from it as noxious, seems to be not only inconsistent, but absurd. Where would be the advantage in the carbon of the acid being retained for 12 hours as food, if, for the next 12, it must again be given out as excrementitious? Or where is there an instance, in the whole circle of existence, of a living agent not only first forming its own food, but feeding on its own excre-

tions? If this carbon were, during the day, retained as food, whence comes *that* composing the acid which plants, when confined in a given bulk of air, are constantly forming? If oxygen gas, as these chemists suppose, be during the day constantly emitted, why does that gas gradually disappear as the process of vegetation proceeds? And why at last is none to be met with, although there is present an abundance of carbonic acid, out of which it is supposed to be formed? It has been proved that during the day carbonic acid, by the act of vegetation, is constantly forming; but if, at the same time, it be as constantly absorbed by the leaves, how can its presence be manifested in such quantity, and in such progression, as experiment evinces that it is? All these observations apply to the circumstances of plants growing naturally in air; when they are placed in water, other phenomena arise, from which have been drawn arguments in favour of an absorption and emission of gases by leaves. It has however been shewn by direct experiment, that when plants are confined in a given bulk of atmospheric air, they gradually and completely destroy its oxygenous portion, which could not possibly happen if they possessed the power of emitting oxygen gas. The experiments indeed of Dr. Ingenhouz himself teach us, that this supposed emission of oxygen gas does not depend so much on the power of the leaves, as on the quality of the water in which they are immersed; for if the water be previously boiled, little or no oxygen gas is collected. Hence, then, we see, that to effect the separation of air from water, the organized structure of the leaf is not only necessary, but that the quality of the separated air is altogether different from what this supposed function of the leaves ought to supply. No proof, therefore, of the absorption and emission of gases, much less of oxygen gas, by the natural functions of leaves, can be derived from these experiments on plants immersed in water: and were the experiments even more precise, they would not in the least apply to the case of vegetables which flourish in the open air."

Thus, according to the decisive experiments and reasonings of Mr. Ellis, the pretty poetical doctrine of plants emitting alternately oxygen and carbon, is but a mere conceit, unfounded in fact, and unsupported by sound philosophy. That plants, however, do emit gas, is certain; but that gas is uniformly carbonic both day and night, and never oxygen, as has hitherto been erroneously supposed. This fact should teach our speculative fashionable physicians to observe the effects of external agents on their patients more minutely and philosophically than hitherto they have done; and when they cause plants or flowers to be placed during the day in the rooms which their patients occupy, if any apparent or supposed advantage result from it, let them not ascribe it in future to the disengagement of an extra-portion of oxygen, and charge the stomachs of their unfortunate sufferers with oxydifying substances, but seek, with more attention to facts and analogies, for the cause of such temporary relief in the imagination of the sick, in the effects of the aroma which all plants, more or less, diffuse, in the increased weight of the air of the apartment, or perhaps in the antiputrescent and salutary effects of the slight proportion of car-

bonic acid emitted by the vegetables, and mechanically united with the air of the room.

The decision of this point, however, may be of perhaps still greater consequence in agricultural than in medical institutions, as tending to develop and remove many erroneous, but apparently very refined, philosophical notions entertained by most of our speculative agriculturists. It is singular indeed that so many respectable chemists should have suffered the opinion to pass on to a kind of public agricultural creed, that carbon is the chief or only food of plants, although it has long been known that they evolve carbonic acid gas, and that it is not very philosophical to suppose that the same element which they discharge as excrementitious should only be a part of their food, which has passed through their vessels unassimilated and unchanged. There is no evidence of any such process ever carried on by natural agents, which invariably effect some change in whatever substances are received into living organs. It is therefore to be inferred from analogy, as well as the evidence of direct experiments made by various philosophers, and by our author, that it is not carbon but oxygen which is the pabulum of plants, or which contributes to the development and formation of vegetable matter. As an additional proof of the importance and agency of oxygen in this process, we might observe the rapid formation of vegetable matter in water slightly impregnated with acid, without any estimable portion of carbon: in vinegar, or in water acidulated by sulphuric acid, the rapid generation of vegetable matter is evident, although it will not be contended that this generation is more owing to carbon than oxygen. It appears also that all substances which contain oxygen in considerable quantities are good as manures, and that plants, in a state of vegetation and proper temperature, possess the power of attracting it from all the other bodies with which it is united. Hence the reason why sulphat of iron, oxyd of manganese, &c. have been found so useful to vegetation. These facts deserve the most serious attention of husbandmen and theorizing agriculturists, who have hitherto been endeavouring to carbonize instead of oxygenize their soils.

The "changes induced on the air by the respiration of insects, worms, fishes, and amphibious animals; of birds, quadrupeds, and of man," occupy the 3d and 4th chapters, in which the author evinces considerable address in arranging the widely scattered facts discovered by various philosophers relative to the nature and effects of respiration in the animal kingdom. The opinions of nearly all the writers from Ray to Spallanzani, Bostock and Davy, who have either written distinct treatises, or incidentally discussed this subject, are here brought under review, and the principal facts which they observed and recorded fairly appreciated, and logically arranged, in a manner calculated to give the conclusion a demon-

strative basis. From the results of experiments made by numerous experimentalists, Mr. E. concludes, "that nitrogen gas is brought in contact with the respiratory organs of fishes and insects without undergoing any change; that oxygen is not absorbed by these organs, but, united to the carbon of the animal, forms carbonic acid; and that it is not to the presence of the (generally supposed deleterious) carbonic acid, but to the small proportion or total absence of oxygen gas, that the cessation of the animal functions is immediately to be ascribed." He applies the same principles to the human respiration, but with somewhat less success, and many facts are yet to be ascertained, in order to account satisfactorily for the diminution, which varies from $\frac{1}{3}$ to $\frac{1}{2}$ th, of the* volume of the oxygen gas inspired, and the carbonic acid respired, in the process of respiration. That the oxygen is neither directly absorbed by the system, nor found existing in the fluids, we are willing to admit; but we cannot agree with the author in ascribing the diminution of it to a process like combustion in the lungs, which perhaps has no existence. We should rather conclude that the diminution in the volume of oxygen is effected by the same process which disengages such a quantity of carbon, and that, as a substitute for the latter, the former is animalized, and perhaps finally converted to some purpose subservient to the animal economy.

The 5th chapter investigates the "sources of the carbon in vegetables and animals, by which the changes in the air are effected." On this subject, which is not a little complex, the results of numerous experiments by the most distinguished chemists and philosophers are frequently diametrically opposite to each other; and it is to be feared, that we shall never attain sufficiently precise and accurate knowledge of this phenomenon. The following extract will convey an idea of our author's general conclusions,

"It is generally admitted that the cellular surface of the lungs is furnished with exhalent vessels. These vessels, like those of the skin and intestines, appear to be endued with a power, not only of exhaling water, but likewise of emitting carbon; for water and carbonic acid are expelled from the lungs in respiration, in the same manner as they are produced by the skin when in contact with atmospheric air. As, therefore, the products of respiration and perspiration are in kind precisely similar, we are justified in ascribing their formation to similar laws: and, since it seems to have been demonstrated, by direct experiment, that no transpiration of aëriiform fluids takes place through the skin, we may presume that none is able to be carried on through the cells and blood-vessels of the lungs. Not only is the cellular substance of the lungs furnished with absorbent and exhalent vessels like that of the skin, but it is supplied from within by the same blood, and exposed from without to the same atmospheric air. It has been shewn also, that the colourless fluids of various animals are able to effect the

* The volume of the oxygen gas diminished by respiration has been estimated at $\frac{1}{3}$ th of the entire quantity inspired daily.

same change on the air, as that which is produced by the blood : and that the serum of the blood itself (which is especially destined to supply the exhalent function) produces on the air the same identical change as it experiences in the lungs : all which circumstances strongly incline us to suppose, that the function of the lungs resembles in kind that of the skin. The proofs likewise already adduced, that the carbon furnished by vegetables, and by the inferior animals, as well those which perspire by the skin, as those which breathe by lungs, depends wholly on the due circulation of their fluids, and is, consequently, the result of a living action, are strong presumptive evidence, that the same law obtains in the superior animals, and in man : and seem to authorise the conclusion, that the carbon supplied in human respiration is truly an animal excretion, carried on by the exhalent vessels of the lungs ; and therefore, that it primarily depends, like other excretions, on the due circulation and distribution of the blood, and is more or less affected by all its variations. In all animals, carbon is a necessary constituent substance ; and the means of acquiring it must be as constant as its expulsion during living actions has been shewn to be, and from no other source than through the organs of digestion and secretion can it be conceived to be derived. To these organs of digestion, assimilation, and secretion, alone, are we enabled to trace it ; but our knowledge of the theory of these functions in animals, as in vegetables, is extremely limited and imperfect. We have, indeed, of late succeeded in getting rid of much error and absurdity, but *have not, in any instance, attained to complete knowledge.*"

The last division of this volume contains an accurate account of "the phenomena which arise from the changes induced on the air by the living functions of vegetables and animals." The inadequacy of all the experiments hitherto made to illustrate and explain these phenomena, and the general inconsistency, not to say irreconcilableness, of their results, induce us to respect the motive of an attempt, which professes to glean the concordant parts, and separate them from all the imaginary speculations that abound in the writings of all the philosophers who have essayed to discuss and elucidate this curious subject. In this arduous attempt, indeed, the author modestly acknowledges, that, (as might have been expected) he has "got rid of much error and absurdity, but has attained nothing complete." The removal of errors, however, can never be effected without the previous attainment of much positive knowledge, and that too of a kind generally more advantageous to the progress of true science than the discovery of some new facts, which are too often explained and adapted to the old and erroneous theories. The general simplicity to which Mr E.'s conclusions all tend, in explaining the phenomena produced on the air by vegetable or animal respiration, is no inconsiderable argument in favour of their accuracy. Heat, whether in animals or vegetables, he considers to be generated or communicated to the subject by the separation of oxygen from the atmosphere, and its subsequent conversion into carbonic acid

effected by the agency of the respiratory organs. This process, the formation of carbonic acid, he very wisely considers as a living function, and therefore totally distinct from chemical combustion, although in the disengagement of heat, it must be confessed there is some analogy.

"Animal heat," says the author, "in all the amphibia mentioned, whether they inhabit the air, or the water, seems to follow nearly that of the medium in which they are placed; and their standard temperature cannot, in consequence, be restricted to any fixed point, but must be considered always in relation to that of their surrounding medium. Nevertheless, the low degree of heat which these animals possess, is a proof that they have within themselves a power of producing heat. The loss of heat which insects suffer under cold, the fall of temperature in worms under melting snow, demonstrate that the surrounding medium, whether it be air or water, is constantly drawing off their heat, which renders necessary as constant a reproduction of it. It is also evident (from the experiments detailed) that, during a state of torpor, the temperature, even of the warm-blooded animals, exceeds only in a small degree that of the atmosphere by which their torpor is induced. But on passing into this torpid state, under which the temperature so greatly falls, the motion of the blood in animals gradually declines, and at length, in some cases, wholly ceases. All the secretory functions of the animal must, at this period, be suspended, in consequence of which, the air in contact with it undergoes no change; but when heat is restored, the blood again renews its motion, the secretory functions return, and the air undergoes its accustomed changes: these changes consist in the conversion of its oxygen gas into carbonic acid, by carbon emitted by these animals through the medium of their respiratory organs. By these means a quantity of the specific caloric of that gas is at the instant set free; and to this constant liberation of caloric by the perpetual decomposition of the air, do we ascribe that superiority of temperature above the surrounding medium, which these animals, as well as vegetables, during the continuance of living action, are enabled to exhibit and preserve."

Mr. Ellis applies the same explanation to what may be called the *living heat* or temperature in the most perfect subjects both of the animal and vegetable kingdom.

"In what manner, then, does the air, breathed by the superior animals, give out its heat to support that high degree of temperature above the surrounding medium, which they all possess? We have seen reason to conclude, that the inspired air is decomposed in the bronchial cells of the lungs (which contain a superficies more than ten times greater than that of the whole body), and that all its oxygenous portion which disappears is converted into carbonic acid, by carbon emitted from the exhalent surface of those organs. During this gradual conversion of the oxygen gas, a quantity of specific caloric, much greater than what is necessary to maintain the elasticity of the carbonic acid that is formed, is necessarily set free; and to this excess of heat, thus constantly liberated in the lungs by the decomposition of the air, do we look as the source of that superiority

of temperature above the surrounding medium, which man, and other animals, under every vicissitude of climate, are enabled to exhibit and maintain."

The author proposes, should his work meet the approbation of philosophers, to pursue this inquiry, and to "attempt an illustration of certain phenomena which occur in germination and vegetation; the evolution, continuance, and suspension of living action in the inferior classes of animals; the incubation and evolution of viviparous animals; and the phenomena of respiration as connected with the appearances and properties of the blood." We trust that he will not abandon this subject, but that he will pursue it with the same spirit and energy which are conspicuous in the volume before us. Throughout this Inquiry we perceive an acute and energetic mind, accustomed to the accurate observation both of natural and artificial appearances exhibited by animal and vegetable bodies, and a talent for the investigation and arrangement of facts with perspicuity and precision; and although Mr. E. should add few new facts to our present stock of knowledge, we anticipate much positive advantage from the rejection of vague observations, false reasonings, and palpable absurdities, which have hitherto accompanied many respectable experiments in this branch of chemical science. The author will find a vast and fertile field for observation on the germination and vegetation of plants, which the poetical imagination of Darwin has converted into a theatre of romance.

Strictures upon an Historical Review of the State of Ireland, by Francis Plowden, Esq. Or, a Justification of the Conduct of the English Governments in that Country, from the Reign of Henry II to the Union of Great Britain and Ireland. Rivingtons. 1807.

[Continued from Page 247 of Volume XXVI.]

HAVING reviewed this very excellent work to the end of Queen Anne's reign, we shall now proceed to that of George the First; during which, as Mr. Plowden asserts that the Irish Roman Catholics displayed the most zealous loyalty to the Hanover succession, we shall give this judicious writer's unanswerable refutation thereof.

"We come now to the reign of George the First (Hist. Review, p. 240) 'when,' according to Mr. Plowden's work, 'Catholic Ireland was the only part of the British empire for which Government felt secure: although malice may have been saturated in calumniating the *Irish nation*, it has (perhaps accidentally) escaped even the charge of Rebellion in 1715.' I admit that there was no rebellion in Ireland in 1715; this Mr. Plowden

attributes to the loyalty of the Irish Catholics to the Hanover succession; but, from the Journals of the House of Commons of Ireland, third volume, Appendix xiv, last edition, we may learn, that at the breaking out of the Rebellion in Scotland in that year, there were in Ireland seven regiments of cavalry, of from six to nine troops each regiment, and twenty-three regiments of infantry of ten companies each, all Protestants or Englishmen. We need not therefore wonder that the public and secret friends of the Pretender 'thought fit to change the scene of action;' and those who know Ireland at this day, will not be much surprized at the 'calm which it then enjoyed.' We find also the utmost diligence constantly employed to maintain and recruit this army. One of the reasons, perhaps, why Scotland was chosen as the scene of action, was, because that country was destitute of troops; and, in consequence, George the First was obliged to take from Ireland* two regiments of dragoons, and ten regiments of infantry, to oppose this Scottish insurrection; which force the Irish Parliament instantly replaced by the † levy of five regiments of dragoons, and eight regiments of foot, all completed to the war establishment; nor did the Irish Government even then feel itself so secure as Mr. Plowden represents, for they addressed the King for a supply of ‡ ten thousand stand of arms, with a proportionable quantity of ammunition; and as a further security, they augmented the § militia; and upon a return made afterwards to the House of Commons by the commissioners of array, we find that the Irish militia (including what are called independent companies) amounted to the following number: || for Leinster, sixteen regiments of dragoons, fourteen regiments of foot; for Connaught, twelve regiments of dragoons, three regiments of foot; and for Ulster and Munster, forty regiments of cavalry, and twenty-two regiments of foot; and we find that some of the regiments of dragoons consisted of nine troops, and one of the foot (Tyrone) of sixteen companies: an incredible force, had we not such evidence as the Journals of the House of Commons. We cannot therefore be much surprized that the Government of Ireland felt secure, or that 'the traitorous enemies of the King were discouraged by their *early and steady* zeal for the Protestant succession;' and in the same third volume of the Commons' Journal of Ireland, are several addresses to the justices, requiring them to offer rewards for the discovery of such Papists as should enlist in these new levies, so that we are at no loss to determine of what persuasion of religion these troops were; that, notwithstanding these precautions, the cause of the Pretender did derive some assistance from 'Catholic Ireland,' is evident from the following paragraph in the address of the 23d of January, 1716¶. 'Your faithful Commons do therefore humbly beg leave to

* Irish Commons' Journals, vol. iii, Appendix, p. 15, third edition."

† Ibid, see the list of these new regiments, Appendix, p. xxxix."

‡ Ibid, p. 41, answer of Lords-Justices to Address of the House."

§ Ibid, p. 10."

|| Commons' Journal of Ireland, Appendix, p. clxiii, third vol. Story in his History writes, that the Protestant militia of Ireland amounted to 40,000 men, in the reign of King William."

¶ They voted the Earl of Annesley, whom they supposed in the interest of the Pretender, by conniving at this emigration, 'an enemy to his Majesty,' and he was removed from his office of Vice-treasurer of Ireland."

acquaint your Majesty, that soon after the meeting of the late Parliament in this kingdom, the then House of Commons received information, that many Irish Papists had been and continued daily to be shipped off from Dublin and other ports, for the service of the Pretender.' But the Irish House of Commons, not content alone with arraying this very * large army, took further precautions; for, in answer from the Lords-Justices to the address of the House brought up by Mr. Secretary Bladen, I find the following paragraph: 'upon the first intelligence we had of the Pretender landing in North Britain, we directed that circular letters should be written to the sheriffs, magistrates, &c. requiring them, at the same time, strictly to execute the laws against Papists, and to secure not only the arms and serviceable horses, but likewise the persons of such as they had just reasons to suspect, taking care to proceed therein according to law, *and as has been usually practised in like cases of danger.*' Because, therefore, the circumspection and activity of a very vigilant Government prevented any motions of rebellion, are we to infer (in contradiction to such evidences of precaution) that no disposition towards it then existed in Ireland? Is it, let me ask, reconcilable to common sense, that Parliament after Parliament, and Viceroy after Viceroy, should have styled the Irish Catholics of that day 'the common enemy,' if their conduct had been so loyal, dutiful, and unequivocal, as this writer chooses to represent it? Why do we not find the same precautions taken against that '*Oliverian party*' (I presume he means the Irish Dissenters) which, in the reign immediately preceding, *he represents* having created such dread and alarm, as to cause the Irish House of Lords to petition the Queen for an union of the two kingdoms. Surely such misstatements of facts, and such inconsistent deductions from them, can only impose upon the most stupid and prejudiced.

"I meet a striking instance of this inconsistent deduction in p. 251 of this sketch of George the First's reign; after mentioning that the Lord-Lieutenant had given the royal assent to an Act, 'to exempt Protestant Dissenters from certain penalties,' he gives an extract of the speech of the Duke of Grafton, on putting an end to the session:

" 'The advanced season of the year makes it necessary for me to put an end to the session, that you may have an opportunity to *take care of the public peace* in your several counties, and to keep a vigilant eye over *those who have a design to disturb it*; but of this you will have less occasion to be apprehensive, if you shall use your best endeavours to cultivate that, which will be your best security against all foreign and *domestic enemies*; and which, for *that reason*, I must in a *special manner* recommend to you in the words of one of those excellent bills passed this day, I mean an union in interests and affection amongst *all* his Majesty's subjects.'

"He then accuses the Duke of Grafton of having intended, by these expressions, to give the Catholics hopes, because they had shown no symptoms of insurrection, when Alberoni's expedition against England, of *six*

"* Our ancestors seem to have been of opinion, that a large military force (upon which they could rely) and constant vigilance were the surest modes of keeping down the disaffected party in Ireland: if we are to judge of the policy by its success, they were not such blockheads as Mr. Plowden seems to think them, viz. 'if the conduct of our ancestors did not baffle all conjecture,' and such other expressions."

thousand men, had been dispersed by a storm off Cape Finisterre; and because they had remained tranquil at a time, when the standing * army of Ireland was increased to ten regiments of cavalry, and twenty of infantry of the line, besides the militia. 'The people,' says Mr. P. 'read what they never experienced, and smarted under what they never read.' Now, who were the *domestic enemies* that the Duke advised the members to have a vigilant eye over? And who were those likely to disturb the peace of their counties, for which reason he put an end to the session? And, upon reference to the preamble of the Act, to which his Grace alluded, viz. the Act exempting Protestant Dissenters from certain penalties, I find these words: 'whereas the granting some ease and indulgence to the Protestant Dissenters in the exercise of religion may be an effectual means to unite his Majesty's *Protestant subjects* in interest and affection.' It is evident, therefore, from the Duke of Grafton's adverting to the preamble of the statute, that he alluded to *all* his Majesty's Protestant subjects; and that he did not hold out any hopes to 'the common enemy,' as we find the Papists then styled. I should not perhaps have noticed this circumstance, had I not considered such an unfounded charge of duplicity against a former Chief-Governor to be at this day dangerous and irritating. This writer's inaccuracies may be inadvertent, but in my opinion his History (not *of* but) *for* Ireland, is calculated to do infinite mischief among that class of Irish, to whose prejudices it is written, and whose errors it is so calculated to confirm."

Mr. Plowden, who never misses an opportunity of degrading and vilifying the governments of England and Ireland, asserts in pages 253, 254, without any authority whatsoever, that the Duke of Grafton, then Viceroy, recommended to the Irish House of Commons to bring in a bill, or a clause in a bill, for castrating every Popish priest in Ireland †; and which he positively says was inserted in a bill, to prevent the growth of Popery. He further says, that it was necessary for Cardinal Fleury to intercede with Mr. Walpole, to have this clause expunged. This ingenious writer declares (what is strictly true) that this is a groundless calumny, and that "it has been the offspring of that *inventive acrimony* which then rankled, and at this day rankles, in the breasts of the Irish priests ‡ against the Protestant government of Ireland." This judicious writer makes the following strictures on Mr. Plowden's Historical Review of George the Second's Reign.

"* See Comm. Journ. Ireland, vol. iii, App. cxxi."

† It should not be forgotten, that Mr. Plowden proposed to the Minister of England, Mr. Addington, now Lord Sidmouth, in the year 1801, to write such a history of Ireland, as would reconcile all religious orders in it, extinguish the acrimony existing among them, and reconcile them to the Union, for which he stipulated to receive as a reward for his services 300*l*, and which he actually got. All this he acknowledges in his postliminious preface. It is evident that this calumnious fabrication must have a contrary tendency.

‡ It ought to be remembered that Mr. Plowden was bred a Jesuit at St. Omers.

"I proceed to the reign of George II. Upon the accession of his late Majesty, Mr. Plowden informs us, the Irish Catholics presented an address of congratulation upon the occasion (pp. 264, 265) 'but it was received with silent contempt;' for which fact he gives us no authority but his own assertion: and this address, he admits, 'was not carried without a considerable division of the Catholic body;' such was their unanimity in giving this formal profession of loyalty! Mr. Plowden goes on, 'the severe ordeal which Catholic loyalty had passed during the reign of George the First, had, it seems; so far blunted the edge of calumny; that public vituperation was no longer prudent.' I am no friend to vituperation; for, I think, measures of precaution may be taken against any disaffected party in any state, without having recourse to irritating epithets. The Irish House of Commons, which sat after the accession of George the Second, seems to have been of this opinion. I find Lord Carteret, in his speech upon opening the session in November, 1727, recommending to the members to 'enforce the execution of the laws for the safety of the public, and the preventing Popish priests and regulars from coming into the kingdom *:' and I find the Commons thanking the Lord-Lieutenant for expressing his Majesty's intention of sending back the troops upon the Irish establishment; and for his own precautionary measures to disappoint *all*† the King's enemies. It appears, therefore, that at the commencement of the late reign, the Irish government continued the system of unabating vigilance, and wisely abandoned the system of 'vituperation.'

"Throughout every part of this work, as far as I have hitherto gone, I find this writer consistent in selecting such topics as are imprudent and irritating. 'However grievous,' he observes, 'were the penal laws imposed upon the Catholics during the reigns of Elizabeth and Anne, it is but justice to allow, that *none* of them had deprived them of the *elective franchise*' (Hist. Review, p. 263). Upon a reference to the second volume of the Irish Commons' Journal, p. 230, I find, that in the reign of King William the House of Commons of Ireland came unanimously to the following resolution: 'resolved, nem. con. that the excluding of Papists from having votes for electing any members to serve in Parliament is necessary to be made into a law;' the next resolution passed was, - 'that some further oath, besides that of fidelity, was absolutely necessary;' and the last was, 'that an oath, renouncing the Papal authority in *this* kingdom, is necessary for the peace and quiet thereof;' a committee was accordingly struck, which, upon the first of December following, brought up their report of the laws then in existence against Papists; and amongst them I find, that by the 'new rules made in pursuance, and by virtue of, the Acts of Settlement and Explanation,' no person is capable of acting as Mayor, Sovereign, *Burgefs*, or holding any employment in any corporation or walled town in the kingdom, without taking the oath ‡, 2do. Elizabethæ, i. e. the oath of supremacy, and the oath of allegiance §.

* See vol. iii, Irish Comm. Journals, pp. 464, 467."

† The expression, 'common enemy,' was then for the first time dropped."

‡ This continued to be the oath of supremacy in Ireland; in this country a new oath of supremacy was appointed by 3 Will. and Mary. 2."

§ These 'new rules' are to be found in the third volume of the Irish

“ Upon the accession of Queen Anne, I find a Bill to prevent the growth of Popery, passed in the second year of her reign; and, by the 14th section, ‘ for the preventing Papists having it in their power to breed dissensions amongst Protestants, by voting at elections of Members of Parliament,’ I find them required to take the oaths of allegiance and abjuration; which, from this preamble to the 14th section, seems to have been an expedient devised to exclude them all together from voting; and upon a reference to the second volume of the Irish Journals, p. 612, I find, that upon the petition of a Mr. Cuffe against a Mr. Cole, complaining of an undue election for the borough of Irishtown, the right of Papists to vote came in question, and was decided against them; by this decision, thirty-six Papists who had * offered to vote for Mr. Cuffe were not allowed as good votes; and Mr. Cole, who had been returned by the Portreeve, as having the majority of Protestant votes, kept his seat; and from the report of the committee, of the evidence upon this petition presented to the House, June 22, 1709, it appears, that the petitioner’s own clerk declared, ‘ that he believes Papists voted formerly, but not of late years;’ another witness swears, ‘ that Papists had been excluded since King James’s time;’ nor could the petitioner’s counsel produce any evidence, that they had been ever suffered to vote since the Revolution; which they surely would have done, could they have found a precedent: nor is there an entry on the Irish Journal to prove their right of voting.

“ This Act, therefore, ‘ the first of George II, chap. 9, for the better regulating the return of members to serve in Parliament,’ did not *first* deprive the Catholics of the *elective franchise*, as Mr. Plowden elegantly expresses it, Hist. Review, p. 269, ‘ *brushed off* four-fifths of the people of Ireland from any representation in Parliament:’ the seventh section † therefore of this Act, which commences with the expressions, ‘ for the *better* preventing Papists from voting,’ &c. seems to be a recognition or continuation of what had been the law since the Revolution, and which it was of course necessary to take notice of, in a new Bill for regulating the elections of Members of Parliament.

“ Mr. Plowden in this part of his work complains grievously, that † ‘ English interest’ had such a sway in the government of Ireland during this reign. It appears to me, however, to have been inseparable from the nature of that connection, which then subsisted between the countries; and, from the present incorporation, it must become more and more predominant: and I trust that this English interest will never lose sight of Ireland; because I am apprehensive, that at this day, as well as in the reign of George the Second, there are but too many of the Irish people, who

statutes, from p. 197 to p. 239; they were made in the reign of Charles the Second, and continued to be the laws of that land until the repeal of the Popery code.”

“ * N. B. The Portreeve refused to take *their votes* at the hustings; but took down their *names*. Hist. Review, p. 269.”

“ † There is no other proof, except Mr. Plowden’s assertion, that this seventh section was introduced into the Bill without notice, debate, or *council*; I presume he meant *counsel*.”

“ ‡ Hist. Review, p. 263, et sequentes.”

‘ would not be very forward in supporting such *foreign* ascendancy, whether English or Protestant :’ and yet upon this ascendancy, whether Protestant or English (I am inclined to think them inseparable) the connection which has hitherto subsisted between the countries has depended ; for, I trust, I have satisfactorily proved that those who have been forward in opposing this *foreign* ascendancy, have systematically availed themselves of every chance of dissolving that connection, whenever the internal distractions of England or the pressure of foreign war presented an opportunity, which was likely to offer them a prospect of success. It is a memorable fact, however, that from the reign of Queen Anne to the accession of our present Monarch, though Ireland laboured under every disadvantage from a limited trade, or scarcely any trade ; though she was ruled by a Parliament, whose powers were circumscribed ; nevertheless, that kingdom was kept in tranquillity by *that foreign ascendancy*, or at least its discontent never ripened into a formidable rebellion : and although, during the period I have alluded to, England was almost constantly involved in wars, wherein she was often deserted by fortune ; nevertheless, Ireland, upon three * memorable occasions, was enabled to lend her standing army to Great Britain for her defence, and never once during that period endangered her existence. It is a melancholy reflection to the moralist, as well as the politician (I speak with freedom, and hope to be answered by argument, and not by clamour) it is a melancholy reflection, that the discontents of that kingdom have kept pace with the advantages which she has since obtained, and that her alienation from England has grown with her growth, and strengthened with her strength.

“ Were I to investigate the cause of this national inconsistency (I shall not use an harsher phrase) I might trace it in conjunction with other causes to the exertions of some of those *patriots*, who preferred, not an Irish to an English interest ; but their own interest to the safety and tranquillity of their country. Those bold popular adventurers, who, for the purposes of their own aggrandisement, were ever ready to take up the claims of any discontented party, or to bring forward any imaginary grievance, of which there never can be a want in any free state. These are the men who have weakened that ‘ *foreign*’ ascendancy, whether English or Protestant, to which I do not hesitate to affirm, Ireland owed its tranquillity, from the Revolution to the year 1782. To pursue the trade of politics, the lawyer left his briefs, and the citizen his counter, and as it was unfortunately encouraged by *bounties*, Ireland suffered all the mischiefs which usually attend a *forced trade* in any country. Time and labour (capital there was none) were diverted from those channels, in which alone they could have been useful, into one impure and violent torrent, from which have branched out all the evils that have deluged that country. But the rebellion of 1798 must have at length convinced the Protestant part of her inhabitants, that they can find no solid security from the attacks of their external and internal enemies, but in the protection of Great Britain ; and the submission with which they acquiesced in a † *measure*, that wounded all their pride, and all

“ * The rebellion of Scotland in 1715 ; when Alberoni threatened a descent in 1719 ; and the rebellion in Scotland in 1745.”

“ † The Union.”

their prejudices; and the zeal with which they have *since* come forward in * its support (without incumbering their offers with claims, or † hints at claims) must convince the British nation, that whilst it upholds *that party* in Ireland, the connection of the countries can never be dissolved.

“ To return to Mr. Plowden's work from this digression, into which I was led by the reflections which he has made in this part of his work, upon the effects of the English interest in Ireland; how far his reflections are calculated to give his Irish readers an encouraging prospect of the consequences of the Union, ‘ which is the primary object of his publication,’ I hope they will discover, although beyond my comprehension.”

This writer then proceeds to follow Mr. Plowden “ to his reiterated eulogiums upon the loyalty of the Irish Catholics to the House of Hanover, and the cruel return which he complains was made to them for their unshaken attachment to the throne.”

As a proof of it, this judicious writer presents the reader with a conspiracy of the Popish clergy of Ireland, against the House of Hanover, which is given at large, in the 79th page of these excellent *Strictures on Mr. Plowden's Review*. We shall give the substance of it. Father Hennesy, a Popish priest of Doneraile, in the county of Cork, swore an information before Lord Doneraile and John Love, Esq. the 3d of January, 1733, of the following purport:

“ That, at the close of the year 1729, he was at the house of MacCarthy, alias Rabah, the titular bishop of Cork, in company with the titular bishops of Limerick and Killaloe, and Dr. Jones, a Franciscan friar, who delivered a letter from Dr. Butler, Popish archbishop of Cashel, acquainting them, that he had received a letter from the Pope's internuncio at Brussels ‡, informing him, that the Pope had complied with the request of the archbishops and bishops of Ireland; and that his Holiness had sent them an indulgence for ten years, in order to raise a sum of money, to be speedily applied to restore King James' III to his right, and to put the present King and all the royal family to the sword.” “ Soon after Hennesy received a letter, and a copy of the Pope's bull, from his said bishop, MacCarthy, alias Rabah, with instructions strictly to obey the same, the purport of which is as follows:

“ “ That every communicant, duly confessing, and receiving the sacrament, upon the patron days of every respective parish, and any Sunday from the first of May to September, having repeated the Lord's Prayer five times, and once the Apostles Creed, upon paying *two pence* each time,

* On the 23d of July, 1803.”

† Vide the last Irish Catholic Address to the King in 1803.”

‡ Formerly the Irish Roman Catholics had always an agent at Brussels. Doctor Troy, the titular archbishop of Dublin, tells us, in his pastoral letter, published in 1793, that *now* there is a standing cabinet of cardinals at Rome, for the ecclesiastical government of Ireland. The present Pope is the tool of Buonaparte, and the latter appoints, through him, all the Irish bishops. This accounts for the strong attachment which the Popish multitude in Ireland have ever manifested for Buonaparte.

was to have a *plenary indulgence for their sins*, and all approved confessors had full power to *absolve in all cases*, with intent that God would speedily place James III on the throne of England."

He further swore, "that each parish priest was obliged to pay *five pounds per annum*, towards this pious purpose: that the several bishops were the collectors; and that Garnet Nayle, brother to the solicitor*, was the pretender's agent in Flanders, for receiving this money: and that they had 1500*l* to remit." A full statement of this conspiracy, with Father Hennefy's information, and various papers discovered and seized, which coincide with, and corroborate it, is to be found in the fourth volume, Appendix 46 of the Commons Journals, last edition. This writer concludes this singular transaction with the following remark. "Such was the loyalty of the Catholic bishops of Ireland to his late Majesty George II!" Can we therefore be much surprised at the policy which led the Irish House of Commons to repeal the test in favour of the Dissenters, in order to create an union among all the Protestants of Ireland, who by this report seem then to have had a common interest, and the same *common enemy*?

This writer observes thus on the following gross calumny on the English Government, stated by Mr. Plowden, in p. 292. "We are next informed by this writer, 'that upon a report of Marshall Saxe's intention to make a descent on England, a serious proposal had been made in Council, that as the Papists had begun the massacre on the Protestants in 1641, it was but just and reasonable, in that critical juncture, to retaliate in like manner upon the Papists†.' In support of which assertion, his readers will remark, that he produces no one authority, not even a marginal note, as in the affair about the priests, and the clause against them."

Mr. Plowden, in p. 293, insists on the steady loyalty of the Irish Papists during the rebellion of 1745 in Scotland, which he attributes to Lord Chesterfield's lenient government, and their attachment to the House of Hanover. This writer gives an extract from the speech of that liberal and enlightened nobleman to the House of Commons, at the beginning of the session, which unequivocally proves, that he entertained very unfavourable sentiments of their fidelity, "to consider whether *nothing* further can be done, either by *new laws*, or the *more effectual* execution of those in being, to secure this nation against the *great number of Papists*, whose speculative errors would only deserve pity, if their pernicious principles

* Hennefy swore that there was an agent for each province, and that Joseph Nayle, the solicitor, resident at Cork, was agent for Munster.

† Mr. Plowden would reduce the British Cabinet to a level with the bloody Committee at Paris, who brought about the dreadful massacres which took place there on the 2d of September, 1792.

upon society did not require and authorize restraints*." This writer observes thereon, "if such a recommendation, coming from such a man as Lord Chesterfield, at the beginning of a session, does not bespeak distrust of the Catholics of that day, at least the following paragraph in his speech upon closing the session, bears no very favourable testimony to their conduct." "The concurrent zeal and active loyalty of all his Majesty's Protestant subjects of all denominations; throughout that kingdom, prove at once how sensible and deserving they are of his care and protection. Even *those deluded people who scarcely acknowledge his government*†, seem by their conduct to have tacitly confessed the advantages they enjoy under it. At my return to his Majesty's presence, I shall not fail faithfully to represent these truths, since the most faithful will at the same time be most favourably represented."

After adducing other proofs of the disaffection of the Irish Papists, our author observes, "If, therefore, Ireland at this period remained in tranquillity, it was owing to the speedy defeat of the Pretender's attempt in Scotland, and to the wise and vigilant government of Lord Chesterfield‡; for which the Irish House of Commons voted him their thanks, in their Address of the 8th of April, 1746." It is most certain, that many Irish gentlemen of the Catholic persuasion went to Scotland, and were engaged in the battle of Culloden; but hastily, and with the utmost privacy, they returned after the Pretender's defeat. Their sons, feeling the inconvenience of the penal restraints, and sensible that they could not attain any degree of consequence while members of their own church, became converts to Protestantism; and they are now among the most loyal of the King's subjects. This writer concludes his *Strictures* on Mr. Plowden's review of this reign, with the following observations.

"In the course of these *Strictures*, I have been obliged to consult the most various, and the most unexceptionable authorities; and the result has been, that from the reign of Queen Elizabeth, to the accession of our present Monarch, the discontented Catholic party in Ireland systematically aimed at separation from England, by the overthrow of the English interest and government; and for that purpose, maintained a constant connection with some foreign power. Whilst Spain was the most powerful monarchy in Europe, I find this Catholic party looking to that court for assistance, in the accomplishment of their views; upon the declension of the

* These expressions of this Viceroy are much stronger than any that were used by any of his predecessors concerning the Irish Papists, for they described them in their speeches, as the *common enemy*, without ever alluding to them as Papists or Roman Catholics.

† It is to be lamented, that ever since the removal of the penal restraints, they have manifested a determination to separate Ireland from England, with the aid of the French Government.

‡ Aided by a numerous army.

Spanish power in Europe, I find them forming a connection with France*, and from the year 1700, to the accession of his present Majesty, a *good understanding* subsisted between that party and the cabinet of Versailles. How then can any liberal Catholic in Ireland, at this day, look back on the conduct of his ancestors with satisfaction, much less with exultation?"

Mr. Plowden is of a different opinion; for in a publication of his, entitled "The Case Stated," p. 17, he says, "If any one says, or pretends to insinuate, that the modern Roman Catholics, who ~~are~~ the objects of the late bounty of Parliament, differ in one iota from their predecessors, he is either deceived himself, or he wishes to deceive others. *Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence."

This excellent writer begins thus his *Strictures* on Mr. Plowden's Review of our present gracious Sovereign's reign.

"I have now come to the 'Third Part' of my *Strictures* on Mr. Plowden's work. In the Second Part I have shewn, that the various efforts made by 'Catholic Ireland' from the Revolution to the close of the reign of George the Second, to foment rebellions, were defeated by the vigilance and activity of the Irish governments, or, as Mr. P. would perhaps express it, by 'that *foreign ascendancy* whether English or Protestant.' During this period a very large standing army†, a Protestant militia, and a code of rigorous laws, kept Catholic Ireland in fullen obedience. Since the accession of his gracious Majesty George the Third, a very material alteration has taken place in the system of policy adopted towards that kingdom.

"During this period, what has been called, the conciliatory, but which, in our opinion, may more properly be styled the conceding, system has been tried. It was fondly expected, that the removal of civil and religious disabilities would have cordially reconciled 'Catholic Ireland' to the throne and the Protestant government. Nearly thirty years have elapsed since this experiment has been tried and persevered in: with what success, I shall have some opportunities of observing in the course of this Part of my *Strictures*."

Mr. P. begins his review of this reign with a false account of the origin and progress of a Popish banditti, called White Boys‡, who continued many years to commit the most barbarous outrages, for the evident purpose of concealing their treasonable designs against the State. The author of these *Strictures* gives the following accurate account of them.

* They applied for assistance to raise a rebellion and engage the empire in a war so early as the year 1628, to the Pope, the Kings of France and Spain. See p. 237 of our 24th volume for proof of this.

† Story, in his History of the Civil Wars of Ireland, last page, says, that even in King William's reign the Protestant militia of Ireland amounted to 40,000 men."

‡ Sir Richard Musgrave, in his History of the Irish rebellion, gives a minute and well authenticated account of them.

“ One of the most active fomenters of these riots was a priest of the name of Father Nicholas Sheehy, who, having been tried at the Court of King's Bench in Ireland, and acquitted for want of sufficient evidence, returned to the South; and, emboldened by his escape, continued his treasonable practices without that reserve and caution which he had at first adopted. He was therefore a second time apprehended, was tried at the assizes of Clonmel, found guilty upon the clearest evidence, and executed accordingly. Those who in secret had abetted his practices were so incensed at the loss of their most useful agitator, that every art was made use of by them to vilify the jury, the judge, and the government; and, by the knaves of his party, he was represented to the fools of it as a martyr to the Catholic cause; exactly in the same manner as, in the year 1798, a most active united Irishman of the name of Orr, who was tried before the Chief Baron of the Irish Exchequer, and found guilty upon the most satisfactory evidence, was styled ‘the murdered Orr;’ and the respectable Judge (Lord Avonmore) who tried him, having, in consequence of his evident guilt, refused to recommend him to mercy, was maligned (as well as the jurymen who found him guilty) by every falsehood which the ingenuity of Irish treason could devise*. Mr. Plowden insists upon the innocence of this Father Sheehy, whom he most unwarrantably represents as ‘a victim†’ selected ‘to answer the views of those who, from their own *private ends*, connived at and fomented these tumults.’ Could it have served the interests of the Protestant clergyman to be deprived of his tythes? or could it have answered the views of the Protestant landlord to have his rents lowered? two of the *avowed* objects of these insurgents. Though I am aware that Mr. P. has received all his information relative to ‘Catholic Ireland’ from the most exceptionable sources, I cannot help expressing my surprize that he should have given credit to the gross calumnies which have been reported to him.

“ I shall now lay before my readers extracts from the evidence, upon oath, of some of the parties implicated in this insurrection; which will prove to them, not only the guilt of Father Nicholas Sheehy, but also the real objects and the *principal instigators* of this *White Boy* rebellion; and my readers will no doubt be of opinion with me, that legal evidence is rather more to be depended upon than Mr. Plowden's authorities, *to wit*, the aforesaid Dr. Campbell, *Exshaw's Gentleman's Magazine*, his own *private* information, or even A. Young.

“ ‘The information of Matthias O'Brien, Popish priest, sworn before Thomas Butler, Esq., Mayor of the city of Kilkenny, on the 24th of January, 1768.’ In this the said Matthias O'Brien swears, ‘that the late tumultuous rising of White Boys which prevailed in the southern parts of this kingdom were set on foot for the sole end and purpose, to informant's certain knowledge, in order to raise therein a spirit of sedition and disaffection to his Majesty's person and government, which might be of use to support a foreign invasion, certainly intended against this kingdom at a convenient time, in favour of Prince Charles, otherwise the Pretender to

“ * The wretched beings of the lower orders whom they seduced were consigned to their fate without remorse or feeling.”

“ † *Hist. Review*, p. 340.”

these realms; and that the causes commonly alledged for these risings by the said White Boys were but mere pretences, and calculated to conceal the above secret design. Informant deposeth, that these disorders were fomented originally by foreign agents in conjunction with some Catholic bishops, particularly Dr. James Butler, titular archbishop of Cashel (in whose house or chapel there were papers of a treasonable nature concealed), and others of his clergy, assisted by several gentlemen of the same persuasion. That informant was early apprized from his station, then as coadjutor to his aforesaid Bishop Dr. Butler, of their dangerous schemes against his Majesty and the established Government. And after swearing that, by his exertions in his chair of confession, he had prevented several White Boys from murdering some gentlemen who had been very active against them, and whose names are mentioned in his deposition, he further swears 'that his reason for knowing the said schemes and designs to be true is, that the said Dr Butler did solemnly bind him to the following oath, to be true and faithful to the Church of Rome, and to promote its good, and to be faithful to him, the said Dr. Butler, his archbishop: and having signed such oath in writing, Dr. Butler, he swears, told him, 'that these risings of the White Boys were set on foot solely for the advancement of the Roman Catholic faith, and the *extirpation of heresy* in this kingdom; and that as there was but one God, there should be but one religion; and to restore the same *Vetus Hibernia*, by making her faithful sons rise in rebellion to support France, or other countries, to establish Prince Charles on the British throne. Informant swears, he hath no other motive for discovering said conspiracy, but to preserve peace, and to prevent effusion of blood in this kingdom.'

"The information of David Landregin, of the county of Tipperary, farmer, sworn before John Hewetson, Esq. a magistrate of said county, on the 15th March, 1767.

"In this the said Landregin swears, 'that he was enlisted in March 1762, in the White Boy society, by Mr. Robert Keatinge of the said county; that he attended their parades, that he was upon several expeditions, and was *commanded by Father Nicholas Sheehy*, and Edmond Sheehy; that at one of their meetings Father Nicholas Sheehy administered the oaths; and that at another meeting he proposed to five hundred of them to attack the town of Clogheen, and to murder the Earl (at present Marquis) of Drogheda, and to get the arms of his troops, and he declares their object was to fight for King Charles (the then Pretender.)

"And the information of Thomas Rawley, of the county of Tipperary, farmer, sworn before the same magistrate, in the same month, gives the same account of the objects of the White Boys, and the activity of Father Nicholas Sheehy, with this addition, 'that at a meeting of the White Boys at Myre, in 1763, it was resolved on to burn the houses of the Protestants, and to massacre them in one night, after a landing made by the French, as was expected.'

"The information of Mr. James Farrel, of Rehill, in the county of Tipperary, gentleman, sworn before John Hewetson, Esq. the 18th April, 1766.

"Mr. Farrel in this swears, 'that he was enlisted into the Society of White Boys by the late Father Nicholas Sheehy, under the oath of allegiance and fidelity to Prince Charles, and the King of France; that he received his

commission as a Major in their service, and his pay regularly; and he swears that the heads of the said rebellion are James Butler, titular archbishop of Cashel, Pierce Creagh, titular bishop of Waterford, Dr. Butler, titular bishop of Cork, Dr. Fitzsimons, titular archbishop of Dublin,* with a long list of parish priests and inferior clergy, too numerous to insert, each of whom supplied said Father* Nicholas Sheehy with money, to pay said White Boys, and to support said insurrection.† I might here add the resolutions of the different grand juries of Ireland from time to time, the debates in Parliament, the various acts made by the Irish legislature against them, the rules of the Society of White Boys, *almost similar to those of the United Irishmen, &c. &c.* but I have preferred the evidence upon oath of the parties implicated, which can leave no doubt upon any impartial man's mind that the White Boys were then confederated for the purposes of treason and rebellion†.

“ The White Boys first made their appearance and assumed their appellation in 1759, when Monsieur Conflans and the other French fleets were expected with troops on the coast of Ireland: upon the failure of that great expedition, they continued quiet for some time. In 1762, in consequence of an expected invasion from France, they appeared again in great force: upon the peace with France these tumults ceased. They were revived in all their fury in 1784, then in 1787, and again in 1789, previous to the agitation of the Catholic Question, at which period they *framed and administered the following oath of allegiance*: ‘ We are bound to his Majesty King George the Third, and his successors to the crown; so, for this present year 1789, we promise faithfully the same obedience, and also *whilst we live subject to the same government*†.’ ”

Mr. Plowden, in order to varnish over the traitorous conspiracy for which the White Boys were organized, invents the following

“ * As to Father Sheehy's declaration of innocence at the gallows, every man at all acquainted with ‘ Catholic Ireland’ knows, that almost every criminal of the Catholic Religion dies at the gallows protesting his innocence. And as to Mr. Plowden's extract of part of a report from a commission, instituted to enquire into the causes of these disturbances, viz. ‘ that the authors of these riots consisted indiscriminately of persons of different persuasions, and that no marks of disaffection to his Majesty's person or government appeared in any of these people,’ (see p. 339,) I can find no such report, but have found *this paragraph verbatim* in the Whitehall Evening Post, of the 4th of May, 1762, which paragraph was no doubt written in Ireland, and sent over here for insertion, by some abettor of this insurrection, in order to deceive the people of England: a *practice very systematically pursued of late years*. ”

“ † The original depositions from whence these were furnished to me are now in the Crown Office in Ireland.”

“ ‡ Sir Richard Mulgrave, in the first volume of his third edition of his History of the different Rebellions in Ireland, states, ‘ that Mr. Conway, an Irish Roman Catholic gentleman resident at Paris, used to remit money to the White Boys, on the part and by orders of the French Government, soon after their first organization; and that some Catholic merchants of the province of Munster, who received and distributed it, were afterwards members of the Catholic committee, in 1792.’ ”

story, which had no foundation whatsoever:—that a murrain among the cattle of Holstein, which, some how or other, was introduced into Ireland, together with the high price of beef, butter, and cheese, and the avarice of monopolizers, with the practice of converting tillage lands into pasturage, “turned adrift this forlorn peasantry,” who (as the ingenious author of these *Strictures* ironically observes) harboured not a sentiment of disaffection to the government, but continued to riot (for nearly thirty years) as our common people have sometimes done (for a week or so) on account of the high price of provisions.

Mr. P. tells us, in p. 170 of his second volume, that the White Boy insurrection of 1784, when at its height, was put an end to by “the loyal and vigorous efforts of Doctor Troy, then Roman Catholic Bishop of Ossory, and the clergy of his diocese*,” for which he received the most satisfactory acknowledgments from the Government.” The author of these *Strictures*, in p. 93, very truly observes, that “great is the influence which the Roman Catholic religion, by its tenets, gives to its clergy, over those of their communion.” This was evinced in a most extraordinary manner during the rebellion of 1798, when the Popish priests could instigate the Irish peasants, naturally timid, and unacquainted with the use of arms, to face, and to bear patiently, the fire of musketry and cannon. We would then ask the reader, whether such powerful influence was not sufficient to enable them to check the destructive progress of the Defenders†, who were terrific so early as the year 1789, and who became afterwards subservient to the United Irishmen in 1792; and whether they could not finally have prevented the explosion of the rebellion in 1798? As they can learn all the secrets of their flock in the confession box, it was impossible that they could have been unacquainted with all the particulars of a conspiracy, formed with deliberation, for the destruction of the empire, and which the conspirators had been many years concerting.

Auricular confession, first decreed by the fourth Lateran Council, A.D. 1215, was devised for the sole purpose of extending the dominion of the Popes, and is one of the most dangerous tenets of his church. According to the opinion of the most eminent Romish divines, the secrets disclosed in confession cannot be divulged by the confessor on any account. Cardinal Bellarmine, highly respected in that Church, says, that they cannot be disclosed to avoid the greatest evil‡; but he adds, “if treason be known to a

* This is but a very small portion of the province of Munster, over all of which the White Boys spread terror and desolation.

† They were exactly similar to the Defenders, for they were exclusively Papists; they were bound together by oaths; they deprived the Protestants of their arms, against whom their vengeance was directed.

‡ Apolo. octv. reg. Mag. Britt.

priest in confession, he may give notice of it to a pious and Catholic prince, but not to a heretic." So that, if our gracious Sovereign had been a Papist, the Irish priests might have informed him that a treasonable conspiracy had been formed for the destruction of his empire, with the aid of the French government; a negotiation for whose aid was begun, even while Robespierre was at its head, but, being an alien to his Holiness, they could not do so*.

We shall concur with the author of these Strictures, in omitting the acrimonious sarcasms of Mr. Plowden on the administrations of Lord Townsend and Lord Harcourt, and his long and disgusting account of speeches made in Parliament, extracted from newspapers; and shall, for the present, conclude our review of this excellent work. On resuming it, we shall lay before our readers his observations on the origin and the effects of the conciliating system, which began in the administration of Lord North, and during the viceroyship of Lord Buckinghamshire.

[To be continued.]

All the Talents; a Satirical Poem. By Polypus. *Dialogue the Fourth.* Embellished with a Frontispiece. 8vo, pp. 42. 1s 6d. Stockdale, Pall Mall. 1807.

SINCE Polypus first took up the pen to chastise the presumption, to correct the arrogance, and to humble the pride, of those men who arrogated to themselves the monopoly of all the Talents, a material change has taken place in the situation and feelings of the objects of his satire. They were *then* in place, and their power of doing mischief was great; they are *now* out of place, and that power, though it be not destroyed, is comparatively small. But let us hear the satirist's own account of this change, and of the corresponding change in his own feelings.

" Besides the disadvantages I labour under in being obliged to speak of the same personages again, a more serious difficulty occurs in the different points of view in which these personages are now placed. In the three former Dialogues they were exhibited as mischievous and powerful animals; now they cease to be mischievous, because they are no longer powerful. Then, they were objects of terror—now they are only objects of compassion. Indignation then lent her aid to render the satire palatable; now blue-eyed Pity mingles milk with the bitter draught. The shout of triumph is never heard with such satisfaction as the cry of discontent; and

* Thus, when King John endeavoured to defend his crown and dignity against the inordinate ambition of the Pope, he, and the English priests his vassals, incited his subjects to rebel against him; but after he had submitted, and was no longer a *heretic*, he joined him against his subjects, in condemning and annulling Magna Charta.

most probably my Muse must put her patriotism to the proof, by suffering for the good of her country.

"I do not ask it in the spirit of party; I make an appeal to the good sense and sincerity of my countrymen; whether a more inefficient or* ruinous Administration than the late one ever existed in this country. Other Ministries have been accused of neglect or inability, *singly*—of hurtful or unconstitutional measures, *singly*—have been laughed at, or despised, or execrated, *singly*—but the phenomenon of a boastful faction, uniting in itself both sloth and impotence, injury and injustice; and undergoing every gradation of national anger, from the lowest contempt to the highest indignation, remained for the late Administration alone: and yet there is so much of the ludicrous in the final catastrophe, that I defy the veriest cynic of us all to speak or think of it without feeling his risible faculties affected. It was a serious affair indeed while the battle lasted, but, since it is now happily over, we may sit down satisfied with the result, and laugh heartily at those poor fellows, who, though not specially endowed with ability to perform wonders, are, at least, pre-eminently gifted with the powers of promising them. The geese that saved Rome by their cackling were themselves, I doubt not, the subject of many a merry jest, when they afterwards came to be eaten."

Eat the favours of Imperial Rome! Surely such an *unpoetical* notion never before entered the head of a bard. We should be sorry to encourage the propagation of this idea, lest some ungracious rhymers should propose to have the British lion roasted; though we will honestly confess that we should have no objection to see the Gallic cock fricasseed, because the faithless bird slept upon his post, proved a traitor to his trust, and suffered the vultures and the cormorants to devour his charge.—We return to our satirist.

"There is something singular in every circumstance relative to that Administration. Even the period of its duration was remarkable. The Sun bestowed on it his year, the Moon her month, and the Earth her day; and exactly at the conclusion of these planetary revolutions came the political one. The death of a single person ushered it into being, and the speech of a trivial individual, in a distant nation of the empire, brought it to its grave. It commenced its earliest career with the explosion of a cracker; and it died of a surfeit caused by keeping its word."

With these preliminary remarks Polypus ushers in his fourth satirical dialogue with his friend Scriblerus, who endeavouring, as usual, to check his fiery Pegasus, thus calls for his lamentations on the death of the late Chancellor of the Exchequer.

"* I advise my readers to peruse that incomparable production, *A Vindication of the Court of Russia*. It is one of the best pamphlets I have ever read, and, I think, satisfactorily proves an accusation, which, if true, blasts the political purity of certain characters for ever."

* Yet Envy's self must mourn how P-tty* fell,
Just warm with life, and issuing from his shell;
Two-legg'd, unfeather'd, quite a chick of chance,
That knock'd his little head against finance;
Peck'd chaff for corn, hopp'd onward, lame and blind,
And, dying, left no golden egg behind.
What tho' small brains within his head be hung?
Yet the just gods have giv'n the boy a tongue.
What though his Lordship in th' Exchequer fail?
Yet if he cannot reason, he can rail."

" POLYPUS.

" Yet had the youth from syren pow'r refrain'd,
Content to hug the applause a speech obtain'd,
Fondly his little merits we had ey'd,
And counted much conceal'd, because untry'd;
But now his pow'rs are truly understood,
† Use strips at once the gilding from the wood."

The bard is too severe on Lord Henry, who, bating the act of taking the office of Chancellor of the Exchequer immediately after Mr. Pitt, which has not been paralleled since the days of *Phæton*, has certainly more modesty and less presumption than any of the leaders of the coalesced party. And it has really been a matter of astonishment with us, since we have known that Mr. Dugald Stuart was his Lordship's preceptor, that his speeches have been so plain and intelligible, and that he has not lost himself in a labyrinth of metaphysical abstraction; while it has supplied us with the means of accounting for that religious indifference which

" * P-tty.] The University of Cambridge has confirmed the public opinion of Lord P-tty, by rejecting him as a representative. This is the greatest disgrace he could possibly undergo, because it is the most unequivocal criterion of the small estimation in which he is universally held. Yet, though I have no hope of an increase in his understanding, I do not altogether despair of a reform in his principles. He is young, and has got into bad company—but time works strange things, and time may endow his Lordship with some worldly prudence, though it cannot alter the texture of his brain."

" † His Lordship remained in power precisely long enough to make it appear that he could not have remained a moment longer. Indeed the short Administration † of all the Talents reminds me, in many respects, of the short peace we once made with Bonaparte. Each was equally inglorious, and each injured us materially; yet served us also, by confirming us in a bad opinion of both. It is thus with the momentary glimpse of lightning; the short glare which shews us our danger is the danger itself—However, the noisy thunder which follows is always harmless."

" † They remained in power exactly *one year, one month, and one day*. They might, therefore, be aptly termed the *unit* administration; though now, indeed, the *units* are metamorphosed into *cyphers*."

deems tests tyrannical and establishments unnecessary. We heartily wish that his Lordship may follow the example of his brother, and shake off associates who will neither mend his morals, nor improve his intellects.

Of Mr. Tierney's talents the satirist seems to have formed a very correct estimate.

" This gentleman is one among the many who possess the negative talent of telling others what they should *not* do, without having the capacity to teach them what they *ought* to do. Mr. T--rn-y can pull down *palaces*, though he cannot build a *pig-sty*.

' J'ai eu, et aurai pour lui, une aversion effroyable.' "

If, however, Mr. Tierney had exercised this negative talent, during the late Administration, and had exercised it with effect, he might have produced a great deal of positive good. For though their sins of *omission* were most numerous, yet their sins of *commission* were by no means few or trivial.—As for Mr. Sheridan, poets and prose writers may exhaust their wit and their sense, in describing his exploits, without exhausting the fund on which they draw for materials.

" SCRIBLERUS.

" But, ah ! what shift shall *Sh-r---n essay,
Who cannot borrow, and who will not pay ?

" POLYPUS.

" The head that twice three bottles can endure,
Finds ways and means these bottles to procure ;
Would you know how ? His honour is not nice ;
Laughing he'll tell you, and he'll tell you twice.

" * This ' blazing meteor,' who has the most cause to be vexed at the late change, has kept, or seemed to keep, his temper the best. He bears his misfortune, if not with the real meekness of a Christian, at least, with the apparent good-humour of a rake. He knows enough of the world to be conscious that the triumph is doubled when the loser appears mortified, so he very wisely laughs and jokes over his *αἰθρὰ αἰών*, and makes the best of a bad bargain.

" Yet I cannot conceive what end a man of Mr. S---d-n's age and situation can propose, by adhering to a party whom he certainly despises in his heart. Personal attachment might have tied him to it during Mr. Fox's life, but the motive should have expired with the object which caused it. Mr. S. talks much of his consistency. If steadiness to an inconsistent party be consistency, why then I must allow Mr. Sh-r---n an ample portion of this virtue. But the truth is, Mr. Sh--d-n is personally, not politically, consistent. He mistakes friendship for patriotism ; and because he has not deserted his bottle companions, flatters himself he has not deserted his country. It happens, then, by an odd sort of distracted logic, that the proof of his consistency depends upon proving his want of it."

No man is half so fly the dun to slip ;
No man boasts how with half so fly a lip."

The poet's friend Scriblerus, in his capacity of monitor, *sometimes* gives good advice, and in no instance 'is his advice better than in the two first of the following lines, where it is directed to a pair of modern patriots.

" Now let the dramatist return to Drury,
And *Wh-tbr--d drop the Commons for the brew'ry.
Yet Wh-tbr--d's double talent who can fear ?
He brews small mischief, and he brews small beer ;
Harmless alike in unpolluted grains,
And in the heavy baggage of his brains.
Non omnes omnia possumus, I fear ;
The man is muddy, but his drink is clear.

" POLYPUS.

" Safe let him pass the ordeal of my pen,
'Twere more than mean to turn on him again.
Dull heads are harmless, and unharm'd should go ;
If a stone strikes one, who returns the blow ?"

" The bard may safely consign this *frothy* gentleman, who is at once *light* and *heavy*, as an orator and a politician, to her Grace the Duchess of Gordon, who gave the brewer a most delectable dressing, in Westminster Hall, during the trial of Lord Melville. Mr. Whitbread, we suspect, will not forget the *cream of the House of Commons*, and the *punishment* of Lord Melville, " while memory holds her seat in *his* distracted brain." But we turn from the low retainers of the party to the lofty head of it.

" Back to cabal let turbid Il-w--k turn,
And splash up sourness from his gutt'ral churn ;
With grimly wit the bating House infest,
Death in his smile, and terror in his jest :
Who leaves one scheme another to begin,
And drops a plot as serpents cast a skin.
Yet who now leads him ? Ev'n his former friends
Renounce his tenets as they see his ends.
Now scorn'd of all, no more to foes a dread,
Say in what hollow shall he hide his head ?

" * I once heard a very deformed person console himself with the reflection, that, at least, he bade defiance to the knife of the anatomist : I think Mr. W. may comfort himself in a similar manner. There is an inexplicability about the man that puzzles me extremely. I have already taken in pieces all the *carvable* parts of his character, and *for the present* abandon him in despair."

O titled fall ! O badly-barter'd name !
 O last sad relic of a frustrate aim !
 Bedeckt with flow'rs and rich with broider'd gold,
 The rich man's splendid coverlet behold ;
 But, lo ! tho' round him richest tissue glares,
 The sester'd body tosses and despairs."

We subjoin the note to this passage, because it contains a most curious anecdote.

"What shall I say of this able, this temperate, this virtuous nobleman ? To praise him were an insult, to abuse him 'stale,' to advise him 'unprofitable ;' and then he happens to be so 'melancholy and gentleman-like,' that it is out of the nature of things to make a jest of him. The disgraceful contest he so long supported with his noble master, has undone him for ever.

"Un prince, dont les yeux se font jour dans les cœurs,
 Et qui ne peut tromper tout l'art des imposteurs.
 D'un fin discernement sa grande ame pourvue,
 Sur les choses toujours jette une droite vue."

MOL. TART.

"As to his ally, Lord Gr-nv-ll-e, I find it a painful, but indispensable, duty, to declare my present sentiments of a man, whom, three months ago, I considered as the pride and prop of his country. Three months ago, my long partiality towards his Lordship still led me to hope, that his mysterious junction with Mr. Fox was owing to some unfortunate, not culpable, misunderstanding with his relative, and that, though he had changed his party, he had not altered his principles. I therefore refrained from remarking on the matter, and merely hinted my hope that he would not be found to fail in his zeal and fidelity. But how miserable has this hope been disappointed ! He has now involved himself for ever in the desperate predicament of a faction, which his long political life had heretofore been uniformly employed in reprobating and exposing. It was not the slow prejudice of early education, nor the sudden impulse of casual passion ; it was the cold calculation of selfish policy, which drew him to desert his natural connections and the rigid consistency of his character, that he might domineer over men whom he detested, and excel, as an enemy, him whom he could not equal, as a friend. He has now mixed his name and united his fortune with the detestable H-w-ck ; he has recommended men to the royal favour whom he had once counselled his Sovereign to degrade ; he has insulted the Sovereign himself ; he has descended to the despicable expedient of entrapping his sacred signature, and he has adopted the low cant of those political sportsmen who make destruction an amusement, and hunt down liberty with the cry of independence. I really retain so much of my former regard for this unhappy nobleman, that I cannot yet speak of him with all that asperity, which I hope he has still reason enough remaining to be convinced he deserves. Perhaps, too, he may hereafter act in such a manner as shall make me lament I had said even thus little. Alas ! what is there on earth that can compensate for the forfeiture of that true integrity which, while it exists independent of fortune or of station, renders all other dignity eventually subservient to its own.

“ Perhaps it is not generally known that my Lord Gr-nv-llé (an ancient noble) once actually quarrelled with my Lord Howick, (*not* an ancient noble) because my Lord H-w-ck would not consent to make the plebeian Mr. Wh-tb-d—what? why *Chancellor of the Exchequer*! I mention this incident merely to shew the difference between Lord Gr-n-llé of past days and the present nobleman of that name.

“ But a still more melancholy instance of political infatuation occurs in the good Bishop of L-nc-ln. This venerable divine, the tutor of Mr. Pitt, and the friend and supporter of”—(aye, and befriended and supported by) “ his pupil through life, is, at this moment, (alas! let us pardon the weakness of age) the friend and supporter of Lord Gr-nv-llé! I should be sorry to class together the Bishop and the Parson—or the mind, bed-ridden by time, and the heart lame by nature; but really I cannot help drawing odd comparisons between an obstinate T—ke, who unites with neither party, and a flexible Pr-ttym-n, who unites with both.”

What food for reflection and for comment does this one note afford! It is full, as an egg, of materials for satire. We know that the Brewer's modesty had led him so far as to demand admission into the Privy Council; but that his sottish ambition had induced him to aspire to the office of Chancellor of the Exchequer, even after Mr. Addington had filled it, never once entered into our heads. We had amused ourselves with the idea of inscribing, over the door of an alehouse, *The Right Honourable the Secretary of War's Brown Stout*, but our imagination had conceived nothing so perfectly preposterous, so irresistibly ludicrous, as an event which would enable us to write, over “The two Jolly Brewers,” *The Right Honourable the Chancellor of the Exchequer's entire Butt!!!* It really exceeds, in absurdity, every thing which a German novellist could conceive, or a Grimaldi execute! It affords, however, a pretty proof of the system of *nepotism* which the Whig Patriot, Lord Howick, attempted to establish. After providing, most handsomely, for all his brothers (for which, by the bye, we should be the last person in the world to blame him), and giving to one brother-in-law the high and lucrative situation of Lord Chancellor of Ireland, he laboured to procure for the other the office of Chancellor of the Exchequer in England; an office, too, for which he was about as well qualified, as the celebrated Sir Jeffery Dunstan, of wig-notoriety. His sullen Lordship has surely the most grasping ambition of any of the aspiring would-be statesmen of the present day! Now we are on this subject, we will accept a challenge which the said Lord Howick is stated, in the newspapers, to have recently thrown out, respecting the conduct of the late Chancellor of Ireland. Whether or no he has dispatched the causes in his court with unusual expedition, and such unusual judgment, we are not qualified to say; but we wish to ask his boastful brother-in-law, whether, in his selection of materials for the composition of his flaming panegyric, he adverted to Lord Ponsonby's conduct towards the magistracy of

Ireland? Will Lord Howick dare to deny that the Chancellor removed several Protestant magistrates who had displayed the greatest zeal and loyalty in repressing the rebellion in Ireland, and replaced them with Papists, who had observed a very different line of conduct? Will he dare either to deny or to justify this fact? Let him, on such a subject, speak not merely the truth, but the whole truth.

As to Lord Grenville, we know not what to say of him. *We*, too, once considered him as the pride and the prop of his country. We were willing to ascribe his junction with Mr. Fox to an impulse of real, though mistaken, patriotism. We waited till the death of the Whig patriot, before we retracted our opinion. We then thought that his Lordship would eagerly seize the occasion to throw off the shackles to which he had reluctantly submitted, and, availing himself of the power which he enjoyed, discard the weak remnants of the Whig faction, and call around him the old, approved, and steady friends of his first patron. But, alas! we were miserably disappointed. His subsequent conduct destroyed every hope, and strengthened every fear. His late behaviour to his Sovereign, and his choice of Lord Henry Petty, and of Mr. Robert Adair, to represent one of his own boroughs—a borough, too, descended to him from a PITT!—removed all doubt from the minds of his former friends; and led them to conclude that he had completely renounced or abandoned all his former principles and connections. There is one circumstance, indeed, which has since occurred, that has revived the hopes of a few, though, we fear, without sufficient cause: we allude to the contrast exhibited between the conduct of Lord Grenville and that of Lord Howick, on the motion for placing the bills which were before the late Parliament in precisely the same situation in which they were previous to the dissolution. Lord H. strenuously opposed the motion; thereby verifying our assertion, that his Lordship “cared not the least about the losses of individuals or the inconvenience of the public,” produced by the suspension of such bills in their progress through Parliament; while Lord Grenville gave it a firm and manly support. O! si sic omnia!

If we know not what to say of Lord Grenville, how should we know what to say of the Bishop of Lincoln? Sorry, most sorry, we are to say, that our Bishops, now-a-days, afford but too much ground for lamentation! If *they* desert the good cause in the hour of trial, who shall defend it? We venerate their sacred characters, and, in the discharge of their spiritual duties, we will ever support them against the rude assailants of our faith. We shall be the first to honour our spiritual pastors and masters; but we shall not confound the prelate with the politician, nor let the respect due to the one, screen the other from the animadversions which his conduct invites. Indeed, we acknowledge no Papal infallibility in the heads of our Church; we know them to be men;

and, as such, liable to error; and when in error, it is a duty incumbent on Christians to endeavour to set them right. We respect their authority; indeed, and will bow to their decisions, unless they should be, what we are persuaded they never will be, unsupported by scripture. But, in matters unconnected with their stations, they are entitled to no more deference than other men equally gifted, and equally endowed. Having premised thus much, in order to obviate misapprehension and mistakes, we proceed to express our astonishment at the late conduct of the prelate in question, who, although he radically differed from Lord Grenville, on the Catholic Bill, did not scruple to support his Lordship (with five other prelates!!) on the Marquis of Stafford's motion for justifying his Lordship at the expence of his Sovereign; for such was the purport and object of the motion. It has been said, indeed, in justification of such support, that an archbishoprick, in *reversion*, had been promised to the Bishop, and a peerage for his son! We *hope* there is no truth in the assertion, for most sorry should we be to think that any worldly motives could influence the mind of a *prelate* on a question of *duty*. But, alas! we know a prelate who, on the same occasion, suffered other motives than a sense of duty to influence his vote; one who, agreeing with Lord Grenville on all his measures, voted *against* him, because his family voted that way. We have heard that the Bishop of Lincoln supported the opposition candidate for the county of Huntingdon; and we have seen his name coupled with that of Dr. Parr, in some hand-bills that were circulated during the election. These are strange times to which the admonition *Nil admirari* is more strictly applicable than to any other. A propos to Dr. Parr: this reverend gentleman has lately been introduced by his young patron to the sage of Wimbledon, with whom he is in raptures, and of whom he has expressed himself in such terms of eulogy as set all former panegyrics, of ancient or of modern times, at defiance.

One other extract, containing one other anecdote of Lord Grenville, shall close our account of this Dialogue.

“ Yet all the Talents tho’ henceforth you spare,
From Marquis* D-gl-s down to Bob Adair†,
Tho’ honest Gr-nv-ll-e from thy fang escape,
Who, willing to make something by the scrape,

“ * This humorous nobleman used to ride about Petersburg in a dress compounded of every costume in the known world. The natives made our noble ambassador a standing jest, and actually took him for a madman, which was but a bad guess, inasmuch as madmen really *do* possess a certain shrewdness on *some* subjects.”

“ † The Right pleasant expounder of Mr. Fox’s Letter to the Electors of Westminster. But BOB has lately obtained so much notoriety by the embassy to Vienna, that I believe I shall leave BOB in the quiet enjoyment of it. ‘BOB, BOB—there is melody, Sir, in the very name.’

Sought in his fall nor riches, toys, nor tags,
But merely wrote an order for *old rags*."

To this last line the following *explanatory* note is subjoined :

"That is, he wrote an order for money to purchase paper, though, of course, he did not mean to spend the money in any other manner. The anecdote is worth recording. The First Lord of the Treasury is not allowed stationary in kind, like the army paymaster, but has an annual allowance in money. Lord Grenville, therefore, when on the eve of dismissal from office, sent an order for the *entire stipend of the second year*, of which one day more than a *month* had expired. His draft, however, was *not* accepted; and, I believe, it now lies at the office, in spite of his Lordship's anxious endeavours to reclaim the written testimony of his shrewdness."

What! the high-minded Grenville stoop so low! It is scarcely credible. But that *two* instances of this *lucri furor* should occur in *one* family is a fact, without an equal, in the *Annals of Stowe*! Towards the conclusion of this poem are some well-turned compliments to Lords Eldon and Hawkesbury, which shew that the bard can praise as he censures. The last lines are highly poetical and animated.

Strictures on the Motions made in the last Parliament respecting the Pledge which his Majesty was under the Necessity of demanding from his late Ministers; and which, in those Motions, was most unconstitutionally made a Subject of Accusation. In a Letter to the Right Honourable Lord Viscount Howick. By John Bowles, Esq. 8vo, pp. 58. 2s. J. J. Stockdale, Pall Mall. 1807.

MR. Bowles begins his *Strictures* with a brief narrative of the circumstances which led to his Majesty's demand of a pledge from his Ministers; in order to prove, which he does most fully, that the conduct of these Ministers was such as to make the pledge in question indispensably necessary on the part of the King. He then considers the motions of Lord Stafford and Mr. Brand in either House of Parliament, and shews that the motions themselves, taken, as they must be, in connection with the circumstances which gave rise to them, as well as the doctrine advanced in the course of debate by some of the supporters of them, were highly unconstitutional. In the progress of his inquiry he investigates

Really it suits the man to a miracle. It is even more expressive than Virgil's admired monosyllable,

Procumbit humi Bos!
Procumbit humi Bos!"

the question of *responsibility*, which has been so much discussed; and so much misrepresented.

“ In order to ward off the odium which is inseparable from an attempt to criminate the Sovereign, it is pretended that the censure, so clearly involved in the above motions, was imputed, not to the King, but to his advisers. Before, however, a personal act of the King was censured, his responsible advisers ought to have been designated, and the charge of advising clearly proved upon them; for his Majesty should not for a moment be exposed to imputation of blame. Such preliminary proof was the more necessary, because every appearance, every presumption, was against the supposition, that, in this instance, the King had acted by advice. He was not only the sole ostensible agent, but he acted solely, as his people firmly believe, from the dictates of his own judgment and the impulse of his own heart. His constitutional advisers, at the time, were the Ministers in office; and they alone were responsible for the acts of the executive government. But, on this occasion, his Majesty was at issue with those Ministers, and the question was altogether a personal one between the Crown and its servants. In spite, however, of presumptions, appearances, and facts, which concur so strongly to repel the supposition that his Majesty, in the transaction alluded to, had any advisers; it has been proposed in Parliament, in the first place, to censure, as unconstitutional, a royal act; and then, in order to justify such a proposal, attempts have been made to conjure up phantoms of secret advisers, whose dark counsels, it was insinuated, were the hidden spring which produced the alleged breach of the Constitution. Such an insinuation is nothing less than a fresh accusation against his Majesty—an accusation, nevertheless, which is so completely refuted by the known frankness of his character, and the whole tenor of his reign, that it requires no other notice, than an expression of that indignation which it must excite in every loyal breast.

“ An attempt of a different nature to discover responsible advisers, who might screen the accusers of their King from the just resentment of their country, is deserving rather of contempt than indignation. It is pretended that the present Ministers, by listening to the call of their Sovereign when he stood in need of their services, had made themselves responsible for a measure which occurred while their predecessors were in office; that is to say, by accepting official situations, they became accountable for acts which preceded the period of their own administration; acts which they had no opportunity of advising, which they had no means of preventing, and which passed altogether without their privity. How far this doctrine of transmissible responsibility is meant to be carried, and what are to be its assigned limits, it may be difficult to ascertain; but its promulgation proves that there are no limits to the absurdity of men, who make their reasoning powers subservient to the views of party.

“ In aid of such miserable subterfuges recourse is had to a fallacy, subversive of that prerogative of the Crown which is the main spring of the executive government. It is contended that the King can do no act without responsible advisers; and it being found impossible, in the present instance, to discover such advisers, this doctrine is brought forward, like a fiction in law, to furnish imaginary beings, certain non-entities—like John Doe and Richard Roe, or a common vouchee—to supply their place. But

if the above doctrine were true, it would reduce to a nullity the King's undoubted right to choose his own Ministers, and to dismiss them at pleasure. The exercise of that right is necessarily the personal act of the King; and if he were not free to exercise it without advice, and without any direct restraint, he would be a mere cypher—a pageant of royalty; and the monarchy itself would not only be shorn of its splendor, but deprived of all vigour and efficiency. There are, indeed, checks of an indirect nature, and arising out of the practice of the Constitution, which impose a considerable, and oftentimes, by their abuse, a most mischievous restraint upon this prerogative. For as Government cannot be carried on without Ministers, so Ministers cannot conduct the affairs of Government without the confidence and support of Parliament; and hence a powerful restraint, though of an indirect nature, is imposed upon the unquestionable right of the Crown to choose its own servants: a restraint, my Lord, of which faction is ever ready, as you well know, to take advantage, in order to cramp and fetter the prerogative, by harassing the operations of Government, even though conducted by consummate ability and unimpeachable integrity. But, independently of restraints of this nature, the prerogative in question, in order to be efficient, nay, in order to be any thing but a mere empty form, must be uncontrolled. In its free exercise consists the constitutional independence of a British Monarch: it requires neither advisers nor agents. It therefore does not, and cannot, with justice, involve any responsibility: if it did, the King must be *personally* responsible: a supposition from which the Constitution is most abhorrent."

Mr. Bowles proceeds to explain, fully and perspicuously, the nature and extent of ministerial responsibility, or those checks which the Constitution has provided for the prevention of any ill effects from the admitted maxim, that *the King can do no wrong*. He then examines the motions in Parliament respecting the pledge, and complains, very justly, of their being brought before the Houses in the form of abstract propositions, by which it was attempted to deprive the Sovereign of the advantage enjoyed by the meanest of his subjects,—“that of having the whole of his case brought forward at once, and with immediate reference to the inquiry, instead of trusting, with regard to a material part of it, to the impressions which previous explanations might have produced on the minds of his judges.” He disclaims all intention of undertaking the presumptuous task of explaining the conduct of his Sovereign.

“Deeply do I deplore the familiarity with which the sacred name of Majesty has been introduced into recent discussions and explanations; and greatly should I rejoice if, by the appeal which I am now making to the genuine principles of the Constitution, and to the real facts of the case, I should contribute, in any degree, to prevent so dangerous an example from being drawn into a precedent. I feel the more anxiety on this subject, because I cannot forget that the principles of the party, with which your Lordship has so long acted, are essentially repugnant to the inviolability of the sacred person of Majesty. I could mention distinguished mem-

bers of that party, who, in those inflammatory speeches which their extravagant admiration of the French revolution drew from them, both in and out of Parliament, have laboured frequently to convert our Revolution, in 1688, into an authority for the treasonable doctrine, that *the people of this country have a right to cashier their Sovereign for misconduct*: in fact, according to the avowed principles of the party to which I allude, no Majesty is sacred, but the Majesty of the people—no Sovereign impeccable but that popular multitude, whose sovereignty was the long standing toast of these modern Whigs."

We have so lately, in our review of Lord Sidmouth's Speech, and in various other articles, entered upon the history of those ministerial measures which preceded and extorted the demand of a pledge by the King, that we shall pass over that portion of the pamphlet which relates to this subject, and confine our notice to other parts, in which points of great constitutional importance are most fully, and most ably, discussed. We must first, however, observe, that Mr. Bowles here renews the challenge which he gave, in his Letter to Mr. Whitbread, to the advocates for further concessions to the Romanists, to meet him on the grounds which he there advanced in support of his position, that such claims were fraught with certain and imminent danger to the Established Church. It is rather extraordinary, considering how loud in declamation, and how skilful in sophistry, those advocates are, that none of them have felt bold enough to take up the gauntlet thus thrown down. Do they expect, then, in such a country as this, to carry measures of vital importance by clamour, without deigning to defend them by argument? Or does the consciousness of their inability to support them by reasoning so press upon their minds, as to impose silence on their tongues, and restraint on their pens? If so, let them retire ingloriously from the contest, and no longer insult their country, by substituting confidence in assertion for strength of proof. Adverting to the conduct of the party who affect to despise what they pretend to call, the *senseless cry of the Church in danger*, Mr. B. asks, "can any thing be really more *senseless* than this affectation of despising the apprehensions which are entertained by the friends of the Church, lest the removal of its ancient bulwarks should prove a dangerous experiment?" He then explains the origin and object of the Test Laws.

"That the Test Laws were intended as safeguards of our Ecclesiastical Establishment, is a truth which I presume no one will attempt to dispute. There is, indeed, a legislative declaration upon this subject, stating expressly that 'the Corporation and Test Acts were made for the security of the Church of England, as by law established*.' It is true the times in which those Acts were passed have been recently denominated the *dark ages*; but whatever authority there may be for applying to them such an

appellation, I must be allowed to doubt whether the *present*, with all the advantages they have derived from the illuminating doctrines of modern philosophism, are really more *enlightened*. Nay, my Lord, I will venture to say, that if we judge of the comparative radiance of these different periods by a reference to the conduct of our ancestors, and to the principles upon which we ourselves act, with regard to the subject immediately under consideration, it will appear that we have suffered a most deplorable diminution of the light of true wisdom. In framing the Test Laws, to serve as the bulwarks of the national Church, and in the measures by which they endeavoured to make those laws permanent, the former displayed a profound knowledge of human nature, and an admirable capacity of adapting the means to the end; but the encroachments which in our times have been made upon these bulwarks, especially where they are most weak, as in Ireland—and the attempts which we are daily witnessing, even on the part of persons, who, like your Lordship, profess an ardent zeal for the preservation of the Church, to remove them altogether, prove that the light of which we boast is little better than *darkness's visible*.

“ Our Test Laws, as your Lordship well knows, are founded on the principle, that the power of the State cannot, consistently with the safety of its Established Church, be entrusted to persons who are not members of that establishment: in other words, that conformity with the national Church is, with a view to the above important, and, as your Lordship will not deny, indispensable object, a necessary qualification for offices of power and trust. This principle, notwithstanding the numberless violations which it has recently experienced, and the attempts which are made to get rid of it entirely, is, I will boldly assert, the only one upon which any effectual protection can be afforded to an Established Church, and I defy the ingenuity of man to discover any other which can answer that purpose. For it is a truth which the light of reason most clearly points out, and of which it would denote the grossest ignorance both of history and of human nature to doubt, that power, if entrusted to persons who are not in conformity with the Church, will be employed by them, according to their numbers, their means, and their opportunities, against the establishment. The above principle is the true, and indeed the only, valid bond of alliance between Church and State: which two parts of our mixed Constitution it holds together by making the government in all its departments essentially Protestant and conformist; and by requiring that not merely the Sovereign, but all who derive any power and authority under him, shall be of the religion established by law.

“ The principle in question, my Lord, has moreover the sanction of experience in its favour: it has been uniformly acted upon in this country under all the religious establishments which, at different times, have here had the ascendancy. Even those sects which are most clamorous for its sacrifice, whether Romish or Protestant, adhered to it, invariably, when they were respectively in power; and *that* with a degree of rigour which affords a striking contrast to the mild spirit of the existing Church. It is surely with a very bad grace that such sects ask for a sacrifice in *their* favour, which they were never disposed to make in favour of *others*. They were, however, right upon principle in not making such a sacrifice. What, then, shall be said of the guardians of our Church, if guardians they can

be called, who are desirous of depriving it of fences which have at all times been deemed essential to the security of an ecclesiastical establishment?"

It was the Hibernian sage and patriot, Mr. Grattan, we believe, who stigmatised the reigns of William and of Anne as the *ages of darkness*; while the stupid calumny was repeated by the Whig admirers of the former monarch. We have often reminded these spurious Whigs, who seem to know nothing of *Whiggism* but the name, of the dissonance of their principles and opinions with those of their favourite Sovereign. Mr. Bowles recalls them to their recollection, and, as we wish to impress them strongly on their minds, we shall transcribe the passage.

"If a principle, which is so strongly recommended by reason and experience, could want the support of any other authority, I have it in my power to refer to an authority to which I trust your Lordship will be disposed, even in this refined age, to pay some respect. It is no other than that of King William, whose *glorious and immortal memory* your Lordship's friends were once in the habit of drinking, as a favourite toast, at their political convivialities. That Monarch, before his accession to the English throne, was applied to by James II for his consent to a repeal of the English Test Laws, which were found by James to be the grand obstacle to the success of his favourite project—the establishment of Popery. To this application the Prince replied in a manner, which not only contained a full recognition of the indispensable necessity of those laws, for the security of the Church, but a most satisfactory answer to the cavils which are frequently made against them, on account of their being, as is most falsely pretended, incompatible with toleration, and fraught with hardships on those whom they exclude from power. It is stated by Hume that, upon receiving the application, 'the Prince would go no further than to promise his consent to the repeal of the penal statutes, by which the Nonconformists as well as the Catholics were exposed to punishment: *the Test had been deemed a security absolutely necessary for the established religion.*' Being further pressed upon this subject, Pensionary Fagel is stated by the historian to have thus expressed the sentiments of their Highnesses: 'That it was their fixed opinion, that no man, merely because he differed from the established faith, should ever, while he remained a peaceable subject, be exposed to any punishment or even vexation. That the Prince and Princess gave heartily their consent for repealing legally all the penal statutes, as well those enacted against the Catholics as against the Protestant Nonconformists; and would concur with the King in any measure for that purpose. That *the Test was not to be considered as a penalty inflicted on the professors of any religion, but as a security provided for the established worship: THAT IT WAS NO PUNISHMENT ON MEN TO BE EXCLUDED FROM PUBLIC OFFICES, AND TO LIVE PEACEABLY ON THEIR OWN REVENUES OR INDUSTRY.*'

"Thus far the historian. In a modern pamphlet, entitled *The Letters of Fabius to the Right Honourable William Pitt, &c.* and published in 1801 by Cobbett and Morgan*, the answer of Fagel is stated to contain

* "As this valuable pamphlet is probably out of print, Mr. Cobbett would do well to republish it at the present juncture."

the following just and most appropriate sentiments, which I quote literally from the above-mentioned publication, where the authority on which they are given does not appear; that 'Since the matter that was then in hand related not to the making of new laws, but to the total abrogation of those already made, both by King and Parliament, their Highnesses did not see how it could be expected of them that they should consent to such an abrogation, to which they had so just an aversion; *as being a thing contrary to all the laws and customs of all states, whether Protestants or Papists, who admitted none to a share in the government or public employments but those who professed the public and established religion, and endeavoured to secure it against all attempts whatever.*'"

And yet that forward young Whig, Lord Milton, whose presumption is equalled only by his ignorance of the principles of our Constitution, has the assurance to assert that he and his associates *support the principles of the Revolution*, while the present Ministers, whom they oppose, have *violated* those principles. In the name of common sense, let this stupid boy go to school again; at least, let him submit to the labour of reading and considering the life of William the Third, and then learn by heart Mr. Burke's masterly appeal from the *New to the Old Whigs*. When he shall have undergone this discipline, if he have any sense of shame or of decency still unsubdued by party-spirit, he will not again insult the understanding of mankind, by the preposterous attempt to confound *support* with *hostility*! Mr. Bowles reasons upon the anxiety which our ancestors displayed to render those laws which they truly considered as the safeguards of the State, as the bulwarks of the Throne and the Altar, as permanent as human laws can be. To those who are charmed with the divine attribute of omnipotence, which, with more impiety than justice, has been ascribed, by a Whig lawyer, to the British Parliament, it will appear to be blasphemy to question its right to repeal the fundamental laws of the British Constitution. But let such persons meet and confute, if they can, the following solid reasoning upon the subject.

"To make irrevocable laws is a task which seems, *prima facie*, to exceed even the omnipotence of Parliament; yet, on the other hand, the State which has no such laws, cannot be said to have any fixed and permanent constitution. I believe you will allow that *Magna Charta*, the *Habeas Corpus Act*, and the *Bill of Rights*, are laws of that description, and that it is not within the competence of Parliament to repeal them; since they cannot be repealed without breaking down some of the pillars which support the Constitution. Our forefathers, in the days of King William, and at a subsequent period, finding that our Protestant established Church had become, by the uncontrollable force of events, an integral and an essential part of our happy constitution, thought it their duty to place the laws which had been made for its preservation, and which, as I have shewn, were alone calculated to afford it protection, beyond the danger of abrogation, by putting it out of the power of posterity to repeal them, without a violation of principles which are indisputably fundamental.

This object they effected by contrivances of so admirable a nature, as to prove, in a most striking manner, the sagacity of the men who lived in those *dark ages*. The first expedient they resorted to for this purpose seems, of itself, fully sufficient to render the repeal of the laws in question impossible. Aware that such repeal could never take place without the royal assent, they bound the conscience of the King to refuse that assent, in case he should ever be called upon to give it, by obliging him, at his coronation, and by way of solemn and fundamental compact, to swear to maintain, to the utmost of his power, the Protestant reformed religion as established by law. And as the Test Laws were made, according, not only to their obvious design, but to the subsequent express declaration of the Legislature itself*, ‘for the security of the Church of England as by law established,’ nothing can be more obvious than that the Sovereign who should consent to the repeal of those laws would break his engagement to maintain, to the utmost of his power, the religion established by law. This construction would be indisputably just even if the words to the ‘utmost of his power’ were not a part of the oath. Those words, however, are judiciously inserted, since they tend to prevent the possibility of any doubt or hesitation in the Royal breast, with regard to a subject of such major importance. Thus are the Test Laws themselves incorporated with the Constitution; and thus is their preservation made an essential part of the fundamental compact, which every British Monarch must take upon his accession to the Throne.

“Let it not, however, be supposed, that the obligation of the Coronation Oath is confined to the Sovereign. Parliament is the legislative council of the King, and his constitutional adviser in all matters of legislation. It would be preposterous beyond all description of absurdity to maintain, that this Council can, consistently with its duty, advise the Sovereign to violate his Coronation Oath; that is, not merely to forswear himself, but to break his fundamental compact—the very condition on which he holds his Crown. It is, therefore, clearly beyond the constitutional competence of Parliament to pass, through either House, and of course even to entertain, a Bill to repeal the Corporation and Test Acts. I am aware, my Lord, that in saying this I am casting a most severe reflection upon Parliaments which are now no more. I must not, however, suffer my respect for any part of the Constitution to supersede my regard for the whole. What then, shall be said of those Ministers, who, uniting the character of legislative and executive counsellors of the Crown, propose or favour Bills of such a description?

“In the following reign an opportunity offered, which the Legislature did not fail to improve, of fortifying the Established Church, by an additional, and, seemingly, an impregnable bulwark, and by providing still further against the possibility of a repeal of those laws by which it had before been so carefully guarded. The occasion to which I allude occurred in the union between England and Scotland; of which union the preservation, for ever, of the respective churches of the two countries was made an essential and a fundamental condition. With regard to the English Church, the Act of Union, Stat. 5 Ann. c. 8, declares, that ‘Stat. 13 Eliz. c. 12, and the Act of Uniformity, Stat. 13 and 14 Ch. II, c. 4, and

* 10 Ann. c. 2.”

all and singular other Acts of Parliament, now in force for the establishment and preservation of the Church of England, and the doctrine, worship, discipline, and government thereof, shall remain and be in full force *for ever*.' And also that 'every King and Queen, succeeding and coming to the Royal Government of the kingdom of Great Britain, at his or her coronation, shall take and subscribe an oath to maintain and preserve, inviolably, the said settlements of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established.' Thus was the preservation of the Church, as by law established, and consequently of the fundamental laws enacted for that purpose, made a condition of that great and important transaction, the incorporation into one, of the two, till then, independent kingdoms of England and Scotland, and even the Coronation Oath was made more full and precise; to strengthen, as it were, the before insurmountable barrier against every attempt to repeal the laws on which the Church depended for protection. In like manner the late Union between Great Britain and Ireland was made an occasion of furnishing another barrier to the Church, and of making its preservation a bond of alliance between the two kingdoms of Great Britain and Ireland. By the Stat. 40 G. III, c. 67, the Act by which this great transaction was completed, it is enacted, that 'the doctrine, worship, discipline, and government of the United Church of England and Ireland, shall be, and shall remain in full force for ever, as the same are now established for the Church of England; and the continuance and preservation of the said United Church as the established Church of England and Ireland shall be deemed and taken to be an essential and fundamental part of the Union.'

"It is impossible, my Lord, to read the passage here extracted from the Act, by which the kingdoms of Great Britain and Ireland were united, without being struck with the inconsistency of the Legislature, in professing so much solicitude for the perpetual maintenance of the Protestant Episcopal Church, when, by progressive concessions to the Irish Romanists, it had so nearly given up the bulwarks of that Church, to a class of separatists, against the designs of which it was the main object of those bulwarks to guard, and which is indisputably the most formidable to our Protestant establishment. Unless the reasoning which I have above submitted to your Lordship's consideration can be overthrown, it necessarily follows that the system of concession, which had been so long pursued, involves a gross violation of some of the fundamental principles of our Constitution; of those principles which were consecrated at the Revolution, which were most solemnly recognized by the two Acts of Union above noticed; and the operation of which had placed the House of Brunswick on the British Throne."

What an advantage, then, would be given to the enemies of the Constitution by the removal of these national bulwarks! If the Constitution were to be placed in precisely the same situation in which it stood previous to the accession of William the Third, with what force could the Whigs attempt to justify the Revolution of 1688? and if in such case a prince should occupy the British throne entertaining the same principles, and harbouring the same designs,

as our Second James, with what propriety could they attempt to resist his efforts, or to replace those obstacles to the establishment of Popery and of arbitrary power, which, in a moment of political phrenzy, they had, rashly and wickedly, removed? They would not only have supplied their opponents with the strongest possible arguments against themselves, but they would have put them in a situation of strength and power, which would enable them to give to those arguments a very decisive effect. Our author makes some brief reflections on the state of the Established Church in Ireland, which is, indeed, most deplorable; but on which we must reserve, for another opportunity, the information which we have to convey, and the comments which we have to offer. Arguing to prove the prejudicial consequences of sacrificing principle to expediency, he shews the effect of the concessions made, with such improvident profusion, to the Irish Romanists. He justly remarks that no religion is so infected with the spirit of proselytism as Popery; and then pursues his argument in the following strain.

“No wonder, my Lord, that the Roman religion in that country has, of late years, been rapidly gaining ground upon the Protestant. No wonder that, as I am credibly informed, the grant of the elective franchise to the Romanists produced a visible and an instantaneous increase of Popery. The effect, however, of concession has not been merely to render the Romanists more formidable in point of numbers; it has made them, at the same time, more insatiable in their desires, and more imperious, as well as unreasonable, in their demands. Of this it is impossible to conceive a stronger proof than the extent of their claims, as unfolded in the Petition which they presented to both Houses of Parliament on the 25th of March, 1805. The object of that Petition was nothing less than the entire removal of every remaining disability, and a full participation of power, rank, and office, with the members of the Established Church; in short, according to their insidious language, complete emancipation; that is to say, a repeal, in their favour, of all the laws, still in force, which were made for the protection of the Protestant Church against Popery and arbitrary power; the enemies from which, as experience had proved, it had most to dread. What would have been said, my Lord, if the Romanists of Ireland, when first they demanded any thing beyond toleration, had intimated the remotest possibility of their requests being ever carried to the extent of this Petition? Would not the most strenuous advocate for their claims have rejected such exorbitant pretensions, when the floodgates of concession were first opened? Instead, however, of suffering us to expect such an enlargement of views, the claimants of that day took care to encourage the hope, that they would be completely satisfied with a grant of their then comparatively moderate requests. Nay, at a subsequent period, when they had tasted the sweets of concession, they most positively disavowed all claim to what they call emancipation; and they then stated their *ultimate* claims, which were published, in the following terms, by the authority of their General Committee: ‘Resolved, that the Committee has been informed that reports have been circulated, that the application of the Catholics for

relief extends to total and unlimited emancipation; that therefore we think it necessary to declare that the whole of our late application, whether to His Majesty's Ministers, or to men in power, or to private members of the Legislature, neither did nor does contain any thing more, either in substance or in principle, than the four following objects:

“First; Admission to the profession and practice of the law.

“Second; Capacity to serve on county magistracies.

“Third; A right to be summoned and to serve on grand and petit juries.

“Fourth; The right of voting in counties only for *Protestant* members of Parliament; in such a manner, however, as that a Roman Catholic freeholder should not vote, unless he either rents or cultivates a farm of twenty pounds per annum, or else shall be in possession of a freehold of twenty pounds a year.”

“Where, my Lord, are now the professions of moderation, which are so obvious on the face of the above resolution? What is become of that studious renunciation of all claim to emancipation, which is therein contained, and by which the Romanists endeavoured, at that period, to remove even the suspicion of having such a claim in contemplation? These questions find their answer in the Petition of 1805, where full and complete emancipation (as it is termed) stands confessed as the only relief which can satisfy the expectations, or conciliate the minds, of the Petitioners. But can we be sure that even this demand (supposing that it were not, for the reasons already stated, inadmissible) is the boundary of their views—that they have no object beyond what they call emancipation; that, when they are admitted to a full participation of power with the members of the establishment, they will not use that power to the prejudice of the Church, and in opposition to that Protestant ascendancy, which is naturally the grand object of their jealousy? They endeavour, indeed, to quiet our minds, on this subject, by the most positive assurances, that they intend nothing hostile to the existing establishment. But are the professions of the Petitioners in 1805 more to be trusted than those of the Catholic Committee in 1795? Admitting, indeed, the *sincerity* of both, the experience we have had, with regard to the former, forbids us to place any reliance on the latter. Such experience warns us no longer to disregard the instructive truth—that concession is the parent of demand; and reason steps in with the seasonable admonition, that, if we would effectually secure the Established Church, we must be careful not to arm with the power of molestation, those, from whom it has any cause to apprehend danger.”

We have often informed our readers that Mr. Grattan, when he first applied to the Irish Parliament for a repeal of the restrictive laws, pledged himself in the most solemn manner, that the Romanists had no further objects in view, and would prefer no other claims. What credit was due either to *him* or to *them*, their subsequent conduct has sufficiently proved. Were *Catholic Emancipation*, as it is already called, granted them to-morrow, they would be no more satisfied than they are at this moment, or than they have been at any period since the repeal of the laws before

adverted to. They would not rest till they had made the religion of Rome the established religion of Ireland; and what toleration the Protestants, if any were suffered to remain after such an event; which is not at all probable, would experience, a reference to the pregnant page of history will enable us to ascertain. It is a curious and a striking fact, noticed by Mr. Bowles, that in the petition of the Papists in 1805, they made the grant of the *elective* franchise the very ground of their application for the *representative* franchise—so true it is that one concession naturally leads to another.

Mr. Bowles contends, that we have already carried concession so far, that, in order to avert the ruinous consequences of a compliance with new demands, we should resolutely make a stand, and firmly declare, that not a step farther will we go. He shews that the Romanists of Ireland enjoy toleration in its fullest extent, and that, if they are not satisfied with their present situation, it is preposterous to suppose that the removal of the few remaining restrictions to which they are yet subject would satisfy them.

“I am aware, however,” he continues, “that they do not allow their situation to be quite so good as I have here described it, and that they affect only to wish for admission to the full benefits of the British Constitution. But this proves, either that they do not understand the Constitution, or that they disingenuously misrepresent it. In what code, my Lord, does it appear, that the British Constitution bestows on all descriptions of persons an equal right of admissibility to power and office? Instead of recognising, that Constitution takes especial care to prevent such an equality, by requiring certain qualifications, upon a principle of *exclusion*; in order that no persons may be admitted to situations of trust and confidence, but those who may safely be entrusted with the power and influence attached to them. It proceeds, in this respect, upon a supposition, the very reverse of that on which all the claims of the Romanists are founded—that offices are bestowed for the benefit of the community, rather than of the individuals who are to fill them. It is therefore, my Lord, that the test laws require conformity with the Established Church, by way of qualification for offices of power and trust. This qualification is indispensable in the highest of all offices. By Stat. 12, 13 W. III. cap. 2, it is enacted, ‘that whosoever shall hereafter come to the possession of the Crown, shall join in communion with the Church of England, as by law established.’ The same principle is applied, with evident propriety, to those who hold offices under the Crown: and if this were not the case, the Constitution would be chargeable with the most palpable inconsistency—with the grossest absurdity. For what could be more inconsistent or absurd than to expose a Protestant Prince to be surrounded with Popish Ministers; or to entrust a person of the latter description with the care of the Royal conscience, which is bound, by an oath, to maintain the Protestant established faith? Such inconsistency and absurdity, however, lie at the very bottom of the claims for which your Lordship is a most strenuous advocate. Perhaps, indeed, your Lordship may object to my epithets; and what I call inconsistency and absurdity, you may denominate liberality; but what under-

standing beyond that of a child can fail to perceive that such liberality would be subversive of a Protestant Throne? In fact, the claimants, instead of being debarred of any one of the numerous and incalculable benefits which are so richly bestowed, and, thank Heaven! so securely protected, by the British Constitution, enjoy those benefits in the fullest possible extent—in as ample a manner as their brethren of the Establishment; and I challenge your Lordship to specify a single right or privilege, civil or religious, which is recognised by the Constitution, and of which, in the midst of their complainings, they are not in the full and undisturbed possession. The truth is, that, under the deceptive pretext of wishing to be admitted to the full benefits of the Constitution, they seek an alteration in the Constitution itself, in a most material part. They claim a sacrifice in their favour of some of its essential principles; an abrogation of some of its fundamental laws; in a word, they demand a surrender of some of its main bulwarks. And to induce us to yield to such exorbitant pretensions, they assure us that our compliance will procure their steady support and co-operation in the defence of the country, such as it would then be. Giving them, however, full credit for this assurance, it surely behoves us to beware how we tamper with the Constitution; for when that is gone, our great bond of union will be broken, the source of British patriotism and British valor will be dried up, and the country, so long the boast of Britons, and the envy of the world, will be scarcely worth defending.”

Having fully justified the King from the charges of his presumptuous servants, and having shewn that the *pledge* which His Majesty desired was rendered indispensably necessary by the conduct of those servants, he concludes one of the best written, most argumentative, and most spirited, productions of his prolific and able pen, with the following strong and judicious remarks:

“One word, my Lord, before I conclude, respecting the general doctrine, contained in the motions which have given occasion to this letter—that it is contrary to the duty of Ministers, to restrain themselves by *any* pledge, expressed or implied, from giving their Sovereign any advice which, in their judgment, the course of circumstances may render necessary: in other words, that in advising the Crown they ought to be subject to no other restraint than their own judgment. This doctrine is, I contend, a gross and a most dangerous fallacy.

“Ministers are free to give such advice only as is compatible with the fundamental principles of the Constitution. They are, *ipso facto*, restrained by *implied* pledges, never to counsel a violation of those principles. By accepting their official situations, they virtually restrain themselves by such pledges. They are not at liberty to advise the King to make his prerogative absolute—to govern without Parliaments—to assume a dispensing power—or to break down any of the landmarks which the Constitution has set up, to preserve the regal authority on one hand, or the rights of the people on the other.

“Should it be said that all this was to be presumed, and that the motions were necessarily to be understood with such restrictions; I answer, they could not be so understood; they would not bear such a construction. They contained an unequivocal declaration that it is contrary to the duty

of ministers to bind themselves by *any* pledge, expressed or implied. It is impossible for language more clearly or more positively to negative the possibility of Ministers, consistently with their duty, being bound by any restraint but such as may be prescribed by their own judgment; to which fluctuating, and, in times like these, more than ever precarious, standard, the justifiableness of Ministerial advice is referred by the modern expounders of the Constitution.

“ It is impossible not to perceive a close affinity between this doctrine, and that arrogant system, which assuming the proud title of the new philosophy, refers all moral obligations to the test of conscience, and finds a ready justification for the worst of crimes, for rebellion, treason, and regicide, provided the perpetrator have a mind so depraved, a heart so vitiated, and a conscience so perverted, as to commit them *conscientiously*. At the risk of being thought deficient in that *liberality*, which is the boast of the age in which we live, I will venture to protest against such theories as subversive, both of morality and of civil society; and to affirm that virtue consists, not in following the dictates of conscience, whatever they may happen to be, but in conscientiously observing those laws which the agent is bound to obey, and; above all, in obedience to that will which is the universal law. Upon the same principle, with regard to the question before us, I humbly conceive it to be the duty—the first duty—of Ministers, not, as has lately been contended, to keep themselves free to pursue any course which their judgment may approve, but to take especial care that their judgment be rightly informed, that it be well directed, that it be under the guidance of sound principles—of the genuine principles of the Constitution. This they are bound to do by virtue of an implied pledge, which devolved upon them when they assumed their official character.

“ From implied pledges the transition is easy to such as are expressed; and even with regard to these, it would, I conceive, be difficult to justify the unqualified language of the motions. I wish the movers had fairly met, though it had been but hypothetically, the case which in reality had occurred; and had informed the public whether, on the supposition that Ministers had given the King just cause to expect from them unconstitutional advice, and that his Majesty, instead of resorting to the harsh measure of dismissing them from his councils, had called upon them for a pledge, never to offer such advice; whether, I say, under such circumstances, Ministers would violate their first duty, or any duty, by listening to such a call, and by promising to make the rules of the Constitution the limits of their functions, as confidential counsellors of the Crown.

“ If, however, the late Ministers thought differently upon this subject; if, according to their view of the Constitution, it was contrary to their duty to bind themselves, at the call of their Sovereign, by a pledge, which some of themselves had rendered indispensably necessary for the quiet of his mind, and the safety of his conscience—and the sole object of which was to restrain them from advising measures, from a compliance with which he felt himself restrained by the most solemn sanctions, religious and political; if, in short, they were of opinion that they could not be restrained by any pledge, implied or expressed, from advising the King to break his coronation oath, or to violate principles which had been consecrated by the Revolution, and which had placed the House of Brunswick on the throne; if, I say, such were their notions of duty, they could do

no otherwise than decline the pledge which had been required from them. What I complain of is, that the personal act of the King, in demanding such a pledge, has been made a subject of accusation in Parliament. It would be well, my Lord, if a veil could be drawn for ever over this proceeding; but as that is impossible, nothing remains but to endeavour to counteract its mischievous tendency, by exposing its unconstitutional nature, and by subjecting it to merited censure, and to general reprobation. This duty, my Lord, I have endeavoured faithfully to perform."

Some Account of New Zealand, particularly the Bay of Islands, and surrounding Country; with a Description of the Religion and Government, Language, Arts, Manufactures, Manners and Customs of the Natives, &c. &c. By John Savage, Esq. Surgeon, and Corresponding Member of the Royal Jennerian Society. Pp. 110. 8vo. 7s. Murray, 1807.

THE contiguity of New Zealand to our settlements in New South Wales, and the advantages which might result from the establishment of a mutual intercourse between those countries, are such as to give some interest to any work purporting to give an account of the "language, arts, manufactures, manners, and customs" of the two extensive islands in the South Sea called New Zealand. But before we discuss this point, we shall examine what information is here communicated respecting a country of equal extent with Great Britain.

Without troubling his readers with any introductory or personal details, Mr. Savage abruptly introduces them on the 18th of September, 1805, to the North Cape of New Zealand, in $34^{\circ} 25'$ min. south latitude, and $173^{\circ} 4'$ min. east longitude. On the 20th he makes the Bay of Islands, where he has made five common profiles of the rocks as they appear at the distance of 15 or 20 miles. This the author calls "directions for sailing into the Bay of Islands," where the harbour is good, he says, only a few "sunken rocks," and "gusts of wind that rush down from the high lands," that render it necessary to "have two anchors always ready." The natives immediately surrounded the vessel in canoes, each containing ten or twelve persons, who, although described as cannibals, betrayed no symptom of savage ferocity. In the neighbourhood of the bay are "patches" or plots of cultivated ground, "on each of which is seen a well-thatched hut, and a shed at a little distance." These appearances, seen from the ship, and the abundant supply of fish and potatoes brought by the natives, abated the author's prejudice against this country. But, "*it is to be understood*," he observes, "that my remarks have been confined to the Bay of Islands, and the shores immediately surrounding it; *a general account of New Zealand is therefore not to be expected.*" Thus, his title, instead of "Some Account of New Zealand," should have been "Some Account of the Bay of Islands in New Zealand."

But this is not the only instance of the author's skill in the art of bookmaking, as will appear in the course of our analysis.

"The Bay of Islands," he proceeds in a new chapter, "so called, in all probability, from a number of small rocky islets situated about its entrance, lies in $35^{\circ} 6$ min. S. latitude, and $174^{\circ} 43$ min. E. longitude. The country in the immediate vicinity of the bay is almost destitute of wood, though there are immense forests at 15 or 20 miles distance. The soil is a light vegetable mould, but rich, *as it would appear* by the vegetation it produces. There are several villages in the neighbourhood, and a great number of straggling huts. The circumjacent parts *would undoubtedly afford* great opportunities for botanical research. The fir trees grow to an amazing height, and are 5 to 6 feet in diameter. The flax is of a very superior quality; its texture is beautifully silky, its fibres of great strength, and 4 or 5 feet long. The fern grows here in abundance, and was previous to the introduction of potatoes almost their only esculent vegetable. *There is every appearance of a great scope for mineralogical investigation*, though the natives appear ignorant of the existence of metal of any kind in New Zealand. There is a green semi-transparent talc, of considerable hardness, with which they make their tools and ornaments. *As far as I could learn*, they have no larger animal than the dog, which is a native, usually black and white, and in figure like our fox-dog; all the other animals found here are such as we call vermin. The immediate neighbourhood of this bay is unfavourable to ornithological enquiry; but *I have no doubt the interior must abound in a great variety of rare and beautiful birds*: the only species I saw was a pigeon of beautiful plumage, large size, and delicious eating. Cockatoos and parrots in great variety *are said* to inhabit the woods, as well as an infinity of small birds. The bay abounds in fish of *all* descriptions *usually found in the same parallel of latitude*, although the oysters are not fit for a London market. A great variety of rare and beautiful shells for the cabinets of the curious *may here be procured.*"

Such a tissue of *supposititious* facts we have never before read from the pen of an English traveller. The night-gown travels of Vaillant and Damberger are far surpassed by our Jennerian correspondent; and if he always reasons thus, "I have no doubt—there is every appearance—must abound—are said—may be," *we* have no doubt, that he *must be* appointed to *vaccinate* by *Act of Parliament*! But to proceed with this entertaining account: "The capital town in this part of the country is called Tippoonah, and contains about 100 houses. The court and residence of the chieftain, Tippeehee, is situated on an isolated [*insulated*] rock, which serves as a fortress and a refuge in time of war, and contains their arsenal or collection of spears and war mats." Here the author relates a pretty little tale about Princess Tippeehee falling in love with a person of inferior condition, and how her father, Tippeehee, confined her in a cell like a dove cot, in which she could not stretch herself in any direction, and fed her in a trough, and denied her all conversation or other accommodation. This measure

had the desired effect, however, and "the cage, which is ornamented with much grotesque carving, still remains as a memento in terrorem to all the little refractory misses of New Zealand, who might be inclined to degrade themselves and their families by unsuitable alliances." This love tale, although told neither with the pomposity of Johnson, nor the suavity of Addison, may yet deserve the attention of some of our more zealous equality dames, whom it will supply with ample matter for a volume on the rights of the sex. The New Zealand ladies, it appears, participate with the men in all the arts but war.

"The dwellings of the natives are usually about 5 feet high, the walls of which are wattled, and made close with rushes. The thatch is of strong-bladed grass, and generally well applied. The space the hut occupies is proportioned to the number of the family; it has usually but one entrance, and is not unlike a bee-hive. These are their lodging huts, but a little distance from them are sheds, in which they dress their victuals; the latter are made by fixing four posts in the ground, about 5 feet high, and covering them over with rushes. The natives of New Zealand, *at least the part of it I visited*, are of a very superior order, both in point of personal appearance, and intellectual endowments. The men are usually from 5 feet 8 inches to 6 feet high; well proportioned, and exhibit evident marks of great strength. The colour of the natives varies between a dark chestnut and the light agreeable tinge of an English brunette. Their countenances are in general open, and although you are not alarmed by any marks of savage ferocity, you clearly discover signs of undaunted courage, and a resolution not easily shaken. But this country is not without its dissemblers, and particularly among those advanced in life are to be found some who can smile and assent to your opinion, when their natural feelings dictate a frown, and a decided disapprobation of your conduct or sentiments. They have a great aversion from [ardent] spirits, and are consequently robust, cheerful, and active, and *probably*, in many instances, *live to a great age*. I must say something of the fair part of the creation of the Bay of Islands, and there is no great impropriety in the term, for many of the women were scarcely to be termed brunettes. Their features in general are regular and pleasing, with long black hair and penetrating eyes. The tattooing of their lips, and the quantity of oil and red earth with which they anoint their persons and hair, would not be very agreeable to the taste of a refined European; but to a New Zealand lover their well formed figure, the interesting cast of their countenance, and the sweet tone of their voice, must render them extremely desirable companions to sooth his cares, for savage life has its cares and perplexities as well as that of the polished native of the most enlightened country."

The author *conjectures* that the country is divided into small principalities, whose chieftains are almost constantly at war with each other; that the wandering of the natives is thus prevented; that each tribe is divided into three classes, one educated for the priesthood (as they appear to be very pious), another for arms, and the third constitutes the rabble, each of which are distin-

guished by devices variously tattooed on their faces and persons. But little is known of their religion. The chief objects of their adoration are said to be the sun and moon; with the stars they are well acquainted, and have names for many of them, but the moon is their favourite deity. They believe it to be the abode of a man who once visited their country, and who is still very anxious for its welfare and that of its inhabitants. The author has annexed a coloured design of a rude figure made of green talc, and suspended round the neck of both sexes, that he supposes they intend for a likeness of this protecting deity; it has some very distant resemblance to a mask or face, like the shades seen in the disk of the moon. "When paying their adoration to the rising sun," observes Mr. S. "the arms are spread and the head bowed, with the appearance of much joy in their countenances, accompanied with a degree of elegant and reverential solemnity." The song used on this occasion is cheerful, and not destitute of harmony, while that sung on its going down is mournful, and accompanied with emotions of sorrow. This song is sung by one person, but in the chorus the whole company joins. That sung to the moon is mournful, and denotes a mixture of adoration and apprehension. The New Zealanders, like most of the natives of the South Sea islands, consider it improper to touch their heads, and after combing or cutting their hair, they do not touch any meat for a day or two, but are fed by some of their relations. "They have an idea of a variety of rewards and punishments in a future state." But we shall not fill our pages with speculations which are avowedly given only as *probabilities*, and advise our readers to suspend their judgments of the people of New Zealand, till they meet with the observations of a writer who has himself seen and heard what he relates.

The chapter on the government and civil policy of this extensive country is so singularly exquisite, that we are "*led to conjecture*," (to use his own language) that should the author constitute himself a professor of the fortunate 'art of guessing,' he would find it much more profitable than bookmaking. The following ingenious reflections should not be hastily overlooked. "I have said but little," observes Mr. S. with great truth, "concerning the religion and government of the natives of the Bay of Islands; *they are subjects that, in my opinion, require to be handled with great caution; the less, therefore, according to my judgment, that is said upon either the better.* PRESUMING, therefore, that their form of government is such an one as is approved of, and that their religion is such as the mass of the people are well contented with, I shall not venture to interfere with the administration of the one, nor dispute the tenets of the other!" Excellent, Mr. Savage! If the same cautious prudence has always directed your hand in amputating limbs, or vaccinating subjects, you will have done little either to mutilate or propagate a race of horned bipeds in the South Sea Islands. A more legitimate offspring of the French school certainly never before emanated from the brain of an Englishman;

and this delicate apology for *absolute* ignorance of the religion and policy of the New Zealanders is highly worthy of being ranked with the Frenchman's account of the battle of Aboukir, where he left the remainder of his fleet "on the scene of action."

"Hanging," we are told, "is one of the punishments of New Zealand;" but it is uncertain "for what crime; it is *probably* theft, which they abhor." A story is also related of a noble being absent, who, on his return, discovered that his wife had been unfaithful to him, when he immediately went in pursuit of her paramour, put him to death by a blow of an European cutlass, dismissed his wife, and took another in her place. Tippeehee, the chieftain, was absent during the author's short stay at the Bay of Islands. Shortly after that time, and in December 1805, we find Tippeehee was amusing himself with the governor and people in our new South Wales settlements, very curious and amusing details of which have appeared in the Sydney Gazette, which the author seems not to have known, or if known, has *prudently* concealed it. This is another good example of the practical advantage of prudence, which Mr. S. has apparently only *once* violated. A portrait, we are told, "a likeness of Tiarrah, the brother of Tippeehee, and governor (pro tempore) is here prefixed." If indeed the print prefixed to this volume be really a likeness of Tiarrah, both Lavater and Dr. Gall would pronounce it a head replete with noble and grand conceptions, but of little execution. It is not, however, a stupid or common figure, but one indicative of great intelligence and mildness, as the author attributes to him. The visage is *tattooed* all over, on the jaws, cheeks, nose, and temples, with circular figures similar to the volute of a cornice or capital. As the author is a medical man, unless he can assign a physical cause for giving Tiarrah a tolerably long beard, and very short curled hair, contrary to the usual appearances of nature, he must pardon us for suspecting the accuracy of his pencil.

The remainder of this small volume is occupied with miscellaneous anecdotes of the manners and customs of the people of the South Sea Islands; which present nothing new or very different from the accounts already published. Mr. S. denies that the New Zealanders are cannibals, except on particular occasions of revenge on some powerful chief of their enemies; and asserts, what we would most willingly believe, that "they enjoy much more pleasure from eating potatoes than human flesh."—"There can be no doubt," he observes, "but that the introduction of potatoes*

* The author gives it as his opinion, that "no kind of food taken to sea has a greater tendency to preserve the health of the ship's company, or to recover it from the effects of a long voyage, than potatoes. I think I have observed more benefit derived, in cases of scurvy, from eating the root raw with vinegar, than from any other remedy: it appears to be most efficacious if taken in the morning fasting." We have seen cases which tended to corroborate this opinion.

has saved many lives." This is one positive good which the Europeans have effected; but we are sorry to say, that it is fully counterbalanced by an equally great, if not a greater, evil, the introduction of a disease, which may eventually depopulate their fertile country in the same manner as it has done that of Otaheite. On this head, it would be uncandid not to approve of the author's sentiments, and his mild but just reprehension of those who treat the people, vulgarly called savages, in the same manner as Papists would Protestants, as if there were no faith to be maintained with them. Such conduct should, on all occasions, be held up to the execration of that society which compliments itself with the epithet *civil*, at the very time that its members are propagating a most disgraceful, and, to these people, incurable disease. The evil consequences of such unprincipled proceedings, the author thinks, with much reason, have often occasioned those examples of cruelty and revenge experienced by Europeans among these gentile nations. Several instances are mentioned to prove that the New Zealanders are really a humane and most tender and affectionate race of people, the warmth of whose feelings may doubtless lead them occasionally into unjustifiable excesses, but who at meeting or parting with their friends or acquaintances, uniformly discover all the finer emotions of the human heart.

A considerable part, and that not the least interesting, of this work, is devoted to an account of the conduct and manners of Moyhanger, a young man of the military class in New Zealand, who voluntarily accompanied the author to London, but who remained here only a few weeks before it was thought proper to send him home again with an ample stock of tools and iron instruments. From this young man the author has acquired all his knowledge of New Zealand; for it does not appear that he ever dared to set his foot on land, or that he saw any more of the country than what could be perceived with a glass from the ship lying in the bay. Yet with such a very limited field of observation, aided by his pencil, he has contrived to produce a seven shilling volume. The account of the manners and emotions of this person contains nothing very singular, as the author is not a Keate, nor is Moyhanger a Prince Lee Boo. A vocabulary of the New Zealand language is also given, consisting of about one hundred terms, chiefly of parts of the body, and its primary motions. Very little confidence can be placed in a vocabulary thus formed, and taken from the mouth of a young man who never learned to speak English. Turnbull, indeed, has given a brief vocabulary of the Otaheitean terms, but he had the experience of eight months residence in the country, and the assistance of the missionaries, who could converse with the natives. Without questioning the propriety of the author's notation of articulate sounds, we must conclude *a priori* that it is impossible to give a faithful vocabulary of the language of a people who have no written characters, merely from the enunciation of

one individual, whose voice and articulation may be extremely different from many others of his countrymen. The numerals given, also, resemble more the attempts of Moyhanger to express European numbers, than those of his own country: thus, cadooa, 2; catoodoo, 3; cawha, 4; cadeema, 5; cahoonoo, 6; caheetoo, 7; cawhadoo, 8; and madoo, 12; matoodoo, 13; mawha, 14, &c. changing the *c* only into *m*; for to form the decimal, and twice four, to form eight, present analogies which we apprehend are not entirely of New Zealand invention.

On comparing the words the author gives as used by the people of New Zealand, or rather of the Bay of Islands, we find eighteen of them are used for the same purpose by the natives of the Friendly Islands, and thirty-two by the Otaheiteans, besides several others, which vary only in a slight articulation, and perhaps also by the notation adopted by our author. Were it important, we could trace these analogies still farther, from the pronunciation of a native of Otaheite now in this country.

It appears that some Europeans have settled in that country, and that they have had children, which differ from the others only in having their hair somewhat fairer, and being more bashful.

The author's concluding remarks merit more attention than they are likely to receive at the present period.

"From the preceding pages I imagine it will be seen that New Zealand is a country highly interesting; the part which I have attempted to describe is of greater importance than any other, on account of the ocean in its vicinity being very much frequented by spermaceti whales, and the ample supply of refreshment it affords. The harbours are safe and capacious, the country beautiful, the soil favourable to cultivation; and the natives are, in all respects, a superior race of Indians. These advantages hold out great inducements for colonization, which may hereafter deserve the attention of some European power. The exorbitant price of European labour in new colonies, it is extremely probable, would be obviated by the assistance of the natives; their intelligence is such, as to render them capable of instruction; and I have no doubt but they would prove as essentially useful to a colony established in their country, as the natives of India prove to our Asiatic dominions."

The deplorable state of our New South Wales colonists, and the sterility of that boasted paradise, have doubtless taught us a lesson of prudence respecting the advantages and facilities of colonization; at the same time, it appears highly probable that before the colonies already settled there attain any degree of maturity, it will be found expedient to establish some commercial intercourse between them and the natives of New Zealand, in order to procure prompt and sufficient supplies of provisions, in cases of such calamities as that recently experienced. With respect to the information contained in the work before us, it may perhaps amuse those whose knowledge is confined to the range of the circulating library;

but they who have read the newspapers printed in our New South Wales settlements, will here find but a very scanty portion of entertainment, and still less of any original facts. All the original matter, indeed, which is here artfully denominated 'an Account of New Zealand, with a description of the religion and government, language, arts, manufactures, manners, and customs, of the natives, &c. &c.' might have made a passable article in some magazine; but, as a volume, its merit is lost in the painful reflection, that it is a *job*.

Concessions to America the Bane of Britain; or the Cause of the present distressed Situation of the British Colonial and Shipping Interests explained, and the proper Remedy suggested. 8vo, pp. 58. 2s. Richardson. 1807.

FROM the imbecile theory and flimsy systems of the late Ministry, supported by pretexts the most puerile and by sophistry the most delusive, the intelligent writer of the tract before us appeals to plain facts and authentic documents. He depicts, in colours strong but true, the distresses which pervade our colonies, in consequence of a strange departure from the wise policy of our ancestors; and from an obstinate perseverance in measures, of the folly and the danger of which the fresh experience of every day affords incontestible proofs. The author has three points to establish: 1. the actual distress of the colonies; 2. the causes from which it originated; and, 3. the best means of relieving it. The first he dismisses in a very few words.

"To prove both the actual existence of the distress of the West India planters, and the extreme degree in which that distress exists, an appeal need only be made to the Gazette returns of the average price of sugar, which for several months past has been from 36s. 5d. to 31s. 10d. per cwt. exclusive of duty; although the lowest price at which his Majesty's Ministers have acknowledged that the planters can afford to sell it, is 50s. per cwt. exclusive of duty: and on that ground sugar is exempted from the whole of the new conditional duty of 3s. per cwt. unless the average of the sales published in the Gazette exceeds that price. But the future prospects of the planters are still more deplorable than their present situation; for a greater quantity of the last crop of sugar now remains on hand, than ever was known at this period of the year, and the arrival of the present crop has already commenced, the accumulation of which in our warehouses will no doubt render the remainder of the old crop still more unsaleable than it now is, and farther depreciate a market already overloaded."

Thus it appears that the medium price of sugar has, for some months past, been only 38s. 1½d. per cwt., or 16s. 10½d. per cwt. less than the lowest price at which the planters can afford to sell it. And this price, it is understood, is utterly inadequate even to reimburse the planters for the expence of cultivation, and the interest of capital employed. One cause of the distress thus pro-

duced, is stated to be the conduct of Great Britain towards the captured colonies, which are immediately put on the same footing with her own, and the produce of which is thrown into our home markets; so increasing the quantity of marketable commodities, and, consequently, reducing their price.

“ But the great cause of the distress under which the British planters labour, is, that Great Britain gives even the colonies of which the enemy retains possession, such superior advantages to those which her own colonies enjoy, as have already aggrandized the former in an extraordinary degree, and as, if continued, must inevitably ruin the latter. In former wars, the hostile powers could only maintain a commercial intercourse with their colonies by hazarding their fleets to carry it on. This necessity has led to some of the most brilliant naval victories of Great Britain, and constantly enriched her navy with the spoils of the enemy. But now that not a ship of any power with which we are at war dare shew itself on the ocean, that our enemies have no practicable means of carrying on their own commerce with their colonies, Great Britain injudiciously permits a neutral power to carry it on for them. Under her flag, these colonies receive their supplies from, and ship their produce to their respective mother countries, without interruption; and are sheltered from the hazards and even the expenses of war. Statements have been made, founded on documents of indisputable authenticity, which prove that the sugars of the enemies colonies, passing through America, are actually brought to the different continental markets of Europe in American ships, cheaper in point of freight and insurance, from 8s. 11d. to 12s. 6d. per cwt. than those of the British colonies can be conveyed thither, to enter into competition with them*. This difference in freight and insurance operates as a direct bounty in favour of the produce of the colonies of the enemy; and, as the natural consequence of such encouragement, the amount of their exports to Europe has lately increased to an extent almost incredible. It appears, by the Amsterdam bills of entry, that 211 sail of American vessels entered that port alone, in the year 1806, with cargoes amounting to 34,085 hhds. of coffee, and 45,097 hhds. of sugar. The quantity of produce brought to the other ports of Europe has not been correctly ascertained; but a just estimate may be formed of the total amount of this commerce carried on under the American flag, by the summary of the exports of the United States for the last year, which are published in the American daily papers. These exports are divided into two classes, domestic and foreign produce. The latter, with the exception of some European and East India goods re-exported, consists of the produce of the enemy's colonies, and is valued at 60,283,236 dollars; or, estimating the dollars at 4s. 8d. each, £14,066,088: 8 sterling. No documents are received as to the value of the East India and European goods re-exported, which should be deducted from this amount; nor as to the value of the West India produce used for the home consumption of America, which should be added to it, in order to form an exact estimate of her whole import:

* Vide Appendix A.”

† Vide Appendix B.”

but it may safely be asserted, that America, without being mistress of a single colony, now imports more West India produce from the colonies of the enemy, than is made in all those which are annexed to the crown of Great Britain*."

Hence it is evident that, by this most unnatural, most impolitic, and most ruinous, concession, we hold out a bonus to America of 10s. per cwt., as a temptation to induce her to undersell us in the foreign markets. This is really an act of political suicide, upon which a political or mercantile inquest would not fail to pronounce a verdict of *insanity*. The British colonies labour under another disadvantage, too, in being prevented from paying for the necessary supplies which they import from America with any other produce than rum and molasses, which the Americans will seldom take, while the foreign colonies pay for similar supplies with any part of their produce which the Americans may chuse to take. The consequence of this restriction is, that the British colonists pay much dearer for their supplies than the foreign colonists.

" Another instance may be adduced of the same reprehensible system of policy. Notwithstanding it is impossible that the British planter can import rum from the West Indies, in British ships, subject to war charges, on the same terms at which brandy can be brought from the neighbouring ports of France, in neutral vessels, subject only to peace charges, yet government, in their contracts for the army and navy, have accepted tenders for great quantities of the latter article†. As their purchases for the public service are made duty free, they have thus evaded the protecting duties in favour of rum, which the legislature, in its wisdom, has imposed upon brandy; and by granting licences to neutral vessels, for the especial purpose of importing brandy direct from the ports of the enemy, they have also evaded those navigation laws, the execution of which is so rigidly enforced where they operate against the planter, and so readily relaxed where they would operate in his favour."

This is a point to which the attention of our Government was

" * General Smith, of Baltimore, acknowledged in the senate of the United States, that the amount of West India produce annually re-exported, after supplying the home consumption of America, was twenty-eight millions of dollars, or nearly seven millions sterling."

" † The respective quantities of rum and brandy contracted for by the victualling board, for the last three years, are as under.

	RUM.	BRANDY.
1804.....	367,000 gallons.	268,000 gallons
1805.....	250,000 —	625,000 —
1806 (to Nov. 19)...	337,874 —	174,491 —

In consequence of the urgent representations made last year by the West India committee, rum has lately been taken in preference to brandy, at a difference in price of 1s. per gallon; which, although a considerable, is not an adequate protection to the colonial interest."

strongly called in this work, several years ago. The use of brandy in our fleets should certainly be prohibited, and rum universally substituted in its place. Where so easy a means of injuring the enemy and of serving ourselves presents itself, what can be the motive for refusing to adopt it? This writer observes that formerly, during war, the British planter enjoyed the monopoly of the European market; and on this principle it was, that a war tax upon sugar of 7s. per cwt. was imposed during Lord Sidmouth's administration; but, though the monopoly is destroyed (or rather transferred to the French and Spanish planters, through the means of America) the tax continues. It is not, however, by the reduction of the duty that the British colonist can be relieved. That duty is paid by the consumer; and there is no reason to suppose that the home consumption of sugar would be increased, if the duty were reduced. Indeed, it is here proved, that the consumption has actually increased since the duties were raised. Such a proof is not *conclusive*, but, strengthened as it is by the author's reasoning upon the subject, and by the analogous cases which he cites, it leaves no doubt, on the mind of any unprejudiced reader, of the validity of the deductions which are drawn from it. So far, therefore, from recommending a reduction of the duty, he contends, that it would, by checking the exportation of refined sugars, and be prejudicial to the planters. The remedies, then, which he proposes are threefold: First, the introduction of the use of sugar into our distilleries; secondly, the granting bounties on the exportation of sugars; and, lastly, the strict observance of our navigation laws, and the retraction of those impolitic concessions which have lately been granted to neutral powers.

" This measure (the use of sugar in distillery) is understood to have been opposed by the country gentlemen; who consider it as tending to diminish the consumption of corn, the actual price of which barely enables the farmer to pay his rent. Their objections might, in a great degree, be obviated, and other very important interests at the same time be promoted, by taking off the restrictions that are at present imposed upon the exportation of corn from Great Britain to the West Indies. Her colonies are at present obliged to purchase a great proportion of their flour and oats from America, which might be purchased from their fellow subjects, to pay that freight for the carriage of it to America, which might be paid to their fellow subjects; and to find a market for their sugar among foreigners, which might also be found among their fellow subjects. Surely a regulation, which would at once attain all these objects, is highly desirable; and, as it would not throw corn out of consumption, as is generally supposed, but merely throw the consumption of it into a new channel, and establish an additional intercourse, mutually advantageous, between the West India colonies and the mother country, is well worthy the serious attention of the legislature *.

* The return made to the House of Commons on the 5th of May, 1806, of the quantity of provisions imported into the British West Indies,

“ When it is farther recollected, that during the thirteen years, ending in 1804, Great Britain, according to documents laid before Parliament, paid more than thirty millions of money for foreign corn; her supply of which now depends on her enemy, who holds those countries under his controul from whence 4-5ths of it were received*, it becomes expedient as a measure of general policy, independent of any particular consideration due to the interests of the West India planter, to use timely precautions against that deficiency of this indispensable necessary of life, which, judging of the future by the past, we must expect again to experience.”

There is a great deal of strength in these reasons; and particularly in that which relates to the exportation of corn to our colonies, in return for the proposed introduction of sugar into the distillery. As to the bounty on sugars exported, the author proposes that the new duty of 3s. per cwt. on sugar, which now only attaches when the market-price is 50s. per cwt., should attach, let the price be what it may, and be returned as a bounty on all sugars exported; by which means the revenue would sustain no injury, and the planter would be materially served. But as this expedient would tend to raise the price of sugars to the British consumer, while it would enable our enemies to eat them at a cheaper rate, and as, at the best, it could not be an efficient remedy, the author wisely prefers a resort to our old system, by which, the monopoly of the European market was reserved to the British planters during war.

“ Their distress arises from a relaxation of those maritime rights which our forefathers fought and bled to establish, and to maintain which, Great

exclusive of the conquered islands, from the United States of America, for the year 1803, being the latest period to which it could be made up, is as follows:

647,853 bushels of corn.

296,409 barrels of flour.

35,095 barrels of meal.

“ Each barrel of flour is considered as equal to five bushels of wheat; vide the 6th report of the committee of the House of Commons on the scarcity of corn in 1800, copy of which may be found in Doddsley's Annual Register for that year, page 122. The import of the British islands from America may, therefore, be computed as equal to 300,000 quarters of grain. The above mentioned report of the House of Commons contains the following passage:— In consequence of the stoppage of the distilleries, (from using corn,) at least 500,000 quarters of barley, which would have been consumed in that manufacture, will remain applicable to the subsistence of the people; but as it may be supposed that 11 bushels of barley are not more than equivalent to one quarter of wheat, this can only be stated at about 360,000 quarters.’ Thus it appears, that a new demand for British corn may be created in the supply of the British West India colonies nearly equal to the whole quantity of grain consumed in the distilleries; and exceeding that quantity, when the supply of the foreign West India colonies, now in the possession of Great Britain, is taken into the account.”

“ * Vide Appendix D.”

Britain, even within our own remembrance, while at war with all the great maritime powers of Europe, who then disputed with her the sovereignty of the sea, attacked and crushed the Northern Confederacy. But these invaluable rights she has now, in the plenitude of her naval power, tamely surrendered to America, who has no means whatever of enforcing her lofty demands; and that too under circumstances of so peculiar a nature, as add to the absurdity of the concession. The enemy first issued a decree, prohibiting British manufactures and colonial produce from every part of his dominions. He then issued a farther decree, putting Great Britain out of the protection of the law of nations, declaring her in a state of blockade, and that every vessel trading to or from her ports should be considered as lawful prize. He acted upon this second decree by invading neutral states, for the avowed purpose of confiscating British manufactures and colonial produce, wherever they might be found, and to whomsoever they might belong. Surely such conduct called loudly for retaliation, and would have amply justified a similar interdict on the colonial produce of the enemy; but hitherto he has been allowed to avail himself, to the very fullest extent, of his superiority by land, while Great Britain has renounced all the advantages which she might and ought to have derived from her superiority at sea."

Nay, to such an extent is the hostility of our malignant enemy carried, that we have recently heard, that he has actually issued an imperial mandate, prohibiting the exportation of corn to Britain, *under pain of death!* And we are to assist him in his ruinous designs on this country, by our own weakness and impolicy. In answer to a ridiculous plea which has been urged, by some of the partisans of unlimited concession, that France having changed *her* navigation system, it behoves us to change our own; the author enters into an explanation of all the navigation laws which have been passed in France from the year 1717 to the present time; whence it appears that the severest restrictions have uniformly been imposed on neutral trade by the rulers of that country, and have never been relaxed unless from absolute necessity, produced by our destruction of their fleets, and our vast maritime superiority. By the last law passed on this subject at the beginning of the present war, the produce of French colonies shipped in neutral vessels are subject to the same duties on exportation from the place of its growth, which it would pay on its arrival in France, in French vessels. This law is expressly stated to be in force only *during the war*. But by our connivance at the trade which this law was passed to encourage, independently of other disadvantages, we enable the French Government to raise as great a revenue on the produce of their colonies as they would, in time of peace, or as they would, did their navy ride triumphant on the ocean. And this, too, without the concomitant expence to which, in either of those cases, they must be subject, as well for the collection of the revenue, as for the transport of their produce to Europe. There is such an infatuation in our Ministers on this subject, that it would seem as if they were stricken with political blindness!

The writer then proceeds to examine the validity of other reasons which have been urged in support of these ruinous concessions. And here he successfully exposes the gross ignorance and imbecility displayed in that execrable pamphlet, "An Inquiry into the State of the Nation;" the author of which was one of those *literati*, whom Mr. Malcolm Laing, in the House of Commons, recently extolled the late Ministers for rewarding. That he deserved to be rewarded we admit, but by Buonaparte, not by Lord Grenville. We agree, however, so far with Mr. Laing as to acknowledge, that the late Ministers were more anxious to reward literary merit than the present Ministers. The attention which the former paid to men of literary talents was highly praiseworthy, however mistaken they occasionally were in the direction of it; and the neglect which such men are said to experience from their successors, we shall be the last to justify. Mr. Canning, however, must be excepted from the general observation; possessing great literary abilities himself, he knows how to appreciate them in others; having always too applied them to good purposes, he can hold in due estimation those who have pursued a similar course; and the sentiments which he lately expressed on the subject must meet with the hearty concurrence of all who have rightly considered the influence of the press, in the present distracted times. The author's able detection of the inquirer's ignorance we shall extract.

"But the advocates for this commerce argue against any obstruction to it on the part of Great Britain, on very different grounds; while some deny the right, but admit the policy of her interference, others admit the right, but deny the policy. An Inquiry into the State of the Nation, written under the inspection of two leading members of the late administration, contains some remarks on this topic, which claim attention not so much on account of their own weight, as of the authority under which they were ushered into public notice. The ingenuity of the author is entitled to commendation; he has made the most of his materials; but alas! in this part of his work, he has laboured for Egyptian task-masters, who required him to make bricks without straw. His flowing style, and well-turned periods, may amuse the ear; his plausible reasoning may, for a moment, beguile the understanding; but those who think as well as read, who adopt no conclusions without examining the premises from which they are drawn, will soon detect the fallacy and weakness of his arguments. The question of right, on the part of America, to carry on this commerce, is abandoned at the outset; but the policy, on the part of Great Britain, of submitting to the continuance of it, is strenuously contended for; and it is asserted, that 'the real difference between the former and the present method of carrying French colonial produce, and supplying the French colonies, is extremely trifling in its ultimate consequences; and that other reasons, of a very positive nature, enjoin a departure from such claims in the present situation of affairs.'

"This writer supposes views and objects in themselves absurd; and by imputing those views and objects to the advocates for the navigation sys-

tem, he endeavours to fix that absurdity upon them, which only belongs to his own suppositions. He supposes it to be their object, to prevent a supply of any colonial produce from reaching France; when the true object is, merely to prevent her from receiving the produce of her own colonies. He states the total gain of England upon these prohibitory operations to be 'the causing Frenchmen to drink their coffee some sous a pound dearer, which is a most pitiful advantage to us; and creating inconvenience to America, which is no advantage at all:' when the real effect of making the sugar and coffee of the enemy's colonies some sous a pound dearer, is the inducing them to drink the sugar and coffee of the British colonies circuitously re-exported, because they can be purchased cheaper than those of their own; and, notwithstanding the authority of this writer, the encouragement of the British colonies, and the discouragement of the French colonies, will, in the general estimation, be considered as some gain, and even as no pitiful advantage, to Great Britain.

"If the Americans are prevented from importing the produce of the French colonies, the French will not, as this writer supposes, attempt to carry it in their own ships, for the very conclusive reason which he himself assigns, and which might have taught him better, 'that the British cruisers will infallibly take them:' nor will it be purchased by English traders, and his apprehension be realized, 'that the national character will be compromised for gain;' such traffic being both illegal and impracticable. His last supposition is correct, that 'if the produce of the French colonies is prevented from being exported, it must rot there;' remain, he should have said, for it is not in the nature of any West India produce to rot by keeping. This measure would not involve the French colonies in that ruin which he so feelingly depicts; the consequence would indeed be, that the planters, instead of raising produce to give in barter for provisions, must raise provisions instead of produce; and this is certainly more desirable than that the British planter should be reduced to the same necessity, which it appears, by one of the letters in the appendix to this pamphlet, must be the inevitable consequence of the present system.

"It surely would be a waste of words to reply to the arguments which have been brought forward to prove that the colonies of the enemy are entitled to consideration and indulgence, because most of the proprietors reside in the mother countries: as it would be to combat the assumption, that 'Great Britain cannot intend to prevent the colonial agents from sending any of their revenue to the proprietors, or to intercept it on the way, as this would be a kind of warfare quite contrary to the spirit of modern customs.' Let Buonaparte answer, whether the cutting off the resources of the enemy, either by prohibitory decrees against his colonial produce and manufactures, or by seizing and confiscating his property wherever it can be found, be a kind of warfare quite contrary to the spirit of modern customs.

"We are told, 'that we injure the enemy sufficiently by forcing neutrals to carry his produce round by their own ports, instead of allowing it to be transported directly from the colony to the mother country:' when the fact is, as the documents annexed to this pamphlet prove, that his produce is so transported from 8s. 11d. to 12s. 6d. per cwt. cheaper than the produce of the British colonies can be carried to the same markets to enter into competition with it*.

"We are told, also, that 'the neutral flag can by no means cover the enemy from the effects of our maritime superiority;' or, in other words, that a cover is no cover: for as this writer very justly remarks, the carriage of West India produce is not on account of merchants, who are to sell it again after having bought it in the colonies, but on account of absent landholders, who have no other way of receiving their rents, but by having the produce of their estates brought over to them.

"We are desired to believe, 'that the advantages which the enemy derives from the assistance of neutrals, in carrying on his colonial remittances, and all the other branches of his distant commerce, are by no means unmixed with serious injuries to his prosperity;' when by this very assistance of neutrals his colonies are flourishing, from the comparative cheap rates of freight and insurance at which their produce is brought to Europe, and the British colonies are declining from the heavy war charges to which their produce is at the same time subjected.

"What admirable arguments are given in favour of continuing this privilege to the enemy! only that they are unfortunately misapplied, and should have been urged against the system of permitting neutral ships, under licenses, to carry on that trade which ought to be confined to British ships. 'While neutral ships and seamen alone are employed in carrying on the commerce of France,' (for France read Britain) 'her only nursery of maritime power is destroyed, she loses her whole chance of gaining a navy, she can neither procure a stock of merchant vessels, nor breed a race of seamen to man her ships of war.' This is a true picture of the state to which Great Britain is rapidly advancing. Let her rulers contemplate it seriously, and avert the impending danger.

"It is asserted, that 'the destruction of an enemy's trade is not to be desired, in order to annihilate his national wealth; that by the individual prosperity of his subjects we ourselves gain; by their progress in riches we improve our own.' Is wealth then no longer the sinews of war, that we are thus recommended to furnish markets for the staple commodities and produce of the enemy? He has himself taught us a lesson of better policy, by excluding our manufactures and produce from every part of his dominions.

"Repeated admonitions are given against any measures that may be injurious to the property of individuals. It is asserted, that 'we ought to be at war with the government of France alone, but should have no spite against unoffending and peaceable inhabitants;' as if, making the inhabitants feel the privations and hardships of war, was not the most likely way to bring the government to reason; or as if the relieving them from all the inconveniences of a state of warfare tended to make them more desirous of peace.

"Is it not an insult to the understanding of his readers, that this writer should represent America as 'a state, where no undue bias, either towards schemes of ambition, or measures of submission to the common enemy has ever been shewn? A state where so many circumstances concur to establish the influence of English principles and connections, where the other powers of the continent, without having any ground for alarm, may always expect to find assistance, as soon as its means are commensurate with its inclinations.' Can we so soon have forgotten, that for four years together, during the late war, France captured and condemned American

vessels together with their cargoes, and that no such quick spirit of resentment was manifested towards France, for this long continued series of outrages, as was shewn towards Great Britain, for asserting her just rights? Under the awards of the commissioners nominated between the two countries, Great Britain paid America, principal and interest, costs and damages to the very utmost farthing, for what she had been pleased to term our spoliations on her commerce. France made her a nominal if not an adequate compensation, of two millions of dollars, in the purchase of Louisiana, which she accepted in full of all demands; and from Spain, who had committed similar acts of aggression on her commerce, she obtained nothing. From the conduct of America to these different powers, her system of policy may be thoroughly understood. She remonstrates, she threatens, she exhausts all the arts of diplomacy; but if these fail, she rather 'adopts measures of submission to the common enemy,' than resorts to acts of hostility. She has given us still more recent means of ascertaining how 'far the influence of English principles and connections' predominates in her councils. On some new alleged provocations on the part of Great Britain, she, last year, prefaced her negotiation for redress, with a non-importation agreement; and, in defiance of a solemn treaty*, honestly discussed in her legislature, a motion for the confiscation of British debts.

"On some new principle of calculation, this writer lays it down as an axiom, 'which no words are required to prove,' that 'the blanks occasioned by some sailors leaving our service will speedily be filled up; and that the number of British seamen, at the end of a given period, will be greater, in consequence of our breeding for the American navy, just as the number of our people is on the whole augmented by the demand for men which our colonies create.' One might be tempted to ask this ingenious gentleman, in what school he studied arithmetic, to have learned that the more are taken away from any given number, the more will remain.

"At length, he admits that 'we may feel some inconvenience in the mean time from the progress of the enemy's commerce,' (which we were before told it was our interest to promote,) 'and the desertion of our seamen to neutral powers,' (which we were also told would increase their number.) 'But our general policy,' he adds, 'can never surely be modelled according to such temporary considerations.' That these considerations are both permanent and paramount, that the policy of Great Britain was modelled with due regard to them in the proudest days of her glory, and that her existence as an independent nation depends upon her due regard to the continuance of them, are propositions much less disputable than those which he advances.

"* Neither the debts due from the one nation to the individuals of the other, nor shares, nor monies, which they may have in the public funds, or in the public and private banks, shall ever, in any event of war, or national differences, be sequestered or confiscated; it being unjust and impolitic, that debts and engagements contracted and made by individuals having confidence in each other, and in their respective governments, should ever be destroyed or impaired by national authority, on account of national differences and discontent.

"Vide treaty of amity, commerce, and navigation, between his Britannic Majesty and the U. S. of America, dated Nov. 19, 1794, art. 10."

“But he concludes by saying, ‘that the evils or difficulties in question are the necessary consequences of the long war in which we have been engaged. They are part of that succession, which the new administration have fallen heirs to; a succession made up of all the dangers and difficulties, which a long course of mismanagement and misfortune has accumulated upon the country.’ Thus, what has been so long vindicated as sound policy, is now admitted to be made up of evils, difficulties, and dangers; and to be the result of mismanagement and misfortune. The truth is come out at last!

“Sufficient specimens have been given to shew, that this writer has used all that empty declamation, affected philanthropy, and modern sophistry, which might have been expected in his work, had it been written under the direction of Buonaparte himself, in support of those principles which it is his interest to establish. What, but the strangest perversion of talent, or the grossest infatuation, could induce an Englishman to maintain, that while the manufactures and colonial produce of Britain are interdicted by the enemy wherever his arms or influence extends, she should in return give unbounded encouragement to his manufactures and colonial produce, by permitting their transport in neutral vessels to every quarter of the globe? Unless we fight him with equal arms, what success can we hope for in the contest? Every event that adds to his enormous power by land, is a new call on us to counterbalance it, by making him feel the weight of our omnipotence by sea.”

Lord Grenville, however, it must be admitted, displayed much more *magnanimity* than he has evinced of late, in rewarding a man who had charged the Administration of which his Lordship formed a part, with leaving “a succession made up of all the dangers and difficulties, which a *long course of mismanagement and misfortune* has accumulated upon the country!” Our author from these premises, very naturally, draws the following just conclusions.

“Either the old maritime system must be reverted to, or the new system be carried one step farther; and Great Britain must request that America will have the complaisance to carry on the future commerce of her colonies, as she now does that of her enemies, in order that both may be placed on the same footing, and enjoy the same advantages, of receiving their supplies, and transporting their produce to Europe, at peace freights and peace premiums of insurance.

“But even were Great Britain disposed thus tamely to surrender the trident of the ocean, which she now may defy the united powers of the universe to snatch from her grasp, France has declared that the neutrality under which she herself finds shelter, shall afford none to Great Britain*. She has declared that not only British manufactures and colonial produce are lawful prize, but that even neutral property bound to or from Great Britain, like a criminal taken in *flagrante delicto*, shall be condemned. She has

* The arret of 1 Messidor, or June 19, 1803, directs, that the French consul at the neutral port, or the officer there appointed, shall certify the origin of the colonial produce reshipped to France, to guard against the admission of British colonial produce under the American flag.—*Suite du Code des Douanes*, page 173.”

indeed suspended the execution of this latter decree in favour of America; the expediency of so doing probably having been whispered to her ruler by some of his more prudent counsellors, lest Great Britain should be provoked to retaliate: but in Hamburgh it was rigidly enforced, when he became master of that unhappy city. Is he then to take just so much of the law of nations as suits his purpose? Is he to respect it by sea and violate it by land, and is Great Britain to be governed by his imperial mandate? Unless she means to resign her high rank in the scale of nations, she must either adopt a system of retaliation, or revert to first principles."

If we have not recourse to this plain and obvious principle of *self-preservation*, we shall richly deserve the worst fall that can befall us. In the concluding part of his pamphlet, the author takes a brief, but satisfactory, view of the consequences of a war with America, should she be mad enough to go to war in support of claims, founded only on usurpation and injustice. He first, however, shews that she has *abused* the indulgence which we extended to her.

"The extent to which these concessions are abused may be deduced from American documents. It certainly never was the intention of Great Britain to admit the principle that free bottoms make free goods. Her utmost intention must have been to permit America to receive produce from the colonies of the enemy, in return for the provisions and lumber with which she furnished them. Whether she has confined herself within these limits, will be ascertained by comparing the foreign and domestic exports of her three great maritime states, Massachusetts, New York, and Pennsylvania. Their foreign exports being the surplus of the produce from the colonies of the enemy, after supplying the consumption of America, (which may fairly be considered as an equivalent for the value of the European and Indian goods, exported to those colonies) amounted, in 1806, to 42,096,705 dollars. The total of their domestic exports for the same year, which are their means of purchasing, amounted to 18,440,090 dollars*. What proportion of this domestic produce was exported to the British colonies for their supplies; what proportion was exported to Great Britain in payment for goods †, or to the various other countries of Europe, these documents do not distinguish; but they sufficiently prove how vast a proportion of the produce of the enemies' colonies is shipped, not on American account in return for supplies, but on account of the planters under the mask of American neutrality.

"Mercantile men will not be imposed upon by the fallacious idea, that America, in carrying on this commerce, does but labour for Great Britain; and that all the returns for this produce are made in British manufactures. They know, that American ships which carry these cargoes to the ports of the enemy, find it cheaper, when there, to take their returns in

* Vide Appendix B."

† More than half the domestic exports of the United States are made to Great Britain in payment for goods, the proportion being, by the latest account received, (that of 1805,) 20,653,000 dollars, out of 39,928,000 dollars."

the goods of those countries, than to make a second voyage to procure goods in Great Britain: and that this consideration, joined with the partiality which the colonists of every nation have for the productions of their mother countries, induces the Americans to increase their importation, not of British but of foreign manufactures *, as well for their own consumption, as for the supply of the colonies of the enemy."

The author advises, by way of remedy for the evils of concession, that America should not be allowed to re-export any colonial produce to Europe. And he shews, that a clause to this effect was prepared by Mr. Pitt, and acceded to by Mr. Jay, in the treaty between this country and America negotiated in 1794. As so much was said, in both Houses, during the existence of the late Parliament, of the losses which Great Britain would sustain from a war with America, it will be right to shew what losses would accrue to America herself from such a contest.

"The only advantage America could possibly gain from the contest, would be the establishment of her right to carry the produce of the enemy's colonies, and the consequent extension of her commerce, whenever the European powers might be at war. This commerce, considered as a source of revenue, is of very little value to her; for, as the commodities draw back the whole duty on exportation, it leaves nothing to the State but the trifling tonnage-duty on the ships employed in it. It is understood, however, that our late ministers stipulated in their treaty, that America should in future make this commerce a subject of taxation, thus acknowledging and pointing out the value of what they had conceded, and America had acquired. They wished, too, to pacify the British planter, by this ingenious device of contriving to lay a tax on the sugars of the foreign planter, the amount of which was to fill the treasury of a foreign power: and infinite address was displayed on one side, and infinite delicacy affected on the other, in settling the quantum to be imposed; the negociators on the part of America contending, that they could not, in conscience, charge more than 1 per cent. and the negociators on the part of Great Britain urging them to charge 2 per cent. This flimsy expedient was held out as a compensation to the British planter, for the advantage of 25 per cent. given the fo-

"* Now that the unfortunate rage for shipping goods to Buenos Ayres has subsided, and the British manufacturers have leisure to look into their general concerns, they complain, and with great reason, that their orders, both for America and the West Indies, are diminished; the Americans not only supplying the consumption of their own country, and that of the enemies' colonies, but that of the British colonies too; (by illicit trade) with foreign European and East India manufactures of various descriptions. Official documents transmitted to the East India House, shew that the exports from Madras, in American ships, have lately been double the amount of those in British ships. Thus, Great Britain maintains possessions at an enormous expence, from which another power derives greater commercial advantages than she herself does.—'Sic vos non vobis,' is here exemplified with a vengeance! But to do justice to this subject, would require a volume rather than a note."

reign planter, in the permission to transport his sugar to Europe in neutral vessels. This is no exaggerated estimate; for the value of the sugars may fairly be taken at 40s. per cwt. and the medium between 8s. 11d. and 12s. 6d. the difference between neutral and British freight and insurance, is more than one-quarter of the whole, or 25 per cent. But, to return from this digression.—The increase in her number of seamen, with a view to the support of her navy, that paramount consideration with Great Britain, is no object to America, whose navy is so inconsiderable. Considering this commerce as a source of profit to individuals, the benefit arising from it is confined to the mercantile houses and the ship-owners in seven or eight of her principal ports; and it is not very probable, that, for their emolument, the government of the United States would entail all those mischiefs upon the rest of the community, which would inevitably follow a war with Great Britain.

“In enumerating these mischiefs, the annihilation not only of the commerce contended for, but of every other branch of her present extensive commerce, may be first stated. The distress of her landholders; whose tobacco, rice, indigo, cotton, grain, lumber, and produce of all kinds, would be rendered of little or no value, by the impossibility of sending them to foreign markets. The privation, or advance in price, of every article of necessity, or comfort, which she now imports from other countries. The loss of more than nine-tenths of her revenue, which is derived from duties on her imports, and the consequent necessity of raising a new and increased revenue from a people deprived of their accustomed resources. And, lastly, the intestine divisions which would, in all probability, arise between the Northern and the Southern States, the inhabitants of which already have no great cordiality for each other; and the latter of whom would bear the principal burden of this contest, without having any interest whatever in the object for which it was carried on: divisions which might probably hasten that separation between them, which, in the nature of things, may soon be expected to take place.

“With such powerful considerations to deter America from engaging in a war with Great Britain, is it probable that she would hazard a measure by which so little could be gained, and so much would be lost? We have the authority of Mr. Randolph, an enlightened member of her House of Representatives, for saying positively that she would not. But, without relying altogether upon his opinion, and to be armed against the worst, let us now weigh, in their turn, the advantages and disadvantages that would result to Great Britain from hostilities with America.”

The result of this last enquiry is, that Britain would lose much less by such a war, than by a continued perseverance in the prevailing system of concessions. The author closes his examination with a manly appeal to the good sense of the present Ministry.

“From these observations it may fairly be inferred, that the effect of the late concessions to America, and the abuse which she has made of them, are so injurious to Great Britain, that a longer continuance of them on her part is inconsistent with the first principles of self-defence and self-preservation; that neither considerations of right, nor of interest, will warrant America in resenting the retraction of these concessions; and that even her

hostility is far less formidable than such neutrality as she at present exercises.

“ These truths have, it is to be hoped, been fully impressed on the minds of his Majesty’s present Ministers, by their own reflections on this important subject. The object of these pages is to impress them more generally on the minds of the public, Whether his Majesty’s late Ministers, from natural timidity, were afraid to open their eyes to a full view of the consequences of a rupture with America, and, like children, fancied themselves in danger merely because they were in darkness; whether they were influenced by the interested counsels of some of their advisers, whose families have establishments both in America and in Holland, and on whom wealth is pouring in through various channels, by this spurious and destructive commerce; or whether, actuated by a laudable spirit of conciliation, they acquiesced in these concessions as measures of experiment, they best know. This good consequence, however, will result from their conduct, that Great Britain, in now adopting such a change in her political relations with the United States of America as circumstances render both advisable and necessary, cannot be accused of acting hastily or intemperately; and, with this reflection, she must console herself for the sacrifices she has already made. Those steps which might, perhaps, have been considered rash and premature in the late Ministers, cannot be so considered in their successors, and are consistent with the principles which they uniformly professed before they came into office. The general sense of the nation will support them in this change of system, the necessity of which is now apparent. The prosperity of the shipping interest more particularly depends upon the welfare of the colonies, and a strict adherence to the navigation laws. Foreign ship-owners have now the same advantage over British ship-owners, from the facility with which licenses are granted, as foreign planters have over British planters; and as the foreign colonies are flourishing, and the British colonies declining, so foreign shipping is increasing, and British shipping decreasing, from the impolitic encouragement given to the former, at the expence of the latter*. Ships, colonies, and commerce, are inseparably connected, and justly appreciated by Buonaparte, who, for once in his life, spoke with sincerity as well as wisdom, when he declared they were all he wanted. Great Britain, who possesses them, appears not to know their value. Let her adopt different councils, or she will repent her error when it is too late. He covets them as the means of gratifying his insatiable ambition; she should cherish them as the sole barrier against that ambition, and the best bulwark of her independence. The representatives of many of the commercial towns and cities have, it is understood, at the request of their constituents, the ship-owners, pledged themselves to support a recurrence to the old navigation-system; the greatest encroachments on which, are the concessions made to America. The baneful consequences of those concessions have now been proved by experience, and the retraction of them has become a measure of imperious necessity. Enough has been stated to convince unprejudiced minds of the truth of these positions; and with those who are governed by interest, or who never recant an error, all efforts are unavailing. Men who refuse their assent to plain facts and incontrovertible deductions, are not open to any means of conviction:—” If

they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' ”

Several documents are given in the Appendix, in confirmation of the statements advanced in the tract. The author is evidently a man of sense and information; is perfect master of his subject; and has discussed it with that mixture of temperance and firmness which its importance required.

An Essay on Transparent Prints, and on Transparencies in general.
By Edward Orme. Folio, pp. 68. Twenty plates, coloured and plain. 2l 2s. Sold by the Author, New Bond Street, 1807.

THE fine arts are not a little indebted to the skill and genius of Mr. Orme, for the encouragement which they have experienced in this country of late years; and his invention of *Transparent Prints* has added another wreath to those with which the applause of his countrymen had already encircled his brow. In this splendid work, on which no labour or expence has been spared, the author explains, not only theoretically, but practically, his method of making transparencies of prints and drawings, which he himself first discovered by accident: so that the pupil, by reading this Essay, may become as wise as his master. Receipts are given for making the different kinds of colours and varnishes necessary to be used in the exercise of this ingenious and elegant art; and the work is accompanied with a number of highly finished and appropriate prints, some of which are prepared for transparencies, in order that the effect may be the better observed. The whole work is highly creditable to the taste and talents of the author, who, we hope, will derive from his performance all the advantage which his merit entitles him to, and which, from the high patronage with which he appears to be honoured, he has every right to expect.

The Architectural Antiquities of Great Britain, &c. By John Britton. Part vii, with seven prints, 4to, pp. vii. 10s 6d. Longman and Co. 1807.

The Architectural Antiquities of Great Britain, &c. By John Britton, F.S.A. Part viii, with nine prints, 4to, pp. 30. 1807.

THE first of these parts contains the conclusion of Mr. Britton's interesting account of the ancient Abbey Church of Malmesbury, besides an account of Colchester Castle, and a description of a curious door way to the church at South Ockenden, in the county of Essex. No less than ten plates have been devoted to a display of the architectural beauties of Malmesbury Church, so that the antiquarian is supplied with a rich treat, and with ample food

for reflection and for study. Mr. Britton opens his historical and descriptive essay on Colchester Castle with the following observations.

“ The history of castles involves a severe satire on the propensities and pursuits of man ; for the *former* had never been necessary but from the rapacity and unbridled tyranny of the vicious part of the *latter**. In all ages of the world, the horrid and savage system of warfare appears to have been studied and encouraged : and though many persons were compelled to (study) it from rational motives of self-defence, yet the great majority seems to have indulged in it *con amore*. If literature has one paramount duty, it is to reprobate (in the present enlightened age) the inhuman practice of slaughtering men by thousands †, and to admonish the governors of nations to cultivate the benign blessings of peace, and the amenities of social life. The castle in ruins is a pleasing object to the eye of an artist, but the strongly fortified castle must excite painful emotions in the mind of the philosopher. From the settlement of the Romans in Great Britain, about A.D. 44; to the end of the reign of Henry the Eighth, embracing a space of about fifteen hundred years, the annals of this country are replete with narratives of slaughter; either internal dissensions, or foreign wars, made every adult a soldier, and kept him in almost constant employ ; and as victory was then the only road to fame and fortune, the profession was studied by the young, and praised by the aged. Castles were then necessarily erected in almost every part of the country, and were varied in size, shape, character, and situation, according to the age when (in which) they were raised, or the skill and power of the architect or (and) proprietor.”

Every one must lament, with Mr. Britton, over the monuments of human rapacity, and the records of human tyranny. But these present nothing more to the mind than the clear and gradual progress of states from barbarism to refinement; not peculiar to one, but common to all. From the contemplation of such objects the true philosopher will derive much solid, much useful instruction. It will lead him to trace with ‘ his mind’s eye ’ the pro-

* This sentence is not perfectly clear, nor yet accurately constructed. The word *former* can apply only, with propriety, to *The History of Castles*, whereas, the author means to apply it to the *Castles* themselves, and not to their history. The word *latter*, too, applies properly to *the propensities and pursuits of man*, and not to *man* himself, as the author intends it should. Again ; it is not correct to say, the rapacity and tyranny of the vicious part of *man* ; when we talk of *part of man*, we speak of the *body* and not of the *mind*. By substituting *mankind* for *man*, this inaccuracy would be removed.

† ————— “ One murder makes a villain,
Millions, a hero. Princes are privileged
To kill, and numbers sanctify the crime.”

Death, a Poem, by Porteus, Bishop of London.

gressive advancement of man, from the first stage of society, removed as little as his wants would allow, or his destination admit, from a state of nature, through all the intermediate stages, to the high point of civilization at which he now beholds him. He will observe his faculties gradually unfolding themselves, displaying a wider comprehension, and a greater vigour, as new occasions for exertion arise. He will find him adapting his intellectual and corporeal endowments to the necessities of his nature, increasing with his means of enjoyment. If surrounded by more powerful neighbours, and subject to incessant attacks, the strongest principle of his being, self-preservation, renders him a soldier. He soon becomes an adept in the science of defence, and having first adopted a military life from compulsion, he afterwards pursues it from choice. Out of this state of things the feudal system, with its castles, its vassals, its courts, and its tenures, was produced; partaking necessarily of the barbarism of the times in which it had birth, but having in it the seeds and the principles of civilization. We may, nay we ought to, deplore the evils of war; but so long as human nature shall remain what it is, the source of our lamentation will not cease to exist. It is most deplorable, however, that, at this advanced stage of civilization and refinement, there should be a nation, so rapidly receding towards the rude barbarism of former times, as to make "every adult a soldier, and to keep him in almost constant employ." And that a nation, too, who made the superiority of her civilization and refinement the constant subject of her boast.

Mr. Britton has given two very good views of Colchester Castle, taken on different sides of the building, besides one internal view of the stair-case; and the Essay gives a copious and satisfactory description of the whole.

The *Eighth Part* of these Antiquities contains a title-page, index, and list of plates to the first volume, now complete; an account of the screen in Edward the Confessor's Chapel, in Westminster Abbey; a description of plans of the Queen's Cross in Northamptonshire, with observations on crosses, by Mr. C. Clarke; an account of a round church at Little Maplested, in Essex; and an essay on round churches, by Mr. C. Clarke. This last essay is distinguished by much ingenious and sensible observation; which proves the author to have deeply investigated his subject, and to possess information and knowledge to enable him to form a right judgment of it.

In his "prefatory advertisement" Mr. Britton returns thanks to all those from whose communications he has derived assistance; and he expresses his hope of being able to complete his work in three more volumes. He certainly must be the best judge of the extent or quantity of his materials; but we should think that he will be scarcely able to accomplish his original

purpose in so small a compass. That he will receive all the farther aid which he solicits we cannot allow ourselves to doubt; and he so richly deserves the patronage and protection of the public, that he may reckon on their continuance without the smallest danger of self-deception.

POETRY.

Anthologia. A Collection of Epigrams, ludicrous Epitaphs, Sonnets, Tales, Miscellaneous Anecdotes, &c. &c. interspersed with Originals. 12mo. Pp. 184. 4s. Highley, 1807.

THAT taste must be fastidious indeed which cannot find gratification in some part or other of this amusing medley. Though it presents us with many old friends, it introduces us also to several new acquaintance. The selection is made with judgment, and some of the original pieces are pleasing and pretty. But in our notice of such productions a few lines of extract are worth whole pages of comment.

"ITALIAN PUN.—When General Wurmser had compelled the French to evacuate Verona, and raise the siege of Mantua, the Italians, rejoiced at his successes, received the French every where with execration and insult. Pasquin and Marforio contributed their share to the general contempt; on the statue of Marforio was written, '*Si dice che i Francesi sono tutti ladroni.*' 'They say the French are all rascals.' To which Pasquin replies: '*Non tutti, ma Buona-parte.*' 'No, not all, but the greater part.' The latter word, in Italian, meaning a great many, as well as being the name of the French general."

"BON MOT OF LORD ERSKINE.—SPENCER PERCEVAL coming into the Court of King's Bench later than usual, the bar was rather crowded; a barrister observed to Erskine, 'We must make room, here's a gentleman of the long robe coming.' 'No,' replied Erskine, 'he is only a Spencer of the law.'"

"TO DOCES.—These words were inscribed by Harry Erskine to his tea-chest, and make a neat pun, when translated literally, being the second person singular of the verb *doceo*, to teach; viz. thou *teachest*."

"King William the Third, on his accession to the throne of England, inserted under his arms, '*NON RAPUI, SED RECEPI.*' which being shewn to Dean Swift, he sarcastically said, 'The receiver's as bad as the thief.'"

"SENATORIAL IRISHISMS.—In a debate on the leather tax in 1795, the Chancellor of the Irish Exchequer, Sir J. Parnell, observed, that in the prosecution of the present war, 'every man should give his *last* guinea to save the *remainder*;' Mr. Vandeleur said, that 'however that might be, the tax on leather would be severely felt by the bare-footed peasantry of

Ireland; to which Sir Boyle Roach, in support of the tax, suggested, that 'it might be easily remedied by making the *under leathers* of wood.'

“ MODERN INCREDULITY.

“ What legions of fables and whimsical tales
Pass current for gospel, where priestcraft prevails !
Our ancestors thus were most strangely deceiv'd,
What stories of goblins for truth they receiv'd !
But we, their wise sons, who these fables reject,
E'en truth now-a-days are apt to suspect :
From believing too much, the right faith we let fall,
So now we believe, faith—just nothing at all.”

These are fair specimens: if the reader like them, he may safely purchase the book.

All the Blocks ! or, an Antidote to 'All the Talents'. A Satirical Poem. In three Dialogues. By Flagellum. 8vo. Pp. 96. 3s 6d. Matthews and Leigh. 1807.

ALL the verse-writers, in the service of Opposition, seem to think that the satire entitled “All the Talents,” has derived its celebrity solely from its merit as a poem, and thence conclude, that if they themselves can write as good verse, their productions will certainly acquire equal circulation, and equal fame. But they ought to have learnt ere this, that the real fact is, that the *feelings* of the country went along with the satirist in question, and that to this circumstance is the success of his poem to be principally ascribed, a fact of which he is himself perfectly sensible.

Flagellum, however, ventures to make the following profession in his dedication :

“ As truth is uniformly the best criterion to ensure success, I shall have recourse to that most sterling ingredient in order to *validate* my position, which goes to prove that you were justly entitled to the appellation of THE TALENTS, which has been most invidiously applied to you by Polypus as a term of ridicule.”

Passing over the new-coined word, *validate*, we wish to ask the author if he admit truth to be the best means of ensuring success, which, we suppose, is his meaning, how it happened that it did not occur to him that it was the very means by which Polypus ensured success? Waving, however, the obvious inference to be drawn from his unguarded admission, we will proceed to try him by his own standard, and to shew how far he has adhered to his profession of observing truth. But we have a few previous observations to make on his preliminary matter. As the first proof which he exhibits of the validity of the title of late Ministers, assumed for them by their partisans, Flagellum observes, that “it has been uniformly allowed, that peace is the surest bulwark of a country, and the first operations of your administration were of a pacific nature.” If he will take the trouble of referring to the page of history, he will find that “All the Talents” have themselves confuted this notable position of his. In the first place, all the Foxites of the late administration reprobated the peace of 1783, and succeeded in turning out Lord Shelburne and Mr. Pitt, for having

made it; and secondly, all the Grenvillites reprobated the peace of Amiens, and would have turned out, if they could, the Addingtonian administration, by which it was concluded. So that "All the Talents" have, in this instance, given the lie to their eulogist.

Their next merit is, the *Abolition of the Slave Trade*, which may perchance prove to be the destruction of our colonies; and is actually a rash experiment, wholly unproductive of advantage to the objects whose interests it was intended to promote. We are then told of what all the Talents *intended* to do. They intended, we are assured, to *re-organize* the debtor and creditor laws; but as this was a project in embryo, it would be presumption to decide either on its merits or its demerits. The list of merits is, indeed, brief, and our readers probably will think it would have been more to the purpose, if Flagellum had attempted to *justify* the late Ministers from the various charges which have been preferred against them, not only for what they did, but for what they omitted to do. But it would have required a little more sagacity and a little more ingenuity than he possesses to accomplish so difficult a task.—We shall now exhibit some marks of this writer's attention to *truth*. In his preface he says, "It is the existing *tag-rag* administration (which) I seek to unmask, and give to the world in all its native deformity a ministry, which, without one little emanation of the talents of a Pitt, adopts the most faulty points of his administration as its fixed rule of action. For it is now we are to expect *consummate policy* from a combination of Blocks; a vigorous plan of hostilities (for the war-whoop must sound *ad infinitum*) without energetic capacities; the levy of taxes divested of all attention to the existing burdens imposed on the people; in short, the trite story of treasons and traitors must now resound to rob us of our birth-right. May heaven grant that the shepherd proves not the traitor, by opening the wicket to the rav'ning wolf, and thus exposing the fold to inevitable destruction."

Have Mr. Canning, Mr. Perceval, Lord Castlereagh, and Lord Hawkesbury, not "one little emanation of the talents of a Pitt?" Mr. Pitt himself, 'tis known, thought otherwise; and so thinks every one else, we believe, but all the Talents and their poetasters. If this gentleman had pointed out *what* were the *most faulty points* in Mr. Pitt's administration, which the present ministers have adopted, as their *fixed rule of action*, the public would have been enabled to decide whether he spoke truth or falsehood. But how, unless by anticipation, he could discover their fixed rule of action, almost before they had begun to act, and certainly before they had avowed any other rule of action than the welfare and prosperity of the country, it is not easy to conjecture. And whence he drew his inference that the war-whoop must resound *ad infinitum* under a ministry, many of whom were in power when the peace of Amiens was concluded, and were even accused of having wooed the embraces of peace with too much eagerness, it is equally difficult to imagine. The assertion, that we are to expect "the levy of taxes divested of all attention to the existing burdens of the people," is a direct falsehood; for it is notorious that the present ministry approved of Lord Henry Petty's plan of finance, so far as it related to the forbearance to impose any farther taxes for three years. In another note he tells us "we have lost *all the Talents*, and in their stead have now *no Talents at all*." These proofs of his regard to *truth*, would amply suffice to prove the sincerity of his professions, and

the degree of credit which is due to him. But disgusting as the task is, we will exhibit a few more of the same kind. Describing the present ministry, he says, "in the First Lord of the Treasury we have a *stone mason*." The Duke of Portland is reviled in many other passages; the author either not knowing, or not choosing to remember, that his Grace was once the head of the Whig party, when it contained an infinitely greater portion of respectability and talents, than the last ministry could boast of, though, with the exception of Lord Grenville, (who then opposed them,) and of Lord Henry Petty, (who was then at nurse), it included all the professed Whigs among them; and, at that time, these very men were as prodigal in their praises of his Grace as they are now of their invectives. "In the Chancellor of the Exchequer, a vender of sapience, through the medium of wigs and gowns." Is not a lawyer as likely to understand finance as one who is no lawyer? But has not Mr. Perceval's education been as much a *political* as a *legal* education? No objections of this kind were started against Mr. Addington, to whom they would have applied with much greater strength. As to Lord Henry Petty, he was the Prince of Financiers, although he had studied neither law nor finance, but French metaphysics under a Scotch professor, by the aid of which he might, indeed, make clear things obscure, but could not throw light upon any thing; could raise doubts upon all subjects, but could remove them from none. We proceed with Flagellum's list: "In the First Lord of the Admiralty, the muster-roll of rank and file." It is not very certain what he means by this; but his objection must be, that a military man is unfit (*ipso facto*) to be at the head of the Admiralty; it is agreed, however, on all hands, that no man is so *unfit* as a naval officer. We have before had a general as the First Lord of the Admiralty, and he was never objected to on that account; in the French service all *admirals* are *generals*; and in our own, too, naval officers have military rank, when on service: having said this, we shall acknowledge that we would rather see Lord Mulgrave in a different situation; and indeed it is our fervent wish that Lord Melville may soon be re-placed at the head of the Admiralty, for which situation no man in the kingdom (Lord Barham, perhaps, only excepted,) is so well qualified. "In the Secretary for the Foreign Department, we have a very accommodating weathercock." Unfortunately for this advocate for *truth*, there is not a more consistent political character than Mr. Canning; yet in another note he has the assurance to renew his abuse of that gentleman. "The incapacity of this gentleman is by no means a poetical fiction, as he is possessed of none of those requisites so absolutely essential to fit him for the station in which the *Blocks* have thought proper to place him." We should think that Lord Grenville would tell a different story; allowing, as we do, that there never was a more able secretary of state for the foreign department than his Lordship, while acting under the genial influence of his first patron, and supporting the manly principles which he *then* professed, we should be glad to learn in what better school a gentleman destined for a similar situation could possibly be placed, than in his Lordship's office. It is well known, that Mr. Canning was, for several years, Under-Secretary of State in the Foreign Office, over which Lord Grenville presided; and if it be the characteristic of a weathercock to remain consistent and firm in those principles which he then and always professed, while Lord Grenville has thought proper to change them, or, which is much the

same thing, to act as if he had changed them, then Flagellum tells truth; otherwise he speaks the language of falsehood. As to the vulgar lie, that Mr. Canning does not understand French, none but the very *nightmen of Parnassus* would stoop to repeat it.

"In the Lord Chancellor," pursues this wretched poetaster, "we have an old applewoman, always replete with croakings and sapient saws."—This charge defies confutation, mocks all comment, and sets the powers of reasoning at defiance. On Lord Melville he pours out as much scurrility as he *dare*, though not quite ~~to~~ much as the Solicitor General to *all the Talents*; but it should be remembered, in his favour, that the *former* has not the *privilege of Parliament*, and therefore we must take the will for the deed. With his usual attention to veracity, Flagellum asserts, that Lord Melville positively affirmed, that Hardy, Tooke, and Co., were *guilty*, although they had been acquitted by a jury, and that he still persists in calling them *acquitted felons*. Lyars, 'tis said, should have good memories. Flagellum ought to have known, that it was a portion of *all the Talents*, and not Lord Melville, who characterised the worthy personages in question as *acquitted felons*. Mr. Windham, we suspect, finds himself strangely situated, to be thus exposed to abuse from men who mean to panegyrize him, and attacked through the sides of his enemies! "Lord Melville, when in office with Pitt, held three places at once; viz. Secretary of State, President of the Board of Controul, and Treasurer of the Navy." There is a lie under the semblance of truth. It is certainly true that Lord Melville did hold these three places at the same time; but it is utterly false, that this fact affords, as he insinuates, a proof of his Lordship's *ravenous* spirit, for it is notorious that Lord Melville, though he discharged the *duties* of *three* places, received only the *salary* of *one*, and that he actually gave up to the public the sum of *thirty-four thousand pounds* that were due to him, for the salary of Secretary of State. And yet this nobleman is to be incessantly abused by the scribblers of the party for his rapacity, while the insatiate family of the Grenvilles, gorged as they are, even to repletion, with the public money, are to be extolled, by the same *patriotic* writers, to the very skies! Curse on such mongrel patriots; they are a disgrace to their country! Having thus exhibited sufficient specimens of the author's adherence to his own maxim, our readers will not be surprized at our request to correct a trifling error in his preliminary observations, and in several other passages where the word occurs; and, instead of *truth* to read *falsehood*.

It will now only be necessary to adduce a few proofs of his *poetical* talents; but we must first notice one assertion, which, if any thing he says can be relied on, is worth attention.

"As I have so recently spoken of *all the Talents*, I beg leave to add, in addition to the reasons alledged in my dedication, which went to prove that they were truly deserving the title, that it was not only in *contemplation*, but absolutely resolved, that A TOTAL ABOLITION OF TYTHES should immediately take place." We shall reserve our comments on this resolution of the late ministry, until we shall have ascertained the fact. But we have no hesitation in saying, that if they had not resolved to *abolish tythes*, as this scribbler asserts, but to *repeal the Test and Corporation Acts*, and to grant *Catholic Emancipation*, as they have themselves more than in-

timated, since their dismissal, they would most richly deserve to be impeached. We shall now bring forward some beautiful illustrations of the poetical genius of this inspired bard.

“—When I contemplate England’s rising fame
Committed to the care of blind and lame;
See sick Britannia dwindled to a ghost,
Recalling radiant wisdom, late her boast,
Where sage experience learn’d her constitution,
Had prob’d her wounds—applied the same ablution.”

“In Canning’s praise Fame’s clarion trump hath wrung,
But knows, he, save his own, a living tongue?
A nation’s spleen was ne’er before thus urg’d,
Or common sense by Folly so much purg’d.”

The poetical portrait of Mr. Perceval is drawn at too much length to be given entire; our readers must therefore be satisfied with the contemplation of one or two of its most beautiful features.

“As to thy scull-cap, it is nought but rags;
But for the pockets, sounds and death! they’re bags:
With seams all double-stitch’d, that no ill fate
May rend ’em open, gorg’d with golden weight.
As to the cassock, it is all a *hum*;
Some wag hath rent it off above the bum,
Leaving expos’d to public view thy breech,
That boys may give grave honour’s throne a twitch.
To keep compunction from thy soul aloof,
It must be own’d thy vest is bullet-proof:
As to thy front, with kissing friend D-and-as,
’Tis doubly plated o’er with polish’d brass:
And for thy brain-pan, ’tis as amply stow’d
For state affairs, as tenantless abode.”

The skill of the artist is equally displayed in the delineation of Lord Eldon’s portrait.

“So come forth, pensive *wool-sack*, legal clay!
Giant refresh’d! the ling’ring law’s delay!
The Chanc’ry’s dray-cart! drone of Lincoln’s-Inn;
The tight-cork’d bottle of its endless bin!
Since vain’s the legal search we may pursue;
An Eldon’s sapience blunts the keenest screw.
Once more the raven croaks, fell bird of fate!
No cause decided—matters arbitrate:
Sly *ruse*, by which the judge his conscience eases,
Referring judgment wheresoe’er he pleases.
Now listen, prithee, to his studied rant,
His vows, his eye-drops, hyperbolic cant:” &c. &c.

Lord Hawkesbury’s is a *whole-length* portrait: indeed it seems to have been sketched on the bed of Procrustes. Two or three features, however, must suffice for our readers. But before we exhibit them, we must pro-

duce another gross mistake of this blundering blockhead of a bard. After stigmatizing his Lordship, as a "rapacious peer," and the veriest parasite to the King in existence, he sagaciously adds, "As to the back-stairs, it is a story that has," (*has* what? but 'tis too much to expect grammar from a poetaster) "and will stand on record so long as his Lordship shall live: but back-stairs are nothing with J-nky, who would with equal alacrity kiss back-d-s*, if another place or pension could be procured by 'so honourable an employment." Here the author has given another rap on the knuckles to his friends; and, no doubt, the *Marquis of Buckingham* will feel highly obliged to him for this back-stairs blunder.—Now to the portrait.

"When thou hadst access to the r—l ear,
By turns, instilling hope, or doubt, or fear;
Whisp'ring to Majesty that Pitt was ill,
That Fox had got the gripes, and ta'en a pill;
How Boney for a fursuit swallow'd physic,
Or that some fête that morn' was giv'n at Chiswick.

.....
This is the man now filling post of Sec
For Home Department! nought can break his neck:
Atlas political, whose shoulders' fort
Can pensions, places, sinecures support.
Who Mammon's throne would fill, to sooth his itches,
And, not content, then rob him of his breeches;
A title wrought no change in H-wks-b-ry;
What simple J-nky was, the Lord must be:
For gold he panted, and for pelf doth pant,
True sucking court-leech; rav'nous cormorant;
The greedy babe, not merely gorging pye
With mouth, but equally with goggle eye.
Adieu! adieu! to Plutus† I commend thee;
As for old Nick, he always did befriend thee.
Most of his imps now form the high state legion;
So I'll not introduce thee to his region,
But take my leave, assur'd the blockish spell
Must break, and waft ye to your native hell."

.....
"Tace, my friend," &c.

We heartily wish that all *blockish heads* were broken, and then their tongues would not run so fast. One more specimen, and we will spare the patience of our readers all farther trial.

"In flight poetic, I forgot a Lord,
A spick-span new one, I mean Bobby Ward;

* This evidently implies that his Lordship has *kissed* back-stairs; which is rather a novel mode of gratifying a rapacious disposition.

† Query *Pluto*?

Who once conceiv'd that he lash'd Boney's fins
 When State's Sub. Sec. he penn'd the bulletins.
 These specimens renown'd of his shew'd wits,
 Long details of the fight at Austerlitz;
 Which had been quite complete—I tell ye, sooth—
 Had they not been deficient all in—*truth*.
 Those great men, Bathurst, Montrose, and Chatham,
 Are not, in my opinion, worth a da—n.

In Bedford's shoes now marches on Richmond,
 Who late sail'd over the salt-water pond.

We've gen'ral's twain, tho' not i' the army, for
 Th' Attorney's one; t' other Solicitor:
 But when they're nam'd, you'll own I tell no fibs,
 Friend Pl m-r one; and t' other Sir Vic. Gibbs."!!!!!!

We can really copy no more; our love of impartiality has carried us too far, exhausted the whole stock of *our* patience, and, we fear, that of our readers too. Fortunately, not one word of comment is necessary; and we shall conclude with a friendly admonition to *all the Talents* to institute *a new office*, and appoint Flagellum *bellman* to the party; he will have an advantage which some of those who fill their other *new offices* have not: he will be admirably qualified for his situation. One word more at parting. Erasmus could not have drawn the character of Flagellum and his muse better than he has himself in the following lines:

"Rhyme without reason makes the muse a fool,
 Therefore I briefly say, A FOOL'S A FOOL."

Melville's Mantle; being a Parody on the Poem entitled "Elijah's Mantle."
 8vo. Pp. 24. 1807.

AT the close of the book reviewed in the preceding article was a Parody on *Elijah's Mantle*, which we did not think worthy of notice. The *parody* before us, though devoid of the folly and of the scurrility which mark the other, is still greatly inferior to the original, and has, indeed, nothing but its sentiments to recommend it; and these will no doubt recommend it to the Foxites and the Grenvilles. Its object, the author tells us, in his "advertisement," is to counteract the effects of those impositions which, he maintains, are practised by the present Administration. He accuses them of a wish to renew the riots of 1780 by the cry of *the Church is in danger*, and to inflame the minds of the populace with religious fury. Believing, as we do, most firmly, that the Church was in very great danger, we must deny the fact, that any such cry was raised throughout the country. The truth is, that the people saw it was a question between their King and a powerful aristocratic confederacy, who wished to lord it over him; and on this ground, and no other, did they give their votes at the election. As to the danger of riots, from religious enthusiasm, the author, who appears to be a sensible and a dispassionate (though not an unprejudiced) man, must know the temper of the times too well, we should think,

to entertain the smallest apprehension of it. Religious *indifference*, unfortunately, is the characteristic of the present age.

"Mr. Windham," says the author in a note, "supports measures, not men; and the more liberal the measures, the more he approves of them." Mr. Windham opposed the abolition of the slave trade; speaking of which, the author says, "but, thank God! the slave trade has been abolished before their dismissal from office." We think Mr. Windham was right; but what became of his *liberality*, in the author's estimation, on this occasion? The compliment to Mr. Fox, in the closing stanza, is natural enough in a Foxite, but we should be both hypocritical and inconsistent, were we to accede to the justice of the application. Contending wits and satirists may parody "Elijah's Mantle," but they will never equal it.

Flagellum Flagellated; a Satirical Poem, with Notes. By Ben Block. 8vo. 1p. 50. 1s 6d. Stockdale, junior, Pall Mall. 1807.

IN his preface, this writer apologises for having been tempted to retort "the low abuse with which 'All the Blocks' abounds, in its native vulgarity;" and in his "dedication" he excuses the grounds upon which that poetaster attempts to defend the claims of the late ministry to the appellation bestowed on them by their partisans: these grounds are, **PEACE**, and the **ABOLITION OF THE SLAVE TRADE**.

"I should be sorry," says the author, "to rob them of this merit: but permit me to enquire wherein they are entitled to the presumptuous title of **ALL THE TALENTS** in their weak and imbecile attempt to make a peace? Was it in the *means* (which) they took to accomplish this most desired event? Or does the *person* they made choice of as an ambassador to execute their plans, entitle them to all the praise (which) you so lavishly bestow? Could they find no other person than Lord L--d-rd-l-, who had only, and could have only, the honour of the nation in his mind to attend to, and with an Argus eye to watch the tricks of the artful and designing Talleyrand? Pray, Flagellum, has not his Lordship property in France to a large amount? What! a peer of Old England* prefer French to British security? Shame, where is thy blush? For Lord L--'s sake, I will not take a retrospect of his former conduct previous to his amalgamation with all the Talents; but I cannot omit mentioning the sugar-sop of 2 or 3000l. a-year for his Lordship's disappointment in not going to shake the pagoda tree in India. Yet all the Talents take no care of themselves, *forsooth*; no, *not they—modest gentlemen*, they are too *liberal*, too *patriotic*—they *scorn* to take any thing, *themselves*, from the public purse, or give it to others. What ten commissioners, at upwards of 1000l. per annum each? is that nothing? But do tell us, Flagellum, for what purpose? To tell us, what we already know, that there has been great peculation; will it restore one shilling back to the public purse? No! not a doit. However, the friends of all the Talents must be provided for, though it should be by sending good money after bad. An enormous salary to Mr.

* His Lordship was only a Scotch peer when he sold one of his best estates in Scotland, and laid out the produce in purchasing the confiscated property of the French church and nobility.—REV.

T-ck-r, for falsely accusing Sir Home Popham of speculation; this is out-heroding Herod! Read the Scriptures*, Flagellum, 'Take the beam out of thine own eye;' you may be able to see clearer: but, rogue-like, you think you have the advantage by crying rogue first. So much for the peace (which) all the Talents intended to make, and their patriotic disinterestedness: as you only mention *two things* in their favour, so will I observe not to bring more proofs against them. Had they accomplished a peace," (aye, a *fair, honourable, and secure* peace) "every humane man would have blessed them, and they would have deserved the applause of the world."

Qandour, however, demands the acknowledgment, that if the late ministers did not make a peace, the fault was not theirs; for they exerted their utmost efforts to produce it, and were ready to make even greater sacrifices than the relative situations of the contracting parties could justify.

"And so, Flagellum, to their labours we are indebted for the abolition of the slave-trade. Experience makes fools wise." Yes, fools who acknowledge their folly, but not those who mistake ignorance for knowledge, and incapacity for talent. But we have that yet to learn, and experience only can shew us whether, as a political scheme, it is wise, or as a christian one it is humane. As to its being subversive of the laws of nature and of heaven, in the scriptures we see no mark of Divine displeasure at the traffic of slaves, therefore we are assuming great arrogance to ourselves (rather, displaying great arrogance) in saying, all generations before us *have acted contrary to the laws of nature and of heaven*. Let us look to what France has done in their nonsensical jargon of universal liberty and freedom. *They have made the blacks free, and themselves slaves*. Look at the history of St. Domingo! and I pray heaven we may not see the same bloody deeds transacted at Jamaica, and our other West India Islands: if we should, all the Talents will, I hope, volunteer their services to quench the fires (which) they have lighted."

We are decidedly of opinion that Mr. Wilberforce, for whose virtues we have a very sincere respect, though we seriously dread the effects of his enthusiasm, ought to be appointed viceroy of the new settlement of *Sierra Leone*; the happy produce of *experimental philanthropy*! and to serve the office without a salary, as some small return for the heavy expence which he and his philanthropic associates have entailed upon the country. On the praise bestowed by Flagellum on that portion of the Talents ycleped *Richard Brinsley Sheridan*, a name which includes every thing that is great and good, in religion, in morals, in politics, and in social life, his Flagellator thus remarketh.

"No wonder he merits *your* praise for having wished to make some *little alterations* in the laws between *debtor and creditor*; but, Flagellum, here he had a little fellow-feeling. He told his friends on the hustings

* We shrewdly suspect that Flagellum is forbidden to read the Scriptures without a priest for his *interpreter*. Perhaps this practice may once more render the Romish faith *fashionable*, as people of condition may have the *credit*, without the *trouble*, of looking into their Bible, which they may then read, as many of them now vote,---by *praxy*. Whether Lords Grenville and Howick, Messrs. Grattan, Windham, and the little Jacobin banker of Waterford, have *so* read it, we presume not to decide.—R&V.

at Covent-garden, he would sell the freemen of Ilchester to his son, a *most marvellous worthy honest gentleman*, as he attempted at Stafford, and this because they placed him beyond the sensitive touch of a bailiff. Oh, Gratitude! whither art thou fled? Far from the bosom of this jewel, this brightest gem of all the Talents. Here I must revert to what had escaped my notice in your dedication, where you say, ‘and from the general tenor of your proceeding was to be discerned the most scrupulous attention to the existing burthen imposed on the community at large.’ Gracious God! how can, or how could, you have the effrontery to assert such a palpable falsehood? Look at the commissioners—Mr. T-ck-r, and I believe the Hon. Mrs. C. F-x, and many more, who, no doubt, have served the public as well as *this lady*, and Lord E--k-ne; and give them pensions from the hard earnings of (Sir Francis Burdett’s friends) the *mobility!*”

We interrupt our quotation to introduce a happy remark of a witty friend of ours, who, during the late election for Westminster, advised the Baronet to adopt the following apposite motto:

MOBILITATE viget, viresque acquirit eundo.

Mr. Horne Tooke, or Dr. Parr, may translate it for their young friend, and will do well to recommend it to his serious attention.

“One said this country was not worth living in; another, that it was not worth defending. Indeed, it is well known if Lord E--k-n- (when Mr. E--k-n- and the Defender of Rebels) could have got the whole of his property safe to America, he never would have had the honour of sitting on the Woolfack. For my part, I wish from my soul that all those who think Old England neither worth living in, nor worth defending, would ship themselves off with all convenient speed.”

With this with, we are persuaded, every honest Briton will concur. In one of the notes is an allusion to a transaction which occurred during the General Election, while all the Talents were in power. It is a transaction of such a nature that it cannot be too deeply investigated, too generally known, nor too loudly reprobated: for this reason, we shall extract the note.

“Captain Hawkins, an old seaman, a native and inhabitant of Saltash, had very great influence in that borough from family connections, but more from goodness of heart and disposition. In the reign of terror at the A—— B——, that is, during the St. V—— reign, Captain H—— was applied to by the B—— for his interest in favour of a person to represent the Borough: it was complied with, and that person, by Captain H.’s interest *alone*, was chosen the member. Soon afterwards, this *humane* B——, through Mr. T——ck——r, a gentleman notorious as a mere matter-of-fact man, wrote to Captain H—— for his interest in favour of *another* gentleman to be chosen *Mayor*: this Captain H——, from certain reasons, could not comply with. Gentle reader, mark the sequel! Captain H soon received a public letter from the A. B. to prepare himself for a court martial for tyranny and oppression, on a charge brought by a drunken master, thirteen *months* after this supposed crime took place. A private letter from Mr. T——ck——r, informing him at the same time, that counsel would be sent down to him through the *kindness* of E—— S. V., to consult with him on *his defence*; well, this

Counsel did come—a Mr. C——r; and what, gentle reader, did this Counsel? Why he proposed to Captain H., that if he would be the means of Mr. —— being chosen mayor, he had authority to say, the court martial would be dropped, or, if the master did persist in his charge, and he should be found guilty, the ministry would afterwards support him, that is, would restore him to his rank. Captain H., with a firmness which innocence always commands, spurned the base offer, and said, he was ready for a court martial whenever it might be ordered. But this was not all—The A. B. had *three* distinct courts of inquiry, before they could get *one* to say there were grounds for a court martial. Would not any one suppose, that, as Captain H. resided at Saltash, so near Plymouth, out of respect to him as an old officer, and to save him expence, the B. of A. would have ordered the court martial to be held at Plymouth?—but no; that was too great a favour. An old officer had dared to refuse a request, and of course he was forced to go from Saltash to Portsmouth to be tried for a *supposed* crime, committed thirteen months previous to the order for the court martial. Captain H. was *tried*, and *acquitted*, and left to find his way back to Saltash as well as he could. Must it not be clear to every man of common sense, that this court martial never would have been thought of as long as Captain H. complied with the *imperative* wishes of ——, but no longer? for there cannot be a doubt this court martial was kept in petto, ready to be brought forward the moment Captain H. dared to think and act for himself. The event has proved it. The trial I rejoice to find is published*. Now let the ‘Officer in the Channel Fleet,’ who figured away in *The Times*† to support Lord St. V., and produced his Lordship’s orders to the Physician of the Fleet, concerning the sick, as proofs of his humanity, read this! The noble Lord’s humanity will, I think, appear of a new class, genus, and species, of which we hope there are no seeds or offsets. What a *merciful, humane, feeling* Peer and Admiral, to call that *humanity* which was his *duty* as an officer, and would have been done, had he not so ordered it, by every captain and officer in his fleet, namely, *take care of the sick!*—but this Peer was one of ALL THE TALENTS. His Lordship pulled the wires at the Adm——y, and puppet G--y and lubber M-rk--m, like automaton, moved only accordingly. What think you of this, Flagellum?—Sir H. Popham is another specimen of noble *humanity*. Who directed G--y to persecute Sir H. Popham, or rather to order him home to be persecuted? To Sir E. P----w his Lordship was *kind indeed*.—The style of what you think poetry and satire I shall venture to make use of, as it is very a propos to what passed between the Peer and the Knight; i. e., ‘If you kiss my ——, I’ll scratch your elbow.’ What think you, Flagellum? Your elegant language has improved me.”

* We will thank any of our correspondents to let us know where this Trial may be had.—REV.

† This writer does not seem to know, that *The Times* is the property of the identical Mr. T—ck—r, who appears to have been the agent in this most scandalous transaction. Hence all the praises lavished so profusely on the most vain, empty, self-sufficient, and tyrannical animal, that ever walked the quarter deck.—REV.

The transaction here recorded, if the facts be correctly stated, is one of the most infamous in the annals of Whig tyranny; but we shall reserve our final sentiments upon it until we shall have read the trial of Captain Hawkins. Meantime, we must express our astonishment that such a man as Mr. Windham, who, with all his party prejudices, has the mind of a gentleman, could prostitute his praise to such a being as the principal figure in this exhibition!

We have no room to quote any part of the Poem. The verse is not above mediocrity; and the whole composition, indeed, bears evident marks of haste. The style is slovenly, and abounds with inaccuracies.

Poems, chiefly amatory. By David Carey, Author of the Pleasures of Nature, Reign of Fancy, &c. &c. Pp. 127, small 8vo. 5s 6d, bds. Blacklock. 1807.

HITHERTO we had marked, with pleasure, the progress of this young poet; and we had hoped, ere this, to be greeted with some performance of his pen, worthy of the author of "*The Reign of Fancy**." The Poems now before us are probably all that Mr. Carey intended them to be. "In treating of 'love and love's disport,' says he, 'instruction seems out of the case, and all that may be expected of such a writer on such a subject is, that his sentiments should be chaste without being dull, his fancy not more lively than correct, and his description pleasing without the aid of meretricious ornament. With this object in view, and with the utmost reverence for the cause of virtue, the following amatory pieces were written; and notwithstanding they are the spontaneous effusions of the moment when the fancy is seldom governed by the most rigid rules of propriety, they may possibly tend to shew that a poet may be a lover, and speak the language of passion, without wounding the delicacy and forfeiting his claim to the favour of his mistress.'"

With the exception of one or two instances, we conceive that Mr. Carey has succeeded in his aim; yet, as we consider his Muse to be capable of far more elevated flights, we trust that the present *morceaux* are to be regarded only as the precursors of something which may possess a stronger claim upon our interest.

A considerable portion of elegance, of unsophisticated feeling, and of poetic vigour, will, however, be found in these pieces; of which we submit the following, addressed "*To Love*," as a specimen.

" O Love! if thou would'st still possess
My heart with genuine tenderness,
Though Hope no more illumines my day,
And Laura's form be far away,
Ah! lead me to the summer shade
By many a sweet song vocal made;
Or flowery meads, or verdant hills,
Where many a lucid stream distils;

* See a review of this Poem, in the 21st volume of the Anti-Jacobin, p. 180.

When Day's last lingering western fire
 Gleams on the lessening village spire;
 The scenes that, wont to charm my breast,
 And oft by Laura's presence blest,
 Again, sweet Love! O lead me *there*,
 And chase awhile the fiend Despair,
 And I will catch the woodland song
 That seems the music of her tongue;
 And I will kiss the rose's bloom
 That faintly wafts her breath's perfume;
 And mark the glimmering prospect fade,
 And think I clasp the lovely maid,
 Till transports, such as she can give,
 Bid rapture's waking visions live,
 And, haply, Hope, as from the tomb,
 May rise in renovated bloom;
 May snatch one moment to be gay,
 And gild the future with her ray."

The Moorland Bard; or Poetical Recollections of a Weaver in the Moorlands of Staffordshire: with Notes. 2 vols. 24mo. Pp. 394. 7s 6d. Al-
 but, Hanley, Staffordshire; Button, London. 1807.

IN a modest preface this humble bard, whose name is BAKEWELL, deprecates the severity of criticism, and prefers his lowly claims to public protection. "If these plain questions,—Does the book please?—will it corrupt the heart, or pervert the understanding? can be answered to the honour of the work, then he trusts it will escape censure." His confidence is well founded; we conscientiously answer his plain questions, by assuring him, and the public, that the book does please us, and will please every simple, unsophisticated mind, not including, of course, the disciples of the meretricious school of *La Crusca*; and that, so far from corrupting the heart, or of perverting the understanding, its natural tendency is to meliorate the one and to improve the other. The author is evidently a man of sense, reflection, and feeling: his Poems are generally simple and pleasing; some of them are pathetic; and the Notes contain many pertinent and judicious remarks. In one of his Notes, he defends an opinion, advanced in a former work (which has not met our eye), that maniacs, who commit deliberate suicide, should experience the punishment which the law applies to murder. The idea is novel; but the arguments with which it is supported are both ingenious and forcible. He is no doubt aware that it is the *absence of will*, or the destruction of *free agency*, which is supposed to result from *insanity*, that exempts the maniac from punishment. It is the *malus animus*, or *evil mind* or *intention*, which constitutes the *guilt*; and if a man have no direction of his own mind, he ceases to be a *free agent*, and cannot, therefore, be charged with the consequences of his actions. It is on this presumption that the law acts; but we so far agree, with our ingenious bard, as to admit the force of the argument which he builds on the known influence of personal fear on the mind of a maniac. We do think, that a maniac might be deterred from the commission of murder by the knowledge that, if he committed it, he would be hanged;

In the same way in which he is deterred from the commission of other acts by the dread of correction. The argument, of course, applies only (and the author so limits its application) to such murders, committed by maniacs, as are manifestly the result of deliberate fore-thought and reflection. We long ago ventured an opinion, that if one maniac were executed for an attempt to murder the King, we should hear of no more such attempts. At all events, the bard's opinion deserves not to be *stigmatized*, but is entitled to very serious attention. We shall now extract two or three of his short poetical pieces, as specimens of his style and manner.

"ON BUONAPARTE'S DEFEAT AT ACRE.

"When Boney in Egypt had got the command,
He thought for to conquer the whole Holy Land;
Yes, the whole he'd possess, he swore by his Maker:
Why, damn it, says SIDNEY, he shan't have an *Acre*."

"LINES ON BEING SUDDENLY CURED OF A VIOLENT PAROXYSM OF ANGER BY THE APPEARANCE OF A BEAUTIFUL INFANT.

"When anger rag'd within my soul,
And did my reas'ning pow'rs controul,
That beauteous face, that heav'nly smile,
Did passion's potent pow'r beguile;
One kiss my heart with rapture fill'd,
And rage, that hellish fiend, was still'd:
I blessings on the child implor'd,
Who thus serenity restor'd."

"MY SON.

"Who is't, when I go home at night,
That comes to me with footsteps light,
And to my arms will eager run?
My Son.

"Who prattles then of all he's seen,
Or runs to tumble on the green,
And laughs, and calls it pretty fun?
My Son.

"Who can the sounding cymbals play,
While brother tunes the martial lay,
But stops with 'Father, I've a gun?'
My Son.

"Who is't that does his grandfire love,
And does the old man's comfort prove;
Can get excus'd when mischief's done?
My Son.

"Who climbs my knee to kiss my cheek,
While I for fruit or sweetmeats seek,
Saying, Mamma's to th' bury-place gone?
My Son.

"Who is't that shakes my very frame,
 When he does thus his mother name,
 While down my cheeks the tears will run?
 My Son."

If these lines discover no classical erudition, they display *nature* and *feeling*: many of the pieces, however, are more polished and correct.

EDUCATION.

A new, easy, and complete Grammar of the Spanish Language; a copious Vocabulary of Words, Dialogues, &c.; together with a Commercial Correspondence, Fables, and Prose and Poetical Extracts from the best Authors; which will be found of great Utility to Learners. Compiled and arranged in the most perspicuous Manner for the Use of the Author's Commercial and Military Students. By John Emm. Mordente, Teacher of the Spanish Language. Pp. 354, 12mo. Lackington and Co. 1807.

THIS is one of those literary toadstools which spring up under the sunshine of the day. *El Senor Maestro*, however, who perhaps knows just enough of the Castilian tongue to adopt a Spanish participial termination to the name of Mordecai, is pleased to call his book "A new, easy, and complete Grammar of the Spanish Language." If this be the fact, that the author really designed it for a "complete Grammar of the Spanish Language," of which there is some reason to doubt, we can have no hesitation in declaring that it is the most *incomplete*, the most *erroneous*, and the most *contemptible* work which has issued from the English press during the last century. Scarcely a page to be found in this volume, in which there are not combinations of letters unknown to any European language. Many of the rules are not only *imperfect* and *erroneous*, but absolutely false, and contrary to truth. "C," he says, "before *e* and *i*, sounds like *s*; as *Cecilia*, *Cecily*, a woman's name." This is not its sound before these letters; on the contrary, the true Castilian sound of *C* before *e* and *i* is tolerably represented by that of the English *th* in the word thick; and *Cecilia*, instead of being pronounced by a native of Castile like *Sesily*, is sounded nearly as an Englishman would pronounce it if written *shetheelia*. The Spanish use but one accent, the acute; and not two, as *Senor Mordente* asserts. "En la lengua latina hay tres acentos grave, agudo y circunflexo; pero en la *nuestra* solo tiene uso el agudo que baxa obliquamente de la derecha á la izquierda, con el qual denotamos las sílabas largas, porque las breves no se acentúan," say the Academicians, of whose writings the author seems totally ignorant. The verb *tener*, to hold, possess, or contain, is conjugated as if it were on all occasions absolutely synonymous with *haber*, to have; and its future tense, subjunctive mood, *tuviere*, is altogether omitted, and *hubiere* substituted in its place! The Spanish Academicians, and indeed almost all writers on Spanish Grammar since the days of Nebrixa till the present author, have given three terminations to the past tense of the subjunctive mood. *Senor Mordente* has content-

ed himself with giving only *two*; leaving his pupils to find out the third by their reading! Thus, in all the three conjugations of the Spanish verbs, we have here only *hablaria, habláse, bebería, bebiése; subiría, subiése*; instead of *hablaria, habláse, HABLARA; bebería, bebiése, BEBIERA; subiría, subiése, SUBIERA*. Yet in the proper use of these different terminations consists much of the variety and elegance of the Spanish style. *Se* and *ra* are generally conjunctive terminations, *ria* an optative; of course their import may be indicated by our *could, should, and would*. The idiomatical tenses *haber de hablar*, to speak hereafter; *he de hablar*, I must speak, &c. are omitted; as if the Spanish were, like the French, obliged to express all these things by an *il faut*. *Amenos, amenudo, derepente*, are not Spanish words till they are divided thus, *á menos, á menudo, de repente*. But we have already said enough of a work unquestionably much better adapted to envelope a piece of English cheese or butter, than to introduce Englishmen to a knowledge of the noble language of Castile. We consider it an insult to the British nation, and as such consign it to oblivion.

Essays on Moral and Religious Subjects, calculated to increase the Love of God and the Growth of Virtue in the youthful Mind. By M. Pelham. 12mo. Pp. 154. 3s. Harris (Successor to E. Newbery, corner of St. Paul's Church Yard). 1807.

THIS is one of the very best books, for the amusement and information of young people, that we have ever perused. The author (whom we conclude to be a female) entertains the most just notions as to the proper mode of instilling right principles into the youthful mind by combining recreation with instruction. In her advertisement, she wisely cautions the thoughtless and the giddy, who seek for nothing, in a book, but the means of amusing themselves for an idle half hour, against the perusal of these Essays; and she gives a similar admonition to a different description of readers—alas! too numerous—who have no conception that a subject can be serious and important, without being tedious and gloomy. Most truly does she observe that, “Whoever represents the beneficent CREATOR of the world, as a GOD pleased with the dejection of his worshippers, does more mischief to the cause of true religion, than the avowed champion of infidelity.” Insanity alone can represent, as fraught with gloom and replete with terrors, the worship of that God, *whose ways are ways of pleasantness, and all whose paths are peace!* Religion is the only foundation of human happiness; the only sure guide in prosperity; the only certain consolation in adversity.

“Every thing in this world, my young friends,” says this judicious and pious writer, in her preface, “you must be sensible, is liable to change: riches make to themselves wings, and fly away; pleasure eludes our pursuit; and health is frequently succeeded by the torture of disease. This, it may be said, is a melancholy picture of life, and as such improper to be presented to the eye of youth, whose spirits should be buoyant, and who ought to be taught to look forward with hopeful expectation to every future period. Far be it from me to wish to cast the smallest cloud of dejection across the breast of those to whom a gracious Providence hath given abundant cause to rejoice; but I would wish them to remember, that they are reasonable, immortal, and accountable beings, placed in this

world only for a season, in order to exercise those virtues which shall hereafter qualify them to receive an eternal and never-fading crown of glory, in the kingdom of that 'God, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.' "

The Essays are twelve in number, and on the following topics :

1. *The Duty of Submission to Providence, illustrated by the Struggling of a Dove.* 2. *A Conversation between a Father and his Daughter upon the Necessity of bearing little Vexations with Patience.* 3. *Reflections occasioned by seeing the costly Funeral of a Neighbour.* 4. *Thoughts suggested by observing the Conduct of a blind Man.* 5. *A Letter to a young Lady on the sudden Death of both her Parents.* 6. *On the Sin of profaning the Sabbath.* 7. *A Mother's Soliloquy on the Baptism of her Child.* 8. *Human Nature compared with the vegetable Creation.* 9. *On the constant Care of an overruling Providence ; written the Morning after a Storm.* 10. *The Hope of obtaining perfect Happiness in this World is vain, and must create Disappointment.* 11. *The Fleetness of Time should make us diligent.* 12. *Want of Affiance in the Almighty gives Poignancy to Affliction.*—To these are added five Poems, *The Blessing of Content—An Address to the Deity in Time of Sicknes—The Search for Happiness—A Soliloquy—and An Address to Good Humour.*

Our readers will be aware, from the nature of the subjects, that these Essays afford an opportunity for inculcating some of the most important, and most practically useful lessons, that can be impressed on the youthful mind. And the instruction is conveyed in a manner so natural and so pleasing, the style is so easy and simple, while the appeals to the feelings are no less strong than the calls on the judgment are powerful, that they cannot fail to interest those for whose improvement they are designed. The essay on the *Profanation of the Sabbath* is one of the best of the many which have been written on that subject ; it is as well calculated to instruct the mother as the daughter—and we heartily wish that those fashionable folks whose open contempt of the Fourth Commandment is incessantly proclaimed in the public records of fashionable vice were compelled to read it, after their return from the Opera, every Saturday night, or rather every Sunday morning. We have not selected this essay for particular notice as being superior to the rest, for they are all equally meritorious ; and we recommend them most earnestly to the attention of families.

The Calendar ; or Monthly Recreations ; chiefly consisting of Dialogues between an Aunt and her Nieces, designed to inspire the juvenile Mind with a Love of Virtue and of the Study of Nature. By Mrs. Pilkington. 12mo. Pp. 268. 3s 6d. Harris. 1807.

" TO improve the rising age," says Mrs. Pilkington, in her preface ; " to blend instruction with entertainment, and to adorn religion and morality in their most attractive garb, has been my favourite employment for a number of years." An employment more grateful to herself, and more beneficial to her fellow-creatures, cannot easily be conceived. The lady acknowledges that the idea of her present work was first suggested by a perusal of Dr. Aikin's *Natural History of the Year*, to whom, we think, she concedes too much, by saying that the *instructive* part of her *Calendar* is to be ascribed to him. But be that as it may, her *Calendar* contains an interesting and affecting story, fraught with a variety of incidents, naturally

introduced, and giving rise to much useful instruction. It will form a most acceptable addition to the *Juvenile Library*.

Tales of Instruction and Amusement written for the Use of young Persons.

By Miss Mitchell, Author of *Rational Amusement, Faithful Contract, and Moral Tales*. 12mo. Pp. 252. 3s. Harris. 1807.

PREFIXED to these Tales, is an affectionate dedication to two young ladies just entering on the busy stage of life, to whom the author gives most salutary advice. "Let those precepts (which) it has always been my ardent desire to inculcate, still live in your remembrance! Let them warn you, that however desirable music, drawing, and those elegant accomplishments befitting your rank, may be, they are still but secondary considerations; which, though they may render you agreeable, can never, without higher acquirements, make you beloved; they may impart pleasure, but can never bestow happiness! Let virtue, then, be your first, as it will be your noblest, pursuit; and trust my experience when I assure you, that virtue and peace are never far distant; for though all are vulnerable to the shafts of adversity, by none are they so easily repelled as by those whose hearts are shielded by conscious integrity."

The *preface* is at variance with the *title page*; for in the latter Miss Mitchell announces herself as the author of three different works, whereas in the former she states this to be "her *first* effort." Probably the works enumerated in the title page were not *published*. The Tales are well told, in easy and familiar language, and have for their object the inculcation of religious and moral principles in the minds of the readers. The scenes are chiefly those of domestic life, and the situations such as any man or woman may be placed in; a circumstance which should always be attended to, in tales or histories designed for the use of young persons; who may be either *astonished* or *delighted* with the Heroes and Heroines of Romance, but who can neither be *instructed* nor *improved* by the contemplation of scenes and characters repugnant to nature, or out of the ordinary course of human contemplation.

Moral Maxims, from the Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus. Selected by a Lady. With plates. 12mo. Pp. 130. 3s. Harris. 1807.

AS scripture is the only legitimate source of Christian morality, that author cannot but render an acceptable service to the rising generation, who selects for their use a series of moral maxims from a book, which, though *apocryphal*, is replete with religious wisdom, tending to teach the love of virtue, and the abhorrence of vice. The engravings in this little publication are illustrative of some of the Maxims, and are very neatly executed.

The Daisy, or cautionary Stories in Verse. Adapted to the Ideas of Children from Four to Eight Years old. Illustrated with thirty Engravings on Copper-plate. 24mo. 1s. Harris. 1807.

ONE and thirty stories, and a hymn, with as many plates, are contained in this little book; the language and incidents of which are well suited to the capacities of young children.

MISCELLANEOUS.

The Royal Eclipse; or delicate Facts, exhibiting the Secret Memoirs of Squire George and his Wife: with Notes. By Diogenes. Second Edition. 12mo. Pp. 184. Price SEVEN SHILLINGS!!! Hughes. 1807.

Royal Investigation; or, Authentic Documents, containing the Acquittal of H. R. H. the Pr—fs of W—s. Officially compiled by a Serjeant at Law. 12mo. Pp. 200. SEVEN SHILLINGS!!! Hughes. 1807.

THESE two publications are the most scandalous impositions which any man ever dared attempt to pass upon the public. The first of them contains *one hundred and eighty-four pages*, of fourteen lines each, widely printed, and full of *breaks*. In order, no doubt, to deceive the reader, the apparent bulk of the volume is increased by the following manœuvre. After p. 172, eight pages of advertisements are stitched in; and the next page but one is numbered 194, and so on to the end, by which any one turning to the last page will suppose the book to contain twenty pages more than it does, or 204 pages, instead of 184; and of these are *thirty-three* successive pages of extract from another publication. At the end the reader is presented with *thirty six pages* more of book-advertisements.

The second publication is printed precisely in the same manner, except that there are no advertisements in the middle of the book, and only *forty* pages of advertisements at the end of it. To make up, however, for the trifling deficiency of advertisements, we have *no less than seventy-five pages of extracts* from other books—from *Lady Mary Wortley Montague*, Judge *Blackstone*, &c. &c. That our readers may be enabled to form an estimate of the extent of this base-faced imposition, we have taken the trouble to compare the number of lines and words in a page of these volumes, with a page of our own Review; and the result is, that *sixty-one pages* of this Review, printed in the same letter as this very article, would more than contain the whole of the *two volumes* before us, which cost *fourteen shillings!* The increased price of paper and printing certainly compels the booksellers to raise the price of their publications in proportion; but even now many of them publish a two shilling pamphlet containing more matter than either of these volumes. We speak *feelingly* of the growing price of books; and, therefore, whenever we meet with an evident imposition, we shall certainly expose it, as well to prevent a repetition of it, on *our own account*, as to guard the public against it. Such an imposition as the present, however, we never met with before.

Having discussed the *manner*, we now proceed to the *matter* of these publications. We scruple not to pronounce *The Royal Eclipse* to be one of the *most malignant, cowardly, and atrocious libels* which ever issued from any press. We will not soil our pages with any account of it. It is not a work for *criticism*; but it is a work for the cognizance of the *Attorney General*, who will not do his duty unless he brings the parties concerned in it before a court of justice. We shall ever be found most arduous assertors of the constitutional freedom of the press; we will ever strenuously defend the right of Britons freely to discuss the public conduct of public men, from the

highest subject in the realm to the lowest; we will ever firmly support the real advocates of religion and morals, against whomsoever their shafts may be directed; but we will never fail to reprobate the dark and cowardly assassin, who makes the press a means of planting a dagger in the bosom of innocence; who seeks to invade the peace of families; or who labours, with the malignity of a fiend, to give to falsehood the semblance of truth, to reduce conviction to doubt, and to scatter those seeds which, if once suffered to take root, would bring forth the fruits of anarchy and civil dissention.

If any thing could add to the disgust which we experienced on reading this stupid and profligate book, it was to find the author, with all his flowery declamations against vice, one of its staunchest advocates and most servile parasites.

“Who was ever more dissolute in youth than HAL, the boon companion of the licentious, but witty, Falstaff? and whoever made a better king?”

“The heir apparent of his family’s honours *may* play the truant school-boy while his father guards the trust inherited from his ancestors; it is a sort of holiday, during which we are permitted to sport and gambol, as the fancy leads; and how often, independently of the example I have quoted, have the wildest boys turned out to be the best family-men?”

It is difficult to say whether profligacy or ignorance be most conspicuous here. Wretched pander! and canst thou pretend to quote with approbation such sentiments as the following:

“I have no objection to make every reasonable allowance for follies that are inoffensive or unimportant. But the vice that impudently braves public justice, and exacts homage from virtue; that gigantic vice, which, from the proud and insulting pre-eminence of rank, has the audacity to set morality at defiance, and is as incorrigible in its nature as it is mischievous in its consequences; *that* description of vice, I will ever maintain, ought to be felled to the ground with the club of Hercules.”

One more quotation which our readers will not fail to *apply*, and we consign this writer, who has but *one* feature of the philosopher whose name he ridiculously assumes, to a critic of a different species.

“WHILE GENIUS LABO(U)RS TO IMPROVE MORALITY, AND STARVES IN THE ATTEMPT; THE VENALIST, WHO PAMPERS PUBLIC DEPRAVITIES AT THE EXPENCE OF INDIVIDUAL FEELINGS, FATTENS ON THE SPOILS OF INFAMY.” Mutato nomine, de te fabula narratur. Whoever expects to find in the “ROYAL INVESTIGATION” the “*authentic documents*” which its title-page announces, or any serious attempt at that *justification* which the advertisement of this book in the newspapers proclaimed, will be most grievously disappointed. We are rather disposed to imagine, strange as it may seem! that the two books are written by one person; and to consider the whole as a mere speculation of *trade*. Though the one professes to censure the other; the censure is extremely lukewarm, and may after all be a mere *ruse de guerre* played off for the purpose of keeping up the deception. On some material points there is no dissimilarity of sentiment.

Alluding to the *amours* of a certain personage, about which the less that is said the better, the author courteously observes; “Princes are *men*, however dignified by birth; and education, by refining the sensibilities of the heart, exposes them more than the common orders of society to the *fatalities of love*.”—A pretty apology truly for *fornication and adultery*. In

the *dark ages*, indeed, when the mind of man was in thralldom, and it was needless to forbid the laity the use of the Bible, because scarcely any but *Priests* could read, education had particular privileges, and exempted a man from the gallows, when he had committed a crime for which his ignorant fellow-subject would have been infallibly hanged. But we were disposed to think, that, in the present enlightened age, the effects of education were rather better appreciated; and that while ignorance on the one hand was not admitted as an excuse for the commission of a crime, education, on the other, was justly considered as an aggravation of sin; and for the plain reason, that a man who has been well educated must be better acquainted with the nature and consequences of offences against God and man, and is therefore, in the *moral forum*, deemed deserving of a severer punishment than the ignorant and uninformed offender. The author goes on in the same strain.

"Who lost Mark Anthony the world? Woman. Who occasioned Troy a ten years' siege? Woman. Who chained Hercules to the distaff? Woman." We must interrupt our quotation just to remark, that three questions and answers, with the last eight words of the preceding quotation, occupy a whole page of the book!—"But to be more modern in my application, one of the most celebrated among kings, one of the most distinguished among soldiers, was one of the most weak among women. The glory of his nation, the terror of his enemies; wise in council, undaunted in the field; Henry the Fourth of France was the slave, the plaything, of a woman. And I will venture to assert, that *there never was a greater or good man* who did not more or less subject himself to the capricious bondage of some lovely tyrant;" in plain English, to *fornication and adultery*; which, in the subsequent page, this *liberal* moralist styles *peccadillos* unworthy of notice! We wonder much that he did not add another feature to his picture of the French monarch, and conclude by saying that HE ABJURED HIS RELIGION!

Other passages might be quoted which strengthen our suspicions that the two works are the production of the same hand. As to the *compilation* and the *Serjeant at Law*, no traces of either are to be found in the "Royal Investigation." Though it be the custom to think meanly of serjeants at law (and a vile custom it is), no one, we suspect, would impute such a dedication as the following to one of the learned fraternity.

"I am *illy* qualified to write a dedication, being unschooled in flattery; but though the talent is denied me of sacrificing, with grace, at the shrine of vanity, I feel I am not unqualified to make the offerings of Truth to the shrine of Virtue." The offerings, it is apprehended, should be made to Virtue herself, and not to her *shrine*.

"To you, therefore, Madam, do I presume to address this little volume." (*little* indeed!) "Your long and tried friendship to Her Royal Highness the Princess of Wales, and the near and dear interest you take in her welfare, leads (lead) me to hope you will peruse it with satisfaction."—We suspect that Lady Townshend, to whom this dedication is addressed, and who is entitled to every praise for her conduct during this extraordinary proceeding, will be induced to exclaim, "*Non tali auxilio, nec defensoribus illis.*"

We pass over the general contents of the volume, which, though scanty in their bulk, are multifarious in their nature; any extracts from them

would only serve to increase that odium and that irritation, in the better part of the public mind, which every good subject must wish to see removed, by a removal of the cause which produced them. We shall only select the concluding passage, every word of which, has our fullest approbation.

“ Whether this mysterious investigation will ever be suffered to appear more circumstantially” (it has not yet appeared at all) before the public, is a doubt beyond my casuistry.

“ But if it does not, all the continent of Europe will feel the act to be an infringement on the sacred laws of a country, whose constitution has hitherto been the general theme of envy and admiration among all polished nations.

“ They will feel that civil, or moral, wrong may be tried in England without an open court and free discussion; they will feel that a subject may be arraigned without being either condemned or acquitted; they will feel that slander may heap injuries on the innocent, without being amenable to chastisement!”

We have ever strongly contended for the necessity of publishing the whole of the inquiry on this very important subject; important whether we consider it in its reference to the illustrious personage principally concerned, or in its consequences to the community at large. Had any doubt remained of the propriety of our opinion on the question, it would have been effectually solved by a perusal of the volumes before us. While the tongue of Slander is busy in the circulation of lies, Envy, Hatred, Malice, are at work to calumniate Virtue, and to raise the most tormenting doubts in the public mind—doubts pregnant with future danger to the State—it is fit and becoming, nay more, it is an imperative duty in those who have the power, to oppose them with the voice of Truth and Justice.

REVIEWERS REVIEWED.

DR. HALLORAN'S LETTER ON THE REVIEW OF HIS "BATTLE OF TRAFALGAR."

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IN the review of my poem on the battle of "Trafalgar," in your number for this month, are some observations, so inapplicable and unjust, that I feel it due to myself to take public notice of them.

But, first, let me suggest, for the information of your liberal and candid reviewer, "that, *an exception to*" is no very venial blunder in the critique of a literary censor, who undertakes to correct the errors of others; neither is "*he only gives a desultory view of the fight*," an accurate expression; the word "*only*" being evidently misplaced!—So much for the grammatical knowledge and acumen of this learned critic! Your reviewer says, "We know so much of the gallant and patriotic behaviour of Lord Nelson on that ever-memorable day," (what ever-memorable day? no previous reference to *time* is to be found in the article!) "and so many *interesting* anecdotes have been related of his heroic conduct and

sentiments after he received the fatal wound, that a very interesting poem might have been *made* on the subject, had the poet taken his station on Board the Victory!" Surely, the reviewer must have read with very little attention, or he would have observed, "that I wrote on the scene of action, immediately after the engagement; that, owing to the state of the weather, *all* that was at the time certainly understood in the fleet, was the death of Lord Nelson, without any of the attending circumstances;" and that therefore it was not possible for me "to make bricks without straw," or to found a poem on events totally unknown; my only materials having been, "*the result of my personal observations during the period of the action.*"

I was not so vain to lay claim to any very high degree of poetical distinction; and I did indulge the hope, "that the moderation of my pretensions would disarm the rigor of the critic, so far at least as to prevent him from being *extreme* in marking what is amiss in so unassuming a production!" I am, indeed, sensible of many defects in the conduct and execution of the poem. For *these*, by a "candid critic," the circumstances under which I wrote would have been admitted some extenuation! I should be glad to see a production of this same "Cynical Reviewer," written in the midst of similar *disadvantages, discouragements, and dangers!*

The introduction of "the abominable jargon of France," so severely reprobated by this "Anti-Gallican Drawcanfir," is confined, to *two* instances; one of which, the use of the word *Tocfin*, is, I maintain, strictly applicable and appropriate to the occasion on which it is introduced; viz. a description of the extension of the French conquests, and of the consequent ruin and devastation:

"From Arctic climes, for ever crown'd with snow,
To where Hesperia's softer breezes blow;
From the wild Oby to Iberia's shores,
Hoarse battle-brays, and ruin's *Tocfin* roars!"

The other word, "*Elèves*," carped at by this Hypercritic, has been adopted into the English language by some of our best modern orators and writers, and I am therefore less anxious,

"Si nequeo defendere crimen,
Cum tantis commune viris!"

The Reviewer's objection to the simile of the "*fighting cocks*" is certainly just; but I do not hesitate to aver, "that he has invidiously selected the most faulty parts of the poem, without doing me the justice to contrast *these* with *others*, that possess better claims to attention!" and I challenge him to deny, "that *several* such selections might have been made." Had he done so, I should have thanked him for pointing out the faults, and, at the same time, fairly appreciating (as is the duty of a "literary caterer for the public") the merits of the poem! As it is, I am utterly at a loss to account for the unqualified severity of his censure, otherwise than by attributing it to the dastardly disposition "to wound the author's feelings, and to injure him in his interest and his reputation; *because*, the *nomina umbra* of the critic secures his impunity."

I am, Sir, your most obedient, humble servant,

L. H. HALLORAN.

London, 5th June, 1807.

It is impossible to give any answer to this effusion of one of the *gens irritabile* that would not tend to increase his anger; but we do not feel disposed to retract one iota from our observations. It is always a painful task to wound the feelings of a man who may possibly be endowed with many estimable qualities; but it is our duty as critics, and it is a duty we will never swerve from, to give our real opinion of all the works which we undertake to review.

As for the petulant wish of this angry bard, that he could see as good a production of the Reviewer, its folly is only equal to its arrogance, and reminds us of the question of Sir Harry's servant to the Duke's in *High Life below Stairs*, who had criticised his song, "Can you write a better?" His Horace might have told him that a writer may act as a whetstone to others, though he cannot cut himself.

As for the use of the *abominable jargon of France* in English composition, our opinion is unaltered and unalterable; notwithstanding the defence of *Tocfin* and *Elève*, we think a French word is inadmissible not only in verse, (or, if this hypercritical gentleman prefers it, 'not in verse only,') but in every other species of writing, except the letter of a boarding school miss, who is anxious to shew her friends her proficiency in a language which most likely it will be her good fortune never to acquire, as the acquisition would lead her into such reading and such conversation as no prudent man would wish his wife to be acquainted with; and in this respect the Reviewer of the Battle of Trafalgar is proud to receive the appellation of an Anti Gallican Drawcanfir.

MISCELLANEOUS.

THE CATHOLIC QUESTION.

AN opportunity has at length presented itself, which we embrace with eagerness, for the renewal of our acquaintance with our old friend, the Rev. Dr. Troy, without having to encounter those most formidable opponents, the MARQUIS of BUCKINGHAM, and his solicitors, and without subjecting ourselves or our publishers to that *legal* answer, which the Doctor, like many others, found an admirable substitute for argument; indeed it is an ancient practice, with the elders of the Church of Rome, to silence by authority those whom they cannot confute by reason. But as the following Letters come from a highly respectable and profoundly learned divine, whose name we are authorized to prefix to them, this titular head of the Romish Church in Ireland may possibly not think it beneath his dignity to answer them: if so, and he should condescend to chuse an *heretical* vehicle for the conveyance of his sentiments to the public, this work will be open to him for that purpose. From the collision of opposing sentiments, it has been often remarked, the sparks of truth will elicit; and, as the establishment of truth, and the promotion of its interests, are our sole objects, let the Doctor but convince us that we are in error, and we will immediately forsake the path which we so long have trodden. Perhaps, the hope of *conversion* will have its usual effect on his mind, and induce him to honour us with his correspondence. At all events, his

silence, we venture to assure him, will not be imputed to contempt, but to ignorance or fear.

The letters, which we have to lay, successively, before our readers, are TEN in number; the first seven of them appeared in the *Dublin Journal*, at the latter end of the year 1803, and at the beginning of the following year, under the signature "Crito;" but the three last, in which a very extensive and masterly view of the subject is taken, have never been printed. They are replete with the most valuable information, and cannot fail to be highly interesting at a period, which, in more features than one, bears a strong resemblance to that which immediately preceded the Revolution of 1688.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP
OF DUBLIN,

*By the Reverend William Hales, D.D., late Professor of the Oriental Languages
in the University of Dublin, and Rector of Killisandra, in Ireland.*

Ἀπλῆς Ὀμύθος τῆς ἀληθείας ἐστὶν,
Κ' ἐποικίλων δὲ τὰ ἐνδικ' ἑρμηνευμάτων,
ἔχει γὰρ αὐτὰ καὶ ὁ δὲ ἀδίκος λόγος
Νοσῶν ἐν αὐτῷ, φαρμάκων δέεται σοφῶν.

Simple by nature is the tale of Truth;
Fair reasonings need no various glosses,
For they have soundness: But the unfair,
Distemper'd in itself, requires sophistic solves.

EURIPIDES.

"The Papists, wherever they are, have another king at Rome; all other Religions are subject to the present State, and have no Prince elsewhere."

SELDEN, III, p. 2056.

ADVERTISEMENT.

The first seven letters of this collection appeared in succession, according to their dates, in that constitutional paper, the *Dublin Journal*. The three last, on account of their length and controversial nature, discussing, neither hastily nor superficially, the distinguishing tenets of the Church of Rome, political, religious, and moral, were deemed unfit for that popular mode of publication, though essentially connected with, and complementary of the original plan. The whole collection is now presented to the public, and earnestly recommended to the perusal of *all whom it may concern*, especially the members of the Legislature, for whose use it was principally designed, to check and moderate, if possible, before it be too late, their over-liberal and hazardous concessions and surrendry of the main barriers of the Constitution, as settled at the Revolution, upon the precarious principle of expediency, and conciliation of the Roman Catholics of IRELAND:

"Commendo vos avari Dei et ODIO PAPISMI."

July 23, 1804.

DR. HOLLAND.

FIRST LETTER.

Nov. 15, 1803.

Non ego PACEM nolo, sed pacis nomine, bellum involutum reformido.

CICERO.

"I do not dislike PEACE, but under the name of Peace I dread a smothered War."

Rev. Sir,

I HAVE perused your *Pastoral Exhortation*, published in the Dublin Evening Post of the 18th ult. with mingled sentiments of approbation and regret. Every good Christian, indeed every loyal subject of every sect and party, must approve your pious and patriotic Exhortation to your Flock, "to recommend our most gracious Sovereign and these kingdoms to the protection of Heaven, and to preserve them (particularly this our dear country) from the designs of our common enemy by whom we are menaced;" your earnest injunctions, "to beseech God that he may so strengthen their loyalty as to enable them to exemplify it, by a determined, unanimous, and vigorous opposition to any invading enemy;" and your powerful dissuasive against rebellion, "that if Roman Catholics be commanded by God and their Church, to obey *infidel* lawful rulers (as they certainly are), they cannot possibly excuse their rebellion to a *Christian Prince*," especially "a Christian Prince," as you justly observe of his present Majesty, "dignified by the exercise of the most amiable and exemplary virtues; who persecutes no class of his people, and has extended his paternal affection and protection to his Roman Catholic subjects," &c. Such topics, indeed, are highly commendable, and peculiarly seasonable in these perilous times of smothered rebellion, and menaced invasion.

But while I thus freely commend what is praiseworthy, I cannot but express my regret and concern, that "an Exhortation, addressed principally," as you preface, "to the *lower orders* of your communion," should introduce, rather irrelevantly and unseasonably, I apprehend, difficult and delicate points of religious and political controversy between the *Romish* and *Reformed Churches*, ill adapted to *their* cognizance, even in times of profound peace and tranquillity.

Waving your tacit assumption, that the Commandments of God and of the *Church of Rome*, touching obedience to *Heretical* and *Infidel Rulers*, are invariably the same; and that the precepts of the primitive Fathers, *Tertullian* and *Chrysostom*, &c. and conduct of the primitive Christians, have been uniformly adhered to by those of the *Romish* persuasion; which, to discuss critically and historically, would open a field of controversy much too wide for the narrow limits of this Letter, I shall confine myself to two points: 1st, your recrimination of the principles and practices of the *first Reformers*; and, 2d, your reprobation of the *oaths* and *declarations of allegiance* required from Roman Catholics; because to pass over these without animadversion, would be to betray the cause of the REFORMATION, and of the PROTESTANT SUCCESSION in this realm.

You maintain, Sir, "that the doctrines of the first Reformers in England and Germany, *Wickliffe* and *Huss*, were criminal and seditious; that they were condemned by the Council of *Constance*; that an insurrection of the populace took place in England in consequence of *Wickliffe's*

preaching in the reign of Richard II; and that the tumults and bloodshed occasioned by similar doctrines preached by Hufs and his disciples in the kingdom of Bohemia are recorded by the contemporary historians."

The Father of the Reformation, "England's Morning Star," the illustrious *John Wickliffe*, was born about the year 1324. He first distinguished himself by his defence of the University of Oxford against the *Mendicant Friars*, who from the time of their first settlement there, A. D. 1230, introduced disorder and licentiousness, and claimed an exemption from the statutes of the University, alledging that they were only subject to the jurisdiction of the Pope. On which occasion he published a satirical treatise on *Able Beggary*, which had a powerful effect on the public mind, and laid the foundation of his progressive attacks on the corruptions of the Church and See of Rome, and of all that virulence and calumny of the "contemporary" *Monkish* historians, whom you, Sir, appear only to have consulted and implicitly followed in your caricature.

The following early and honourable testimonies to his character are well worthy of your serious attention, on the equitable principle of *audi alteram partem*:

A respectable Irish historian, who flourished about the time of the introduction of the Reformation into Ireland, A. D. 1535, *John Bale*, Bishop of Ossory, in his valuable work, *De Scriptoribus Britannicis, Centur. 4 Vit. 1*, delivers the following encomium on Wickliffe:

Illum Æternus Pater, anno post servatorem natum 1360, per suum suscitavit spiritum, ut in mediis impiorum locustarum tenebris pro sua staret veritate magnanimus Jesu Christi pugil; fieretque adversus Anti-Christos invictissimum ejus ætatis organum.

"The eternal Father raised him up by his Spirit in the year after our Saviour's nativity, 1360, to stand forth a magnanimous champion of Jesus Christ, in defence of his truth, amid the darkness of impious locusts; (Rev. ix, 2—3) and to become the most invincible instrument of that age against Anti-Christis."

And the very learned English divine, *Henry Wharton*, who flourished near the close of the 17th century, in his Appendix to *Cave's History*, thus elegantly describes him and his doctrines:

Claruit anno 1360, quo circiter tempore, ingravescentes avi superstitiones, immanem Ecclesie jam diu inolitam Romani Pontificis tyrannidem, erronea fidei dogmata in scholis passim recepta, et turpissimam vitiorum labem ab omnibus admissam, à plerisque etiam defensam, voce ac scriptis acriter oppugnare capit; præsertim vero regie potestatis atque ordinis Ecclesiastici jura contra immanes Pontificis Romani et Fratrum mendicantium usurpationes, constanter pariter ac erudite propugnavit.

"He began to be famous in the year 1360; about which time he first sharply attacked, both in his preaching and writings, the grievously increasing superstitions of the age—the enormous tyranny of the Pope of Rome over the Church, now grown inveterate—the erroneous dogmas of faith universally received in the schools—and that most scandalous depravity of vicious morals, admitted by all, and even defended by most; and especially, he maintained with equal constancy and erudition, the *Rights of the Royal Authority* and of the *Ecclesiastical Order* against the enormous usurpations of the Pope of Rome, and of the *Mendicant Friars*."

And the early English historian, *Daniel*, born A. D. 1562, though ra-

ther prejudiced against Wickliffe, yet vindicates him from any share in Tyler's insurrection, and the other rebellions of Richard IId's reign.

"This rebellion (of Tyler's) hath since been imputed to Wickliffe and his followers' principles, of whom *John Ball* (a ringleader therein) is said to have been one; but that this is an aspersion invented by *Monkish* historians to blacken the Protestant doctrines, may appear from hence, that the rebels were very cruel to some of the chief followers of Wickliffe, as the Duke of Lancaster; and that Wickliffe himself, then residing upon his parsonage of Lutterworth, in Leicestershire, was never called in question for this rebellion. And though John Ball, who was a *Franciscan* Friar, was said to be imprisoned by the Archbishop for preaching Wickliffe's doctrine, yet it is probable his discontents, not opinions, made him forward to promote these disturbances of the nation."

"This seditious Priest had been a prisoner in Maidstone gaol—and when set free by the rabble, who rose to oppose the collection of the poll tax, A. D. 1381, excited them by his harangues to proceed from riot to rebellion; taking this rhyme for his text:

"When *Adam* delv'd and *Eve* span,
Who was then a *Gentleman*?"

And *Jack Straw* ingenuously confessed at his execution, "that if they had been successful in their enterprize, they intended to have slain the King, Noblemen, Bishops, Monks, Canons, Parsons, and all the richest and wealthiest of the Commons, and seized upon their possessions; leaving only the *Friars Mendicants* to administer sacraments and divine service; and when they had thus gotten all into their hands, they would have established new laws for the government of the realm, which they had contrived to divide among their leaders."

Crito.

SECOND LETTER.

November 22, 1803.

————— *Incedis per ignes,
Cineri suppositos doloso.*

Hon.

"You walk through the midst of embers,
"Hid under treacherous ashes."

Rev. Sir,

WICKLIFFE maintained, 1st, That the Scripture was the only rule of Faith and Practice; 2d, That the worst Heresy consisted in a bad life; 3d, He denied the doctrine of *Transubstantiation*, or the real Presence; 4th, He maintained that the Pope was *Anti-Christ*, and the Church of Rome *the Synagogue of Satan*; 5th, He denied the supremacy of the See or Church of Rome; 6th, He maintained that the Church was dependant on the State, and ought to be reformed thereby; 7th, He contended that the Clergy ought to possess no Estates; 8th, He denied the merit of Monastic Vows, and condemned the Celibacy of the Clergy; 9th, He maintained that the begging Friars were a general nuisance, and ought not to be supported; 10th, That the numerous ceremonies of the Church were prejudicial to true piety; 11th, He condemned the Sanctuaries for Criminals, to screen them from the Civil Jurisdiction; and, 12th, the scandalous traffic, of Indulgences for crimes.

Besides these, he asserted, 13th, that Oaths were unlawful; 14th, that Dominion was founded in Grace; 15th, that every thing was subject to fate or destiny; and, 16th, that all men were predestinated to eternal salvation or reprobation.

Such were the leading doctrines of Wickliffe, condemned by the Council of Constance, as *false, erroneous, and heretical*, in their censure of 45 Articles, A. D. 1415; and of 260 more in the course of the same Session. See *Lenfant Histoire du Concil de Constance*. Whether these doctrines were "*criminal and seditious*," as you alledge, let the public decide. That the four last, indeed, were objectionable, will not be denied; and that from *them*, but not "from the *whole* of his doctrines, Wickliffe appears to have been strongly tinged with *enthusiasm*," according to the unqualified censure of the historian Hume.

So high was Wickliffe in the confidence of Government, that in A. D. 1364, the Bishop of Bangor and he were sent at the head of an Embassy to Rome on the grievance of *Reservations*, to reclaim the patronage of Ecclesiastical preferments in England, usurped from the Crown by the See of Rome; and so zealous was he to promote reformation of morals at home, that when he saw the Bishops' ministers tolerate all lewdness for money, he excited the Mayor of London, John Northampton, A. D. 1382, to suppress the debauchery of the citizens, by imprisoning and punishing offenders of both sexes; notwithstanding the opposition of the Bishops, claiming to their own courts the cognizance of such immoralities. "Such," (as Daniel remarks) was "the *uneven zeal* of the Churchmen of those times, against *opinions* and *doctrines*, more than *vicious practices*!"

Wickliffe died in 1384, but the virulence and uncharitableness of his enemies pursued and persecuted him after death: not satisfied with condemning his doctrines, and burning his books, by the unanimous decree of the Council of Constance, A. D. 1428, his bones were taken out of his grave, burnt, and the ashes cast into an adjoining brook, called *Swift*, "*which carrying them into the sea, was a presage of the spreading of his doctrine into all the world.*"

JOHN HUSS, the celebrated Bohemian Reformer, was born A. D. 1376, and early imbibed the opinions of Wickliffe, in consequence of the intercourse between that country and England, occasioned by the marriage of Anne, sister of the King of Bohemia, with Richard II, in the year 1381. He began to be famous in the year 1405, for preaching against the errors of the Church of Rome; and opposing the Bull of Pope John XXIII, when recommending a crusade against Ladislaus IV, King of Hungary. But "the mortal sin never to be forgiven," was his Libel entitled the *Six Errors*—1st, The presumption of the Priests in professing to *make* the body of Christ, in the Mass; 2d, The declaration customary at that time, *I believe in the Pope, I believe in the Saints, I believe in the Virgin*; 3d, The abuse of *Indulgences* and of *Absolution* by the Priests, in remitting the guilt and punishment of Sins, at their own discretion; 4th, The *implicit obedience* of the Clergy to their superiors, required by the See of Rome; 5th, The abuse of *excommunication*, as *effectual*, whether justly or unjustly inflicted; and, 6th, *Simony*, with which he charged the whole Church, and maintained to be a *heresy* of the worst kind.

For these, and other obnoxious articles extracted from his celebrated *Treatise on the Church*, was Huss cited to appear before the Council of

Constance, condemned and burnt as an *obstinate Heretic*, after a long and severe imprisonment, July 6, A.D. 1415, in express violation of the Emperor Sigismund's safe conduct or passport, which he brought with him to Constance, dated at Spire, Oct. 18, 1414, promising him a *safe return* from the Council in the following terms :

Omni prorsus impedimento remoto, transire, stare, morari et REDIRE libere permittatis ; sibi que et suis, dum opus fuerit, de securo et salvo velit et debeat providere conductu ad honorem et reverentiam nostre regie Majestatis.—
 “ And without any impediment whatsoever, ye shall permit himself, his servants, horses, and baggage, *freely to pass, stay, sojourn, and RETURN* ; and ye shall be willing and bound to *provide him and his with a secure and safe conduct, while necessary* ; in honour and reverence of our Royal Majesty.”

Sigismund, at first, received the account of Huss's imprisonment with the highest indignation, and sent express orders to his Ambassador to enlarge the prisoner, or, in case of resistance, to break open the jail. However, soon after his arrival at Constance, Dec. 24, 1414, he was persuaded to believe that *the Council could absolve him from a promise made to a Heretic* ; and he abandoned the unfortunate victim of their bigotry to his fate ; who, the day before his condemnation, taxed the Emperor to his face with *breach of faith*, in presence of the whole Council :—“ I did every thing right and proper on *my* part ; and therefore came I to the Council of my own accord, trusting to the public faith of the *Emperor*, who is here present.”—While he uttered these words he stedfastly looked at Sigismund, who could not forbear *blushing* with shame.—In allusion to which, when Charles V in the next century was solicited by the Diet of Worms to arrest Luther likewise in violation of his passport, the Emperor refused, with this sarcastic reproof—“ I do not chuse to blush with my predecessor Sigismund.”—And accordingly Luther returned home from Worms, without a hair of his head singed.

The charge of *sedition*, and of exciting the people to arms against their Sovereign, then urged against Huss before the Council, and now repeated by you, Sir, he completely refuted. Nothing, indeed, could be proved against him, but that in a sermon, by no means temporising or pandering to the humours of the multitude, he exhorted them, in the Apostle's language, *to put on the whole armour of God* : and the estimation in which he was held by Wenceslaus, King of Bohemia, (although that wiley Prince, whose favourite maxim was *temporibus infidiari*—“ to lie in wait for the times”—gave him no effectual support), and the unbounded love and veneration of the Bohemian nobility, for himself and his memory, most strongly corroborate the falsehood of the charge ; and if the Hussites took up arms afterwards, it was to oppose the succession of Sigismund to the Crown of Bohemia : the base betrayer of Huss, and the bigotted partisan of the See of Rome, especially after Pope Martin V had written a letter to the Hussites, “ charging them with many and great *Heresies*, and threatening, *if they continued obstinate, to cut them off from the Church, and give them as a prey to their enemies.*”

Besides the Emperor's passport, Huss, when going of his own accord to vindicate his doctrines at Constance, obtained a certificate from the Bishop of Nazareth, Inquisitor General of Heresy in Bohemia, declaring, “ that as far as he had any opportunity of knowing (and he had many), *Huss had*

never shewn, the least inclination to impugn any article of the Christian Faith."

And most highly honourable to the character of Huss was the testimony of the Catholic University of Prague, in "the unanimous appeal of the Rector of the University, and the whole Convocation, to all the Sons of the Holy Mother, the Catholic Church, dispersed throughout the whole world:

"The life of John Huss," say they, "was spent constantly, from his tender years, under our immediate inspection; and such was the purity of his morals, that not one of us, in this public declaration, can justly lay a single fault to his charge.—From a powerful principle of charity, he probed to the bottom the prevailing vices of the age, especially of the proud, covetous, and opulent Clergy; converting the antiquated and forgotten remedies of the Scriptures into a new and unheard-of motive to reformation: and, treading in the steps of the Apostles, he used all his efforts to restore the morals of the primitive Church among the Clergy and People.

"These have we deemed necessary to set before the eyes of all faithful Christians, in order that they may not, at the hazard of their soul, calumniate this just man, nor any of his followers. It being our only wish, that as he approved himself among us an upright and bright example in all things, so he may be reckoned among faithful Christians a witness of the Catholic Truth."

CRITO.

THIRD LETTER.

December 1, 1803.

VIR Bonus est quis?

Qui consulta Patrum, qui Leges, Juraque servat.

HOR.

"Who is the good Citizen?

Whosoever observes the Decrees of the Senate,
The Laws, and Constitutions."

Rev Sir,

I PROCEED now to the second article of intended animadversion, namely, your reprobation of the *Oaths and Declarations of Allegiance*, required of Roman Catholics, couched in the following terms:

"We have solemnly *abjured* the odious tenets *imputed* to us; after the example of the primitive Christians, who were likewise misrepresented.—What, but our *refusal to take oaths and sign declarations, which we consider contrary to the faith delivered to the Saints*, excludes Us from sharing with our fellow-subjects all the offices, privileges, and honours of the State? Can there be a more convincing proof of our *conscientious* determination to *observe the oaths we have taken*, than our *refusal to take other oaths which our conscience condemns?*"

This dark, ambiguous, and discontented declaration, ill accords with those cordial professions of Loyal Allegiance to his present Majesty, of attachment to the present Constitution, and of "charity" and benevolence to your "neighbours" of every persuasion, which stand in the fore-ground of your *Pastoral Address*, and of your extracts from the *General Catechism*: and as it is fraught with matters of the most serious interest and awakening consideration to the existing Government, and to your Protestant fellow-subjects, I shall endeavour to analyze it as concisely as I can, impress-

ed myself with a lively and awful sense of the profound NATIONAL importance of the enquiry.

In order to enable my readers of every description "to judge righteous judgment" in this case, to ascertain the points at issue between you and me, Sir, I shall sketch an outline of the act itself, which is the object of your reprobation. This act, the sacred *palladium* of the British Constitution, passed in the year 1774, the 13th and 14th Geo. III, chap. 35, is entitled, "An act to enable his Majesty's subjects, of *whatever persuasion*, to testify their allegiance to him." The preamble recites:

"Whereas many of his Majesty's subjects in this kingdom are *desirous* to testify their loyalty and allegiance to his Majesty, and their abhorrence of certain doctrines *imputed* to them; and to remove *jealousies* which hereby have subsisted for a length of time between them and others of his loyal subjects; but upon account of their *religious tenets*, are, by the laws now in being, prevented from giving public assurances of such allegiance, and of their real principles, and good will and affection towards their fellow subjects: In order to give such persons an opportunity of testifying *their allegiance to his Majesty*, and good will towards the *present Constitution of this kingdom*, and to *promote peace and industry* among the inhabitants thereof, be it enacted, &c."

And the act itself consists of three parts:

I. The *juratory* or promissory clauses:

1. "To be *faithful* and bear *true allegiance* to his present Majesty, and to *defend* him to the utmost against all conspiracies and attempts against his person, crown, and dignity."

2. "To *disclose* all treasons and traitorous conspiracies against him and his heirs."

3. "To *maintain the succession of the Crown in his Majesty's family*, against the Pretender, or any other person or persons."

II. The *abjulatory* or renunciatory clauses:

4. "That it is *lawful* to murder or destroy any person or persons whatsoever, for or under the pretence of their being *heretics*."

5. "That *no faith is to be kept with heretics*."

6. "That Princes *excommunicated* by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed and murdered by their subjects, or by any person whatsoever."

III. The *declaratory* or professory clauses:

7. "That the Pope of Rome, or any other foreign prince, prelate, state, or potentate, neither hath, nor ought to have, any *temporal or civil jurisdiction*, &c. within this realm."

8. "That this declaration is made, in the *plain and ordinary sense* of the words of this oath, without any evasion, equivocation, or mental reservation whatever; and without any *dispensation* or *absolution* therefrom, already granted, or to be granted, by the Pope, or any authority of the See of Rome, or any person whatever."

Such is the tenor and such are the clauses of this gracious and accommodating act of the Father of his People, and his faithful Parliament, tendered to all his subjects indiscriminately, *Protestant* as well as *Romish*, from a lively wish and anxious desire "to remove long-subsisting *jealousies*," and to conciliate and reconcile citizens of every description to the present *Constitution*, and to each other! I will appeal to the candour of every ho-

nest, intelligent, and conscientious *Romanist*, whether the preamble be not worthy of an enlightened Legislature; and whether the Act itself be not a necessary and indispensable safeguard and fence thrown around the Constitution; provided "the tenets" contained therein be even of *doubtful imputation*? so intimated by the delicacy of the framers; wishing to give as little offence as possible (consistent with the safety of the state) to the "*religious opinions*" of any sect or persuasion; and, therefore, not deciding whether these "tenets" be justly "*imputed*" or not; sagely concluding, that if *unjustly*, no Roman Catholic could hesitate "to take the oath and sign the declaration," expressive of his abhorrence of such unconstitutional, "odious," and abominable tenets; but if *justly*, that the holders of such ought not to be trusted, but excluded from sharing with their loyal fellow subjects, *all* the offices, privileges, and honours of the state, "to which they must necessarily be presumed to be disaffected and hostile, by their refusal to *clear up* their real principles," as required; and, perhaps, determined either to undermine or overthrow it, as occasion may serve.

And here, I must, in justice to *former Legislators*, take the liberty of rectifying a mistake, which has inadvertently crept into the preamble: The Roman Catholics were never "*prevented*" by the foregoing laws, prior to 1774, from giving public assurances of their allegiance and real principles; for the oath of allegiance ever since the *Revolution* consisted only of these words:

"I, A. B. do solemnly promise and swear, that I will be faithful and bear true allegiance to his Majesty, King ——. So help me God." And accordingly, Lord Kingland, Lord Dillon, Lord Cahir, and Lord Netterville, with several others, took only this oath of allegiance in the year 1715, (See *Lords' Journals*) without taking the *other oaths*, and signing the *declaration*: These additional guards, introduced in the subsequent oaths of 1768 and 1774, were required, we presume, by the exigency of the times.

That this last Act, however, met the approbation of *many* loyal and intelligent Roman Catholics, at the time it passed, cannot be denied by *Doctor Troy*, notwithstanding his sweeping censure of the whole. Among others, who were then "*desirous* to testify their loyalty and allegiance to his Majesty," was that honest, liberal-minded, and respectable Romish prelate, Doctor Butler, Titular Archbishop of Cashel, who, when others (and among them, perhaps, Doctor Troy, then Titular Bishop of Ossory) "*hesitated* (as he observes) to consider the nature of that engagement they were desired to enter into, and the foundation of those principles they were desired to disclaim," took an active part himself, with his five suffragan Bishops, to explain to their flock the *propriety* of such a promise, in the following declaration:

" July 15, 1775.

"We the Chiefs of the Roman Catholic Clergy of the Province of Munster, having met together near Cork, have unanimously agreed, that the *Oath of Allegiance*, proposed by Act of Parliament, Anno, 13^o, et 14^o, Geo. III, Regis, contains nothing contrary to the principles of the Roman Catholic Religion."—See Doctor Butler's Justification.

CRITO.

[To be continued.]

TO GEORGE BYNG, ESQ. M.P.

Sir,

FOR the information of those who are not acquainted with your character, it may not be improper to bestow a comment on one part of your late address of thanks to the freeholders of Middlesex.

You are pleased there to assert, "The cry of Church and King in danger was set up by two descriptions of persons by the small knot of clerical hirelings at the Freemasons' Tavern, whose intemperate fury and libellous proceedings would prejudice, if possible, the establishment to which they belong."

With a view to refute this miserable falsehood, and, if possible, shame you into a regard for the sacredness of truth, I will state the simple fact. At the meeting of freeholders in the interest of Sir Christopher Baynes, holden at Freemasons' Tavern on the Friday preceding the election, I observed but two clergymen, though more might be present, of whom not one addressed the chairman, or took the smallest part in the discussion, except myself. And what was that part? I appeal to every person present, whether I did not put down "the cry of Church in danger," and deprecate it in explicit and unqualified terms. I had the satisfaction to find that my sentiments met the warm concurrence of the numerous and respectable meeting, and have since received from all quarters such flattering expressions of approbation, as to leave me no cause of regret for having obtruded myself the first time on the notice of a political assembly; and I cannot help thinking that my address contributed more effectually to preserve the peace of the county, than you have either the head or the heart to contribute, were you to represent the county for half a century to come.

I am ready to acknowledge that one main object of my attendance was to assist in excluding you from a seat which, in my judgment, you have filled with so little satisfaction to the county and credit to yourself. My objection to you, Sir, is no secret. And if your bosom throbs with resentment "against the small knot of clerical hirelings," I am afraid this letter is not calculated to allay it. You once asked me the reason of my objection to you: I will now, Sir, gratify you with an explanation.

At the general election of 1802, I stood the first day in front of the hustings, which gave me an opportunity of remarking the demeanor of those gentlemen who were upon it. Your's, Sir, did not escape my observation, and, I assure you, left on my mind an indelible impression. Alderman Curtis came up to you in his usual frank manner, and offered you his hand, wishing you success: you shook hands with him, and accepted his good wishes with every appearance of cordial good will; when the next moment you turned your face from him towards the friends of Sir F. Burdett, with averted eyes, and the most distorted features, expressive of contempt and scorn of the Alderman, I ever saw. I had promised you my vote, and therefore gave it; but from that circumstance I formed my opinion of you, especially, too, when immediately after you had been playing off your vulgar tricks to cajole the friends of Sir Francis Burdett, I happened to catch your eye, and you deigned to honour me with one of those *winks* for which you are so distinguished and gracious. Smiles to cajole me, too. In the description of a finished hypocrite and a low time-serving candidate for popular favour, I am now at no loss for an example. My opinion of you has been confirmed by your conduct at every subsequent election. You then

set out with solemn professions of neutrality; but how are they consistent with the treatment of the clergyman in your neighbourhood, from whom, because he gave his second vote to Mr. Mainwaring, a *gentleman* whom you well know contrived to get back into his possession his check of three guineas, and tear it in pieces, for which, by the by, there is one clergyman at least who would have indicted that *gentleman*? How was your profession of strict neutrality consistent with the profession of good wishes which you made in person for the success of Sir Francis Burdett in 1804 to his committee, before you pursued your famous journey to the north, when you left your brother behind, who canvassed in the most public manner for the Baronet? And yet, Sir, how were your former predilections for the Baronet reconcilable with your absolute but ungrateful rejection of him in 1806? Why, Sir, you found the stream of popularity run against him. Your party were in power. He published a libel, forsooth, not against the "best of Kings," but against the "best of Patriots." For a libel against the former he would easily have been forgiven, but his libel against the latter was an inexpressible offence. What a figure you then exhibited on the hustings will never be forgotten by those who saw you.

He gave you the appropriate epithet of *Summer Insect*. He took the fluttering, trembling animalcule between his thumb nails, and might have crushed it; but his heart relented with pity, and let it fly to enjoy the sun at the return of summer. I know he expressed a real concern for the situation of the insignificant insect, and resolved, out of tender compassion, not to inflict another wound upon it the remainder of the election. The Baronet on this occasion, as on every other, kept his word.

I have no doubt you give yourself abundant credit for your dexterous praise of the clergy in general; but believe me, Sir, they to a man disclaim your compliments. You make them ready to suspect their loyalty to the best of Kings, attachment to the Constitution, and affection to the Church. Allow me to ask, what have they done to merit the virtual insult which your insidious commendation conveys? Have they testified any approbation of the conduct of your party? Have they passed any vote of thanks for bringing their Sovereign to the bar of the House of Commons? Have they applauded the indecent menace which your friends flung in his face? Have they joined in any support of those measures which threatened to destroy the Protestant ascendancy, and lay the Church of England in ashes? What acts of disloyalty, treachery, and fraud, have marked their conduct, that their character should receive the brand of your eulogium? No, Sir, take it back. We beg leave to be included in the number of those whose bosoms glow with gratitude and affection for a gracious Prince, whose unshaken magnanimity in the hour of danger has delivered himself and his people from the yoke of degradation which the late Ministers, in all the plenitude of power and confidence of success, were preparing; when royalty was to be shorn of its beams, the people of their liberties, and upon the ruins of both an oligarchy was to be established, the most frightful and abhorrent to the feelings of Englishmen. The clergy are a peaceable but loyal body, and ready on all occasions to shew their detestation of that conduct and those principles for which his Majesty dismissed your friends from his councils.

I am, Sir, with due regard, your humble servant,

THOMAS THIRLWALL.

Mile End, June 3, 1807.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IT is very hard that a quiet man, who does not court notoriety, should be dragged before the public, and made answerable, not for his own literary transgressions, but for those of others.

It was my misfortune, many years ago, to be confounded (in a paltry publication, under the name, I believe, of "Characters of Living Authors,"), with a *Dr. Grant*, who, I think, was some time curate of Shore-ditch*. In your Review for June last, p. 142, another *Dr. Grant* is noticed, whose writings I find are attributed to me. Now, as your mentioning that name has, with many, made me answerable for matters in which I have no concern, I claim the privilege of saying thus publicly that I have never seen the production of *that Dr. Grant* noticed by you; that I never heard of it till I read your Review; and that, whatever its merit or demerit may be, the praise or blame is all his own.

Your insertion of this will oblige your constant reader, and most humble servant,

D. GRANT.

No. 19, London Street, Fitzroy-square.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

ENQUIRY INTO PLACES AND PENSIONS.

Sir,

A LIST has lately been published, in the daily papers, of places and pensions held by various noblemen and their relations, from which the public have the satisfaction of learning that all the talents displayed by our great statesmen have not been unrewarded; and, also, of learning that, however parties may differ in sentiment about the interests of the country, there is one point in which they all agree,---an invariable and unremitted attention to their own interests and those of their friends.

Among the good things said to be enjoyed by Lord Mulgrave and his family, I noticed the appointment of Agent for Trinidad; represented as being held by C. T. Maling, Esq., father-in-law to that nobleman, with a salary of 600*l* per annum. Now, in justice to this gentleman and the noble Lord to whom he is allied, I think it right to correct this error; and to declare that Mr. Maling never has received, and in all probability never will receive, from the island of Trinidad one shilling of the 600*l* per annum so imputed to him. To prove what I assert, I shall relate some circumstances connected with his appointment to that agency, and draw some inferences from them; the application of which to many other gentlemen, whose names may be found in the Red Book, would be highly advantageous to the interests of the public.

In contemplation of the cession of Trinidad to the crown of Great Britain, Lord Buckinghamshire, then Secretary of State for the Colonial Department, with that provident insight into futurity which characterises the great statesman, wrote to the governor, stating how important it was that the inhabitants of that colony should appoint some person of character and

* * Of whose writings I then knew, and to this moment know nothing.

abilities, through whom they might be enabled to make the different communications and representations to his Majesty's ministers, which could not fail to be necessary or desirable in forwarding the business of the island through the several departments of government; and intimating that nothing could tend to facilitate the object of such an appointment, more surely, than the nomination of a person who was not only conversant with business, but personally acceptable to the King's ministers: His Lordship then mentioned the satisfaction it would afford him, if, through the influence of the governor, the inhabitants of the colony could be induced to appoint as their agent a certain gentleman, who had most fully merited the description he had given of the person best suited to the important charge of the interests of the island in Great Britain; modestly observing, that he should by no means expect for him, in the present infant state of the trade and produce of the colony, a remuneration equal to that which its increased property, and consequent increase of business, might be supposed to warrant; but, at the same time, trusting that the island would not fix his salary at less than a certain specified sum.

Though this application was of a very unusual nature (the choice of the agents resting solely with the legislatures of the different colonies), yet the Council of Trinidad, on the letter being laid before them, taking it for granted that no man could so well appreciate the talents and qualifications requisite in their agent as the Secretary of State for the Colonial Department, and feeling highly grateful for this instance of his kind and vigilant attention to the interests of the island, appointed the gentleman whom he had recommended. However, before circumstances permitted the inhabitants to derive those benefits which they expected from the exercise of his super-eminent talents, he was promoted to a more lucrative situation, and the office of Agent for Trinidad again became vacant. Lord Buckinghamshire, ever attentive to the good of the colonies under his charge, then selected Mr. Maling, father-in-law to Lord Mulgrave, as the most proper person to fill the situation; and his Lordship's recommendation was a second time accepted.

The inhabitants of Trinidad now flattered themselves that they had secured the services of a man endowed with every qualification necessary to promote their interests; of a man, whose intimate acquaintance with every commercial and colonial subject enabled him to enforce such representations as they might have occasion to make to his Majesty's ministers, with every argument that either general knowledge could suggest or local information furnish. They flattered themselves that the standing Committee of West India Planters and Merchants would thankfully acknowledge the accession of talent which they had derived from the Agent of Trinidad becoming one of their members; that, at their different meetings, new light would be thrown on every subject, in which the interests of the colonies were concerned, by his communications; and that new remedies would be pointed out for every difficulty under which they laboured, by his intelligence.

Judge, then, what was their surprise and disappointment at learning that this Mr. Maling, the man picked out of the whole population of Great Britain, by the discerning eye of Lord Buckinghamshire, as the most proper agent whom he could recommend to their choice, instead of residing in London, where alone he could be of any service to their interests or dis-

charge any of the duties of his office, lived in quiet retirement on his own estate in Northumberland: that, so far from being possessed of the commercial and colonial knowledge necessary to qualify him to act in the capacity of their agent, he knew no more of Trinidad than he knew of the moon; indeed less, for the moon he must often have seen, but Trinidad he had never seen; that, had he presented himself to the Committee of West India Planters and Merchants, to take his seat among them as one of the colonial agents, and assist in their deliberations, he would have been found totally ignorant of every topic that could have come under discussion; and that, in fact, he possessed no other qualification for the office than the very singular one, adverted to in Lord Buckinghamshire's letter, of being personally acceptable to the King's ministers, or, in other words, being father-in-law to Lord Mulgrave. The manners of England, as well as those of Turkey, were, it seems, not unaptly described by Mr. Coleman, in the dramatic romance of *Blue Beard*, when he made one of his characters sing—

“ 'Tis a very fine thing to be father-in-law

“ To a very magnificent three-tail'd Bashaw.”

The Council of Trinidad never, I believe, heard from Mr. Maling, excepting when he wrote for his salary; which they declined paying him, remembering that the word agent is derived from the verb, *ago, agere*, which signifies to do or to act: and justly thinking, that the man who did nothing, deserved nothing. When circumstances made an efficient agent necessary, they sent home their attorney general on a special mission, who spent much time to no purpose, in endeavouring to procure an audience of Mr. Windham: but that gentleman was so fully occupied, first in framing his wonder-working bill for the better defence of the nation, next, in planning expeditions with the renowned Colonel Crauford, and then in canvassing the Norfolk voters, that after dancing attendance, and leaving his cards at his levee, for several months together, the agent for Trinidad was at last obliged to leave England, without having been able to obtain a single interview with the Secretary of State for the Colonial Department. Previous to his departure, the Governor and Council appointed him a successor, without, on this occasion, consulting Lord Buckinghamshire.

The preceding narrative will shew, that Lord Mulgrave is unjustly charged with this salary, as having been received by one of his relatives: but I have entered into this detail, not so much for the sake of the instance, as of the example; for how desirable a circumstance would it be for poor Old England, how would it diminish the leaves of the Red Book, and lessen the evils so loudly complained of, if all public functionaries here were dealt with in the same manner as Mr. Maling has been dealt with by the Council of Trinidad!

It is useless, if not invidious, to publish lists of places held by great men and their relatives, unless the incompetency of those men to discharge the duties of the places they so hold can also be shewn. Such examples, on the contrary, have a very beneficial tendency; for as shame will sometimes influence those over whom principle has little power, the exposure of improper appointments may tend to prevent the repetition of them: and I have related the circumstances of Mr. Maling's appointment, which happened to be immediately within my own observation, not only from this

motive, but in the hope that it may induce those who read it to furnish others of the same description, as proper subjects for your Political Censor.

So far from thinking that public services are too highly rewarded, I am of opinion that the popular clamour against placemen and pensioners has been detrimental to the true interests of the country, by preventing either that increase of the number of persons employed in the higher departments of office, which the increase of public business really requires; or that just augmentation to the salaries of those who are employed, which the depreciation in the value of money has rendered necessary, to enable them to support an appearance corresponding with their stations. The system of gratuitous services recommended by Sir Francis Burdett and his partisans, cannot be too strongly deprecated: it would operate as an exclusion to that rising merit which now often surmounts the disadvantages of fortune; it would confine every office of the highest importance to the rich and the great; and thus establish an aristocratical influence that would prove destructive to the Constitution. It is not the amount of the remunerations made to the servants of the state, that is the subject of reasonable complaint; for unless government possessed the means of making them proper remuneration, none but wealthy men could afford to devote their time to public duties, and a very circumscribed portion indeed of the talents of the country would be brought into political action. It is only the misapplication of a considerable part of those means that is justly complained of: the places, pensions, and réversions, lavished upon the relatives and friends of persons, who have themselves no other pretensions to the lucrative situations they occupy than hereditary rank or fortuitous influence. While the servants of the public are liberally rewarded, let not those who have no claims on the public be paid out of the public purse; let not appointments which ought to be reserved for those who have done the state some service, be given to those who have done it no service whatever; let not places, for which certain qualifications are requisite, be given to men who have no such qualifications; nor a country squire be recommended to the agency of a West India Island by the Secretary of State for the Colonial Department, merely because a noble brother Secretary happened to marry his daughter. That the labourer is worthy of his hire is sound doctrine; but those drones who feast upon the sweets which are gathered together by the labours of the industrious part of the community ought, by one common effort, to be expelled from the hive.

A TRINIDADIAN.

CORRESPONDENCE.

THE excellent "Parody to Perronet's Mitre," and such other of the favours of our Correspondents as we have not been able to insert this month, shall appear either in the next number or in the Appendix, so as to be included in the present volume.

LITERARY INTELLIGENCE.

DR. Hales, of Killisandra, well known to the religious and learned world, author of many useful and excellent tracts, is about to publish a very important work, the labour of many years, of deep study and close application, to be entitled "An Analysis of Ancient Chronology, sacred and profane."

THE ANTI-JACOBIN Review and Magazine,

&c. &c. &c.

For AUGUST, 1807.

“ De toutes les Enterprises des Hommes, il n'en est point de si grandes que les *Conjurations*. Il me semble qu'on ne vit jamais mieux ce que peut la prudence dans les affaires du monde; & ce qu'y peut le hazard, toute l'étendue de l'esprit humain, & ses bornes diverses, ses plus grandes élévations, & ses faiblesses les plus secretes, les legards infinis qu'il faut avoir pour gouverner les hommes, la difference de la bonne subtilité avec la mauvaise, de l'habileté avec la finesse.”

ST. REAL.

ORIGINAL CRITICISM.

The Fallen Angels! a Brief Review of the Measures of the late Administration, particularly as connected with the Catholic Question; to which is added, Advice to the Yeomanry and Volunteers of the Imperial Kingdom, to whom this Work is addressed.
8vo. Pp. 135. Hatchard. 1807.

WE strongly recommend to the public this excellent work, particularly as its author displays a perfect knowledge of the late and present state of Ireland.

In his first fourteen pages, besides discussing some points relative to the late change of administration, he explains the motives which induced him to undertake it. He then treats in succession of the following topics: the defence bill, or organization of the army; the dissolution of Parliament in 1806; the slave trade; the abolition or commutation of tithes; Catholic emancipation, or extension of immunities; and he ends with advice to the yeomanry and volunteers. In his chapter on Catholic emancipation, which contains no less than 82 pages, he gives a concise but perspicuous account of the state of the Irish Roman Catholics, previous to the enactment of penal laws against them, the influence of those laws, and the effects which their repeal has produced. He commits a few trifling errors, which we shall endeavour to correct. In page 44 he says, that the body of the Irish people (meaning the Papists) does not possess a thirtieth part of the property of the country, although they are three times as numerous as their generous benefactors, the Protestants. Now we can ven-

ture to assert, from undoubted documents, that *the Irish Papists do not possess one hundredth part of the landed property of Ireland*; and the proportion which their numbers bear to the Protestants is as *two and a half to one*. In the debate in the Irish House of Commons on Mr. Gardiner's bill, for repealing some of the penal laws, in the year 1782, Mr. Grattan, the great advocate of the Roman Catholics, said, that he would give his consent to it, "because he would not keep *two millions** of his fellow subjects in a state of slavery." Sir Wm. Petty, who surveyed the whole kingdom of Ireland, states in his *Political Anatomy*, that the whole population, in the year 1672, amounted to no more than one million one hundred thousand. Dean Swift, in his *Draper's Letters*, published in 1724, computed them at the utmost as no more than at one million and a half. In 1732 an enumeration of the inhabitants of Ireland was made by order of Government, and they were found to be under two millions. By deductions from data, evidently false, they were said to amount to four millions two hundred thousand in the year 1791; so that according to this calculation they have been nearly quadrupled in the course of 100 years since the Revolution. See Chalmers's estimate, pages 222, 223. Doctor Bourke, Titular Bishop of Ossory, who died at Kilkenny in the year 1779, states in his *Hiberniæ Dominicanæ*, published in the year 1762, that, in the year 1732, the Protestant inhabitants of Ireland amounted to seven hundred thousand four hundred and fifty-three, and the Roman Catholics to one million three hundred and nine thousand and sixty-eight. He laments very much that the number of Protestants has increased considerably since that period; for, he says, that the opulent members of the Romish Church have been converted by the penal laws, and the lower class in whole troops by the charter schools†. It cannot be doubted but that Doctor Bourke would be desirous of magnifying the number of his fellow religionists. In page 45, and in other parts of this work, our author says, that the seeds of rebellion were first sowed and germinated at Belfast, alluding to the United Irishmen. It should be recollected that the Defenders, whose origin and progress we described in page 450 of our 22d volume, were a Popish banditti who had been completely organized, and were terrific in many parts of Ireland, by the perpetration of barbarous atrocities, long before the society of United Irishmen was instituted. It appears by the Reports of the Secret Committees of the Houses of Lords and Commons "that they were exclusively Papists; that they broke into the houses of Protestants in the night, and deprived them of their arms." We have since learned, in the year 1798, for what purpose they procured arms, so early as

* Alluding to the Roman Catholics.

† Quo factum est, ut cum priores leges corruerint singulati divites, ista vel ipso pauperes turmatim illaqueat.

the year 1791. It appears by the said reports that they were protected and encouraged by the Catholic committee in the year 1792* ; for which purpose they levied money on the Papists in every part of Ireland ; and that said committee, of which Mr. John Keogh, the famous orator, was a leading member, purchased, in the year 1792, large quantities of arms and ammunition. It appears that afterwards " the United Irishmen were anxiously engaged in uniting with them a class of men who had formerly disturbed the peace of this country, by acts of outrage, robbery, and murder, under the appellation of *Defenders* ; and that, in a certain degree, they have succeeded ;" and that, " the counties in which Defenderism had prevailed, early became converts to the new doctrines of the United Irishmen." The Defenders were actuated by that spirit of disaffection which is inseparable from Popery under a Protestant state. The United Irishmen, who arose afterwards, were actuated by French republican principles, and endeavoured to render these fanatics subservient to their treasonable designs. In the year 1791 the Defenders were terrific in some northern counties, in which they deprived great numbers of Protestants of their arms. In consequence of this, the High Sheriff and Grand Jury of the county of Armagh entered into the following resolution, at the Spring assizes of 1791 : " That a rage among the Roman Catholics for illegally arming themselves has of late taken place, and is truly alarming : In order, then, to put a stop to such proceedings, and to restore tranquillity, we do pledge ourselves to each other, as magistrates and individuals, and do hereby offer a reward of five guineas for the conviction of each of the first twenty persons illegally armed and assembled as aforesaid†." We give the following extracts from our author's 44th to his 47th pages, for the purpose of making some observations thereon.

" If conciliation be a pledge to national tranquillity and contentment, there is not in the habitable globe a nation that has had half so fair a trial as Ireland ; but it could not promote the views of her agitators, either within or without doors, that peace should be the effect of conciliation ; every concession, therefore, produced fresh grievances, and her discontent has outstripped her prosperity. What has ensued ?

" A democratic faction, aping the vices of our neighbours, kindling the revolutionary principles of the times, first lighted its consuming torch in Belfast ; a town perhaps most remarkable for its sudden rise and commercial wealth ; but too rapid prosperity had set her people mad. Nothing can more fully evince the danger of all innovations, and with what vigilance the first sparks of sedition should be watched, than when we reflect, that from the year 1791, when those cursed principles began first to appear, it was for five years confined to a few mean, discontented, republican

* Report of the Secret Committee of the House of Lords of 1793.

† Sir Richard Musgrave's History of the Defenders ; title Defenders.

shopkeepers*, and dissenting pastors; men who, as Butler describes them,

'No King can govern, nor no God can please.'

"But sedition, like slow poison, corrodes the mind; rendering mankind miserable in its operation: and fatal are its effects. Those principles were but too industriously circulated; Paine's *Age of Reason* was not only distributed gratis in Belfast, and bundles of them thrown into the neighbouring meeting-houses, but also left in the public highways, for the unwary traveller to suck up this poison, and generally disseminate their baneful doctrines throughout Ulster.

"Even Protestants caught this destructive flame; and in the year 1796, the highest blood, and oldest families, peers' sons and commoners, had linked themselves in the confederacy of dark and dangerous treason. Lord Edward Fitzgerald, Arthur O'Connor, and others of some rank, were joined in this nefarious conspiracy; ambitious disappointed characters, of ruined fortune, and restless minds; men who alone can gain by revolution.

"A SECOND GOVERNMENT was set up; a regular EXECUTIVE DIRECTORY ESTABLISHED for all Ireland; A BACK-LANE PARLIAMENT IN DUBLIN; committees communicating not only with every quarter of the kingdom, but a correspondence kept up with France; AN AMBASSADOR† SENT TO INVITE OUR MORTAL FOE, requiring aid TO DETHRONE OUR LAWFUL KING,—ABOLISH ALL ECCLESIASTICAL ESTABLISHMENTS,—OVERTHROW OUR GLORIOUS CONSTITUTION,—and lay both countries in blood and ruin.

"When I reflect that men of the highest consideration, quickest perception, and keenest penetration, should be the only people in the land not to see into the traitorous views of abandoned rebels, but appeared in open court their avowed advocates and friends; when a Fox and an Erskine were so blindfolded by party, to lose sight of reason, I confess my respect for them lessens, as must all confidence for them and their associates, in the eyes of a loyal and discerning public."

We think it right to observe, that much to the honour of the members of the Established Church in Dublin, not more than about twenty of them were implicated in the conspiracy of the United Irishmen; and they, except Lord Edward Fitzgerald, Arthur O'Connor, Hamilton Rowan‡, and a Mr. Evans, were of a very low rank, and were in fact destitute of all religious principle. The committee was called the Back-lane Parliament, because they assembled at Tailors Hall in that lane. The society of United Irishmen was instituted, at their instance, by their agent Theobald Wolfe Tone, as a rallying point, to inveigle Protestants of every description to join in the rebellion; but the main object of it was, to procure the co-operation or the neutrality of the northern Presbyte-

* M'Cabe, late a watchmaker—Kelburn, a dissenting clergyman—both of Belfast."

† Tene."

‡ Mr. Rowan has sincerely repented of his errors, and has been pardoned. He was always valued for his amiable qualities in private life; and he is now regarded, and we believe with justice, as a very loyal subject.

rians, whose deep-rooted hatred to Popery they dreaded. They therefore succeeded in seducing them, by holding out to them the temptation of raising a republic on the ruins of the constitution. The republicans of Belfast were to celebrate the taking of the Bastile, at that town, on the 19th of July, 1792; and it was agreed, that the Catholic committee should send a deputation there, to finish the negociation with them*. John Keogh, the orator, and one Connelly a Popish priest, were members of this deputation. The deep and artful policy of the Catholic committee appeared in a more conspicuous manner on the following occasion. Though all the Papists in Dublin were sworn members of the society of United Irishmen, which in fact was instituted by their own agent Tone, and to serve their purposes, they never took any ostensible part in the committee of that society, while it sat some years in Dublin, issuing its mandates, decrees, manifestoes, circular letters, and proclamations, to inflame the people. They prevailed on the few wretched Protestants† already described, to fill the offices of chairman, secretary, and treasurer, and to sign every instrument which they printed and circulated; by which they made them the stalking horses of their designs, and in a great measure the scape goats of their guilt. This has given a pretext to the Romanists to say, that the rebellion was first planned by Protestants; though in truth it was devised by the Catholic committee, who, it appears by the events of 1798, meditated their destruction. As we have frequently seen gross misrepresentations of these occurrences, in order to impose on the British public, we have given this clear and circumstantial account of them. This writer is mistaken in saying that Tone was the ambassador of the Directory. It was one Lewins whom they sent as such to Paris, in 1796, and he has remained there ever since in that capacity. In the summer of 1802, his uncle, Thomas Broughall, as active a member of the Back-lane Parliament as John Keogh, went to his nephew, in order to encourage the French government to renew the war; and they were seen frequently going together to the palace of Talleyrand. From page 48 to page 63 inclusive, this writer gives the evidence of Arthur O'Connor, Samuel Nelson, Oliver Bond, Thomas A. Emmett, and William J. M'Nevin, all leading members of the society of United Irishmen, delivered upon oath before the Secret Committee of the House of Lords. They acknowledged that the mass of the Irish people did not care a feather for *Parliamentary reform or Catholic emancipation*: that they were preached to them, as leading to other advantages, in order to encourage them to arm and regiment themselves to subvert the constitution: and that they meant to destroy the Establish-

* All this is minutely described in Sir Richard Musgrave's History of the Rebellion, in the origin of the United Irishmen.

† The Protestants of Dublin saved the metropolis from destruction.

ed Church; *although if tithes were abolished, the people, on taking new leases, would pay more in proportion for land than the value they now pay for tithes.* M'Nevin, a Popish physician, declared, "that the Popish priests were well affected to their cause, and that some of them had rendered great service in propagating with discreet zeal the system of the Irish union." The following question was put to him, "How do you account for the cruelties lately exercised by the rebels on Protestants?" His answer was, "the lower order of Catholics consider Protestant and Englishman, that is English settler, as synonymous, and as their natural enemy: the same Irish word (*Sassena*) signifies both." It cannot be a matter of surprise that the lower class of Papists are sanguinary; for a Popish priest swears in his canonical oath "to receive and profess the general councils, and to condemn, reject, and anathematize every thing contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized." The general councils contain the most sanguinary and intolerant tenets; and as the priest swears to infuse them into his flock, which he begins to do when they are but seven years old (for they are obliged to attend the confession box at that early age), we cannot be surprised that they have been uniformly sanguinary and cruel.

In page 64, he gives the following notice, which was posted on the Church of Killyshee, in the county of Westmeath, soon after the French landed in 1798.

"Take notice, *heretic usurpers*, that the brave slaves of this island will no longer lie in bondage; the die is cast, our deliverers are come, and the royal brute who held the iron rod of despotic tyranny is expiring; nor shall ONE GOVERN. OUR HOLY OLD RELIGION shall be established in THIS HOUSE, and the earth shall no longer be burthened WITH BLOODY HERETICS, who under pretence of rebellion (which themselves have raised) mean to massacre us.

"The Fleur de lis, and harp, we will display,
While tyrant heretics shall mould to clay.

"REVENGE!—REVENGE!—REVENGE!"

We have undoubted authority for saying, that a similar notice was posted about the same time, on the church door of St. Werburgh in Dublin. In page 65, he gives a list of the disaffected Protestants in Dublin, and of the punishments inflicted on them; and it must be allowed that the paucity of their numbers does infinite honour to the members of the Established Church. We shall lay the following extracts from this very excellent pamphlet before our readers, and shall then subjoin our own remarks on particular passages in them.

"If I have been too diffuse upon a subject apparently unconnected with the Catholic question, of which I am treating, I shall now begin to assimilate it with the events that had taken place, were passing, and was produced by this system of intended revolution; and endeavour to prove, not-

withstanding the obligations the Romanists owed to their King and the established Government of the country, for the degrading restrictions that were by them removed, that they immediately took advantage of the first moment of difficulty to urge farther claims; and shew how artfully their zealous partizans, priests, and pastors, worked upon the passions of the lower orders to produce this effect.

“ I shall also leave to the judgment of my discerning readers, how far the growing discontents of the Catholics, and also the republican schemes of many, in both countries, but especially in the North of Ireland, bears relation with the views of several of the late opposition, so far as it created hostility to the King's executive; and, although I may fail of convincing many, from deep-rooted prejudice, I hope I shall be pardoned for what may, at first sight, appear a digression, in laying before my English friends and fellow soldiers a faithful record of important and stubborn facts, solemnly and dispassionately taken after the hour of terror was over, before their own Representatives, and perhaps not universally known, of a system of dark and deep-laid Revolutionary Treason, which produced the late unhappy Rebellion, and not the recall of the idol of the Catholics, Lord Fitzwilliam, as falsely and industriously circulated; and which, I am concerned to say, few of the men connected with the late Administration took little pains to suppress, and that some of them abetted.

“ As early as the year 1782, near one hundred and fifty delegates assembled at Dungannon, to reform the State; men professing Whiggish principles, and who denominated themselves the Whig Club, and met frequently in Dublin; and to enlighten the world, distributed not only twenty thousand of Paine's Rights of Man at one penny each, but a great many gratis.

“ In the latter end of the year 1783, a grand national convention of approved delegates from all Volunteer* corps of the kingdom was assembled in Dublin, originally instituted during the American war for the best of purposes, the peace and security of the country; but had now lost most of their respectable leaders, men of rank, property, and moderation, and were succeeded by others of inflamed passions, heated minds, reformers, and quack doctors of the constitution.

“ Father O'Leary, an Irish priest, and Chaplain to the Irish Brigade, (a numerous Popish corps of Volunteers) was received with military honours by an officer's guard, which was SUFFERED to mount upon this SELF-INSTITUTED ASSEMBLY. When we recollect, that Napper Tandy, a broken merchant; Bacon, a taylor; Dowling, a scrivener, men deeply implicated in the rebellion that followed, were among the commanders and leaders of those associated bodies, our surprise ceases.

“ Henry Flood, an eminent orator, and Edmund Burke, of alluring talents, whose son was afterwards, in 1792, the Popish agent, were foremost in the ranks of emancipation, reform, and elective franchise.

“ The evils of this last measure were not foreseen, or the nobleman† who introduced it in Ireland would have been among the last that would have

“ * Volunteers, not of constituted power or authority from Government, and of which I shall treat more fully under its own particular head.”

“ † The Earl of Buckinghamshire.”

saddled the nation, and the people, with one of the greatest curses that ever operated upon the political opinions of the elected, or the morals of the electors. The extending the elective franchise to forty-shilling freeholders, of every persuasion, I condemn, as highly injurious to the lower classes in Ireland; and even in England, we know, in general, that description of mankind are often as ignorant of their candidate* as they are of the principles of the Constitution.

“In Ireland, where elective franchise was granted as a boon, I am bold enough to assert, that universal franchise, in its operation, would not have had a worse effect; and a horrible mass of iniquity, perjury, and fraud, would have been avoided: every man, at all conversant with the shameful scenes that too frequently pass in courts of justice, in the negligent administration of oaths, particularly before the appointment of assistant barristers in Ireland took place, must be sensible of its pernicious effects.

“A glorious opportunity offered of satisfying the Catholics, (as far as any thing short of absolute dominion, or full political power, can satisfy them) and at the same time effecting a real and most advantageous reform of the Constitution, in recurring to its original principles, by opening the elective franchise to all religions, but restraining it to freeholders of 10l. It would thus have had (while it gratified the Romanists) the effect of throwing the balance on elections into the hands of the property of the country, not into that of the population.

“Ireland had an armed convention in 1782, and a Back-lane Parliament in 1792; overawing the Constitutional Parliament of the land—not much to the credit of its executive government; and, had it not been for the manly measures advised by the late Lord Clare, many years Attorney General, and Mr. Foster, the present Chancellor of the Exchequer of Ireland, both men of great firmness, and who well understood the people and their interests; and other noblemen and gentlemen who seconded these measures, conspiracy and rebellion would have become too formidable; and the established Government would have been overthrown.

“The restrictions which had been removed while the Catholic body remained quiet, industrious, and amenable to the law, under the influence of Lords Fingal, Kenmare, and such characters, men of worth, moderation, and property, were now no longer to be considered as concessions, or as the boon of Protestants;—but, ambitious designing men, Edward Byrne, John Keogh, John Sweetman, Richard M'Cormick, and Theobald Wolfe Tone†, assumed the places of those peers, and other respected men, who, disgusted with their turbulence, retired from public meetings; and now those factious demagogues begin to develop their dark designs. Parochial meetings were urged in most parts of Ireland, by publications in the Northern Star, Press‡, &c.: at those meetings they censured the conduct of grand juries, who had universally expressed their determination to

“* The electors of Northumberland still continue to vote for the GOOD OLD LADY, meaning Lady Spencer.—The inhabitants of St. Albans should hide their faces, that they did not shew at least the same gratitude.”

“† Those three last, Sweetman, M'Cormick, and Tone, turned out after determined traitors.”

“‡ The Northern Star and Press were, perhaps, the most seditious papers ever published, or distributed gratis.”

support Protestant ascendancy against an evident combination of levellers, reforming Dissenters, and Catholic emancipators.

“ One of their greatest advocates* for the extension of privileges, in his speech in the House of Commons, in 1792, was so sensible of their intemperance, that he says, ‘ I was checked in my ardour to serve the Catholics, by reading of late their publications circulated GRATIS, with much industry,—What was their import ? They were exhortations to the people never to be satisfied at any concession, till the state itself was conceded ; they were precautions against public tranquillity ; they were invitations to disorder, and covenants of discontent ; they were ostentations of strength, rather than solicitations for favours ; rather APPEALS TO THE POWERS OF THE PEOPLE, than applications to THE AUTHORITY OF THE STATE.’

“ Of these five usurpers of dominion none now remain, but John Keogh, who, fearing the power of four millions of peaceable PEOPLE, IF LEFT TO THEMSELVES, insufficient, endeavours to excite them to discontent and insurrection, by an invitation to our determined enemy Napoleon to spare them part of his sixty millions to succour and support them, and second the ambitious views of a dangerous incendiary.

“ I must here ask Lord Easing, and other moderate Catholics (for many there are highly respectable among them), was it by those means their numerous penalties and restrictions were removed during this reign ? I will ask them, whether it was the general sense of the Romanists of Ireland, that was collected in February last, in Dublin ?—I will ask them, if they had not energy enough to express their abhorrence of those principles, then discussed, which were manifestly intended to separate Protestant and Catholic for ever,—why they would give it the sanction of UNANIMITY ? and whether it would not have been more prudent to have withdrawn from that assembly, than to have subscribed to such doctrines ?

“ I will ask them, if they are not now conscious that the fury of their zealots has rendered it impossible to grant with security what might have been conceded, had their conduct been governed by prudence and moderation ?—and I will put but one more question, which is, to whom are they to attribute this failure ? and need not wait their answer ; but reply, to the late Administration—the old Opposition—and the violence of their demagogue leader.

“ During nearly twenty years that Mr. Pitt steered with such ability the political helm of this country, in times, as I have already said, of most unprecedented danger and disquietude, no artifice was left untried to render the people dissatisfied with his government and measures. The necessary increase of establishments during repeated wars, accumulated our burthens beyond what most nations could bear, and furnished a pretext for general dissatisfaction ; these, aided by a tendency to revolutionary principles, were but too artfully laid hold of, and for a short period had their effect, even in England ; but the mist is cleared off, and cool and deliberate reason proves we cannot mend our condition.

“ Religious discord is more pernicious in its effects, and lasting upon the human mind, than even heavy burthens. The Catholics of England, and

“ * Sir Hercules Langrishe, Bart.”

in some districts they are even more numerous* than in Ireland, and the Dissenters in both countries, feeling that they enjoy every religious toleration, full security of person and property; convinced they are allowed more civil and religious liberty than any subjects in the world professing a different faith, sought for no further immunities; but the Romanists in Ireland, who ought to feel twice the gratitude, and would, if LEFT TO THEMSELVES, for the privileges they have received, are inflamed and goaded to imaginary discontents, which I have proved, from the testimony of their affected friends, did not exist.

"The republican leveller in the North found he could not effect his purpose over the Protestants, and the establishment of the country, if he did not exasperate the Catholics, the mass of the people, to join in his confederacy. Their priests soon set about this holy doctrine, and most of the eminent Catholic clergy laid their shoulders to this glorious reform,—this concerted revolution,—this incipient rebellion. Doctor Hussey and others, subtle and crafty friars, who had influence with this body, would not leave a happy and contented PEOPLE TO THEMSELVES; but, by their dangerous publication†, lighted up the flame of discontent; and to bring every auxiliary to their aid, artfully and industriously circulated, that they had powerful friends and supporters in Parliament. The old houses of Howard, Russell, Cavendish, Wentworth, and Hastings, with all the phalanx of opposition, Whigs, Foxites Greys, and Grattans.

"To such indiscretions did this opposition to the established Government proceed, that letters were not only written by many of those eminent men to Hussey, and other abettors of sedition, but to actual rebels; and the handwriting of Lord Fitzwilliam and Mr. Fox was handed about as authority under the government of the Duke of Bedford, hawked from door to door, by men who had barely escaped the halter for their treason, to subvert the minds of the unwary, and spread civil discord through the land. Good God! if men have no regard for the civil Government that protects them, for their characters, the long line of noble ancestry from whence they have sprung; will they not consider themselves, their properties, their posterity?

"In order to try whether mild and conciliatory measures would help to allay the general discontents that so universally prevailed, our most gracious Sovereign, early in 1795, made choice of Earl Fitzwilliam to be his representative in Ireland; and certainly (independent of politics) a higher-minded nobleman could not have been chosen; but every thing like concession only proved a stimulus to fresh demands, and his prime minister, Mr. Grattan, hastily brought forward a total repeal of the Popery laws, in defiance of the instructions from Mr. Pitt and Lord Grenville; which caused the immediate recall of Lord Fitzwilliam, after an administration of not three months, and Mr. Grattan's bill matured the seeds which had been sown by the Back-lane Parliament, and did incalculable mischief.

"* In one parish in Lancashire, I am informed, they are in the proportion of seven to one."

"† Hussey's Pastoral Letter did more mischief than Paine's Rights of Man, and Age of Reason."

"The heated blood of reformers and defenders*, exasperated at losing what they styled their friends, and under whose administration they had more hope of effecting their revolutionary purposes, than under a more firm and vigilant Protestant Government, following the example of their friends, the French, marked all political changes with demonstrations of joy or mourning.—Thus they celebrated the anniversary of the French Revolution in Belfast, and put on *sackcloth and ashes*, actually went into mourning, on the departure of the man they affected to call their friend, Earl Fitzwilliam.

"The ferment this occasioned would probably have been short lived, as the nobleman who succeeded (Lord Camden) was a man of equally mild conciliatory manners; but Mr. Grattan very resentfully kept alive the passions of the people, and the expectations of the Catholics, by the introduction of a bill into the Irish Parliament, after Lord Fitzwilliam's departure, for a repeal of the Popery laws, which was rejected by a large majority.

"When I compare those times with the present, and the intemperate speeches of Lord Howick, and the *conciliatory addresses* of some of that disappointed party†, with Mr. Grattan's answer to the vote of thanks from the Catholic body, it is to my mind a clear demonstration that men who cannot bear adversity, are not fit to govern.

"The speeches of the Opposition in England, of which, no doubt, very false and erroneous statements were re-echoed to the remotest corners of the island, and the conclusions that were drawn by the refractory, were, that they would have every AID FROM THEIR FRIENDS IN PARLIAMENT. They were, in fact, both playing a political game; the Opposition climbing into power on the shoulders of the discontented, and the insurgents hoping to gain their objects by the support of those whom they conceived to be their fast and steady friends.

"In the end of 1796, the French really put into practice what their Irish friends had been so long stimulating them to; and a very formidable fleet, under the command of Hoche, an able and experienced officer, with, I believe, nearly 15,000‡ land forces, appeared, a few days before Christmas, off Bantry Bay.—That just Providence, the disposer of all human events, by repeated storms separated this vast armament, and rendered abortive the views of France at that moment.

* "Defenders was a new title for insurgents, and from this period the plunder of Protestant houses of arms, &c. was become universal; for a marked line was now drawn, and the Protestant was considered their determined enemy."

† "An address to the electors of Dungarvan, a borough supposed under the influence of the Duke of Devonshire:

"The measure to which I allude is, Gentlemen, the desperate stroke of an abandoned gamester, a desperate attempt to support, by corruption, a Ministry already falling.

Signed,

"GEORGE WALPOLE."

‡ "The author discoursed with the French officers taken in the *Tortuë Frigate*, part of the armament which was carried into Cork, and has no doubt the numbers were nearly correct."

“ Happy for Ireland, and also for England, (for their interests are inseparable) that it was the will of God to prove our deliverance, for the country was not then in a state to resist such a force; but I can confirm, what Emmet truly swore, that the Catholics in the South were, at that time, not disaffected.

“ The cursed plan of organization, which had associated above 100,000 armed men in Ulster, and who were, by moon and torch light, instructing one another in the use of arms, to overthrow the King's government, had not reached the south nor west, for obvious reasons.—It was well known the influence of their priests would soon work upon this illiterate people; and, as their allies, the French, had reported themselves not ready to co-operate, the people were left to themselves.

“ Another cause, not of less moment; the executive government of France having abolished the priesthood, the same consanguinity of religious faith did not then exist; but the enlightened Catholic will readily perceive, that the faith of the French nation was of very pliant materials in Egypt, &c. and probably not better affected to them than their *worthy* representative, Doctor M'Nevin.

“ In 1797, the seeds of rebellion were so industriously sown through three provinces of Ireland, that it appears, by the returns* to the national committee, 26th February, 1798, the numbers amounted to near 300,000 insurgents, exclusive of the province of Connaught, with which little pains had been taken, and where they remained loyal.

“ The vigilance of Government, and the excellent information which was received of all the schemes of the rebels, by means of the influence of Mr. Cope† over Thomas Reynolds, a silk manufacturer, and United Irishman, whom they had admitted into their confidential meetings, caused the arrest, on the 12th of March, 1798, of a number of their conspira-

“ * *The following returns are in the hand-writing of Lord Edward Fitzgerald.*

ARMED MEN.		ARMED MEN.	
Ulster.....	110,990	Queen's County.....	11,689
Munster.....	100,634	King's County.....	3,600
Kildare.....	10,863	Carlow County.....	9,414
Wicklow.....	12,895	Kilkenny County.....	624
Dublin.....	3,010	Meath County.....	1,400
Dublin City.....	2,117		

Total 279,896.

“ † This Mr. William Cope, emphatically styled **THE SAVIOUR OF THE COUNTRY**, who managed this information with so much loyalty, good sense, secrecy, and address, previous to the discovery of this treason, was one of the most eminent general merchants in the city of Dublin, and supposed worth not less than 100,000*l*. So completely was the line drawn between loyalty and insurgency, that Oliver Bond rose in wealth and consequence, from the time it was known he was connected with traitors, and he died very rich.—Mr. Cope's business left him, particularly in the silk manufactory, where he employed a great many hands, and his fortune has declined into a bare competency.”

tors and leaders* at the house of Oliver Bond, in Dublin, and, for a time, materially frustrated their measures, as many papers, discovering the plots, were, at the same time, seized.

“ The speeches of Lord Moira in the House of Lords, and Sir Lawrence Parsons in the Commons, for conciliating men in arms against their King, were ably refuted by Lords Clare and Castlereagh; and the very slender minority those advocates for conceding were left in, proves it was not the sense of the nation. The term *Innocents* was ill applied, and a strange perversion of common sense, **FOR REBELS**, overthrowing the Government of the country.

“ It was obvious a rebellion must break out, although every wise and conciliatory mode, consistent with public safety, was, in vain, tried to restore the people to their allegiance†, even by some considered to a degree of weakness; and it burst forth, in several parts of Ireland, at the same moment, on the 23d day of May, 1798.—One of the precautions used by the insurgents, for preventing communication being conveyed, was by stopping all the mail coaches. It will hardly be credited, that the battle of Ross was not known in the North, nor the affair at Antrim in the South, for ten days after they happened; although the rebels conveyed all their intelligence with uncommon speed.

“ An artifice, also successfully used to draw the unwary or affrighted Catholic to their rebel camps and quarters, was sending emissaries, well mounted, from parish to parish, proclaiming, from the assurance of their priests that the Orange men were assembled to murder them individually, in their houses.

“ This rebellion, instigated by democratic republican reformers, advanced and cherished by the ruined and profligate of all persuasions, Protestants, Atheists, Deists, not even enemies to Mahomedanism, was furiously fought, and sharply contested for a month, in several actions, by a Catholic multitude, headed by their bigoted priests‡; and became, latterly, a war of

“ * Messrs. Emmet, M'Nevin, Sweetman, Henry Jackson, Hugh Jackson, and Oliver Bond, were arrested, and warrants were granted against Lord Edward Fitzgerald, Richard M'Cormick, and Counsellor Sampson, leaders, who made their escape.”

“ † Vide Report of the Secret Committee; General Lake's proclamation in the North, and General Craig's in Wicklow, where from twenty to thirty magistrates met weekly to advise and caution the people against tumult.”

“ ‡ Fathers Roche, Stafford, Clinch, Kavana, Redmond, Murphy, and several others. When this last demagogue was leading on his troops at Arklow, reluctant to advance, he took out of his pocket handfuls of musket balls, which he said were fired by the enemy, and which he pretended he caught in his hands, assuring his ignorant followers, that the balls of heretics could not injure them, fighting in the cause of the Almighty.—However, a heretic ball soon after laid this church militant low, and deprived the rebels of, at least, an enthusiastic leader.

“ A letter was found, by Colonel Skerret, in the pocket and hand-writing of father Murphy, which I literally transcribe.

religion, which was not denied by several of those zealots, for the entire extirpation of Protestants.

" This was soon discovered by their Protestant leaders; Harvey was too late convinced of it at Ross; but, if any doubts remain, let us look to the number of innocent Protestant clergymen, Doctors Hamilton, Hayden, and many others, who, without taking any political part whatever, had rendered every kindness to the Catholics, were inhumanly and individually butchered in their houses, in cold blood.

" By whom was this rebellion put down? by WHOM WAS THE COUNTRY saved?—Was it not under the vigilance of her Government; by the bravery, courage, and steadiness, of her regular and militia army; by the zeal, exertions, loyalty, and local knowledge, of HER PROTESTANT YEOMANRY AND VOLUNTEERS?

" Were these a people to be trodden under foot, or to be made a stepping stone for rebellious Catholics to rise upon to PAPAL ASCENDANCY?

" In looking back to the records of those eventful times, my surprise is heightened, when I perceive the name of Grenville* is equally proscribed with that of Pitt and Jenkinson: how happy had it been for the nation, and possibly for the feelings of that great man himself, that he had preserved his consistency! We should not now be deprived of the assistance of those powerful talents he so eminently possesses.

" I shall not attempt, in a work of this nature, to recount many of the circumstances of a rebellion still fresh in our recollection, which, as all civil wars are, was melancholy in its effects,—brother fighting against brother, friend against friend; but I cannot pass over two instances of unprovoked, cruel, and deliberate murder, of which the annals of history hardly furnish a parallel,—that of eighty-five victims piked on the bridge of Wexford, and thrown into the river, during the agonies of death; and nearly one hundred burnt alive in a barn, at Sculabogue, in the county of Wexford, by order of the Priests, merely because they were Protestants.

" Excessive sanguinary deeds, like the intemperate haste of the late Ministers to elevate their SUFFERING CATHOLIC friends, generally work their own ruin. The moment the savage barbarity of the Catholics in Wexford, was known to the Republicans in the North, they withdrew their assistance,

" ' Friend Houston,

Gorey, 6th June.

" ' Great events are ripening: in a few days we shall meet. The first fruits of our regeneration must be a tincture of POISON AND PIKE in the metropolis, AGAINST HERETICS. This is a tribunal for such opinions; your talents must not be buried as a judge; your sons must be fleeced with fortitude against heresy: then we shall do; and you shall shine in a higher sphere. We shall have an army of brave republicans, one hundred thousand, with fourteen pieces of cannon, Tuesday, before Dublin! Your heart will beat high at the news. You will rise with a proportionate force.

" ' Your's ever,

M. MURPHY."

" * Press, No. 27. November, 28, 1797:

" ' When we see the address of Hoche, offering liberty and protection, answered by the manifesto of Lord Grenville, denouncing slavery and blood."

and the country was saved. They foresaw their own ruin must follow the extirpation of the Protestants, and the established Government of Church and State. As the Dissenters of the North are an industrious thriving people, I trust those concerned have seen the folly of such revolutionary schemes, and will continue, as they should be, happy and content.

“The consequences produced by rebellion are often worse, and more calamitous, than the momentary effect. The Dissenter or Catholic, who remained quiet, received no injury, either in health or property; the Protestant, who quelled rebellion, suffered in both; but weak and *conciliating* Governments that have succeeded, have, until this happy change, rendered the situation of Protestants in Ireland not to be envied; I may say, with truth, miserable indeed.”

We agree with the assertion made by this writer in pages 67 and 78, that it was not the recall of Lord Fitzwilliam from the Government of Ireland that occasioned a system of dark and deep-laid revolutionary treason. The proclamations of the Lord Lieutenant and Privy Council, dated the 8th of December, 1792, the 13th of February and the 11th of March, 1793, prove that the seeds of combustion were deeply and extensively laid, and that an insurrection of the Defenders, during the night, was constantly apprehended in the metropolis. The risings of the people, and the desperate outrages committed by them, were so general and alarming in the year 1793, that Lord Westmoreland, in his speech to both Houses of Parliament, on the 16th of August, said, “the spirit of discontent which prevailed among the lower orders of the people at the beginning of this session, has since burst into acts of riot and insurrection, so that I have been under the painful necessity of employing his Majesty’s forces, whose steadiness and good conduct have on all occasions been manifested.” We find in Sir Richard Musgrave’s History of the Rebellion, Appendix IX, Vol. II, p. 299, a statement of the principal outrages and insurrections in 1793, by which it appears that the Defenders were in actual rebellion in most parts of Ireland, and frequently attacked the King’s army without any provocation. The Presbyterians of the North often opposed them that year, and had severe conflicts with them; for it required the great and unabated exertions of the Catholic committee and United Irishmen to infuse the poison of their principles into them. The former sent many missions to the North for that purpose in the year 1792. In the month of July of that year, John Keogh the celebrated orator, Theobald W. Tone, agent to the Catholic committee, their secretary, Richard M’Cormick, and Samuel Nelson, made a progress through the North, in order to seduce the Presbyterians, and to attach them to the cause of the Irish Union; and the following singular incident occurred at Rathfriland, in the county of Down. Tone having mounted the rostrum in the public streets, began by a seditious ha-

range to inflame the Presbyterians against the Government; but he was soon silenced by a magistrate, who threatened to put him and his associates in the stocks*. In the month of February, 1794, it was discovered that the said Tone was deeply concerned in a negotiation with the French government†, for an army to invade Ireland, and to assist the Irish rebels, in whose service he was employed, to separate Ireland from England; and it should be recollected, that Earl Fitzwilliam did not land in Ireland till the 4th of January, 1795. We hope that we have now dispelled that gross error which has been sedulously propagated by the disaffected, that the dreadful scenes of treason and murder, and finally the rebellion which took place in 1798, were occasioned by the recall of his Lordship from the government of Ireland.—In pages 69 and 70, this writer truly asserts, that one of the greatest misfortunes that ever happened to Ireland, was conceding the elective franchise to the Irish Papists. The active and intemperate interference of the Popish priests in the two last general elections, incontrovertibly prove this. Working on that fanaticism which is infused into their flock by them at the earliest period, they seduced the Popish tenants from their Protestant landlords, and compelled them to vote for their avowed partizans in Parliament. They assured them that the prosperity of their religion, and their eternal salvation hereafter, depended on supporting the champion of their religion. They threatened some voters with the terrors of excommunication, and they bound others by an oath to conform to their wishes. In some counties where Popery prevailed, the agency of the priests occasioned a most extraordinary degree of feverish turbulence; chaises conveying voters of the Protestant party were broken to pieces by a Popish banditti who beset the roads; green flags, the emblem of rebellion, were seen flying in some towns, which were perambulated by a Popish mob, with green boughs in their hats, who exclaimed against Protestants in a revengeful tone; placards were posted up, threatening destruction against any persons who should deal with Protestants; the windows of the latter were broken, and labels were pasted on their doors, announcing that any person who dealt with them should be cropped. Another woeful consequence of conceding the elective franchise to the Irish Papists is this: many ambitious men who aspire to seats in Parliament are become zealous propagandists of Popery; contrary to their opinion and their conscience. Lord Strafford, in his State Letters, tells us, that the same woeful effects of Popish fanaticism were experienced during the election of the Parliament which preceded the horrid Irish rebellion of 1641, and that the

* History of the Rebellion; title, Origin of the United Irishmen, vol. I, p. 124.

† Robespierre was then at its head.

Popish priests influenced their flocks by the terrors of excommunication, and by the obligation of an oath, which they exhibited to them at the altar.

In page 74 this writer condemns with due severity the turbulent and seditious harangues made in the late Catholic committee, particularly the speech of that Popish demagogue, John Keogh, who invited our determined enemy, Napoleon, to spare him part of his sixty millions to second him in his ambitious views. But it should not be forgotten, that the Irish Papists offered their island to Francis I, in the year 1545; that he sent to Ireland Montluc, Bishop of Valence, to negotiate with them; and it is most certain, that from that period to the present they have never failed, during a war, to solicit the assistance of the enemy of the empire, to separate their country from Great Britain. The sanction of unanimity, which the Catholic committee gave to the seditious and disloyal propositions made by Mr. John Keogh, severely reflects on such of its members as have any pretensions to loyalty. Lord Fingal, who was in the chair, should recollect, that his father, and the late Lord Kenmare, withdrew from the Catholic committee early in the year 1792, when they discovered that they had seditious and treasonable designs; and that many members of that assembly, in which John Keogh took the lead, were associated in the last.

In page 76 he states, that the English Papists are eminently superior to the Irish in loyalty and social morality. This (with some few exceptions) is unquestionably true; nor will we ascribe it to the paucity of their numbers, though in Elizabeth's reign, when they were very numerous, they were as prone to form treasonable designs, and to carry them into practice, as the Irish are at this time. The Irish Papists, who are thinly scattered in some of the Protestant counties of the North, are as peaceable, and as amenable to the law, as persons of their persuasion are in England. This writer is mistaken in the remark which he makes in page 77, that "the republican leveller in the North found he could not effect his purpose over the Protestants, and the establishment of the country, if he did not exasperate the Catholics, the mass of the people, to join his confederacy." We have already proved, that the Catholic committee began to seduce the Northern Presbyterians, and that the treasonable and rebellious proceedings of the Defenders, exclusively Papists, were terrific, before the United Irishmen began their operations. It appears by the evidence of Samuel Nelson; and the missions from the Catholic committee to the North, so early as the year 1792, incontestibly prove, that they were six years endeavouring to conciliate the Presbyterians, who hated and feared the Papists. But they did not begin to organize Munster, the mass of whose inhabitants are Papists, till the Spring of 1797*.

* Report of the Secret Committee, p. 272.

and as Popish disaffection, blended with fanaticism, gave wings to treason, it was reported to be in a state of perfect organization the fourteenth of September following*. The same circumstance took place in the province of Connaught. The author makes a mistake in page 89: he says there were nearly one hundred persons burnt in a barn at Scullabogue. The number was 184, and 37 were shot in front of the barn. There were about 500 Protestants immolated on Vinegar-hill, from ten to thirty a day, with all the deliberation of a judicial sentence; and yet there were constantly in the camp twenty or thirty priests, who could have saved these victims of Popish fury, without any difficulty. This writer, in his 9th page, truly observes, that the Northern republicans, who had been seduced by the Catholic committee†, renounced their Popish associates as soon as they discovered that their main object was the total extirpation of Protestants of every description; and we can now safely declare, that the Presbyterians of the North are among the most loyal of the King's subjects. We shall conclude with the following observations: Mr. Grattan, and all the advocates of Catholic emancipation, assert, that we now live in an enlightened age, in which all the exceptionable tenets of Popery have been renounced, or are forgotten; and on this false assumption they found all their arguments. They also say, that their reason for being advocates for Catholic emancipation is, to strengthen the empire by uniting the people of Ireland. To undeceive the British public on this point, we think it right to remark, that the Irish Roman Catholics were not subject to any privations, or penal restrictions, till after the Revolution; and for 160 years previous to that period, they, in the reign of every monarch, except James II, formed treasonable conspiracies, and committed massacres, whenever they had an opportunity of indulging their sanguinary principles; and they never failed, during a war, to invite the enemies of the empire to assist them in separating Ireland from England. All the most eminent members of their church in our time, both lay and ecclesiastic, uniformly declare, that the doctrines of their church never can undergo any change; and this necessarily arises from its assumed infallibility. The penal laws made them peaceable and obedient; but since their repeal they have given as alarming proofs of disaffection as they did previous to their enactment. If once the Government of this country should be led to act on such mistaken notions, the tremendous

* Ibid, p. 104.

† It must be allowed, that some of the Presbyterians of Belfast, who had been early infected with French principles, assisted the committee in seducing the mass of their fellow religionists, and in reconciling them to the Papists; and this accounts for the mission to the North of John Keogh, Tone, and Richard M'Cormick, members of the Catholic committee, and Samuel Nelson, a Belfast Presbyterian, and an United Irishman.

consequences of their folly will crush them with their weight:—Ireland will, to a certainty, be lost to Great Britain; and how long the latter will survive the loss, it is not for human sagacity to determine.

Considerations on the General Conditions of the Christian Covenant; with a View to some important Controversies. By Joseph Holden Pott, A. M. Archdeacon of St. Alban's. 8vo. Pp. 126. Rivingtons. The Second Edition, with Corrections and Additions.

ON the first appearance of this Tract we were so anxious to promote its circulation, from a conviction of the good effects which it was calculated to produce, that we gave a hasty review of it, the moment we had perused it, without entering so much at large into its peculiar merits as it was our wish to do; preferring to give an early notice of it to such a particular account as its importance deserved, but which would have required a considerable time to draw up. We eagerly, therefore, embrace the opportunity, which the appearance of a second edition has afforded us, to enter into as full an analysis of it as we originally intended.

It is one of the many excellent productions which have owed their existence to Mr. Overton's insidious publication, intituled, "The True Churchmen ascertained." To the author or authors of that work, indeed, the Church of England is under great obligations, not surely for the design with which it was written, but unquestionably for the good which it has accidentally produced. Mr. Overton's book has called forth the exertions of many able men, who have rescued, with irresistible strength, the doctrines of that Church from gross misrepresentation, and vindicated the character of her faithful clergy from calumny the most unmerited and foul. Among the very foremost of these masterly writers we may certainly rank Mr. Archdeacon Pott. He does not, indeed, expressly name Mr. Overton, but the purport of his pamphlet bears immediately and directly on some of that gentleman's most important doctrines. Our readers need not now be told that Calvinists exclude from the view which they take of the covenant of grace all conditions to be performed on the part of man. The Divine Decree, as it respects both election and reprobation, is, in the first place, unconditional: "Nullo," says Calvin, "humanæ dignitatis respectu." "Good works," says Mr. Overton, "are neither the *meritorious cause*, nor the *appointed condition* of justification." He elsewhere, indeed, allows that "faith only, or faith without works, is the *conditional* or *instrumental* cause of this blessing," (p. 202); but works of all kinds he peremptorily denies to be possessed of this character. The doctrine of justification by

faith, as revealed in Scripture, and held by our Church, has lately been set in the clearest light, and freed from the wild extravagancies of Calvinism, by those able churchmen Daubeny and Pearson. To their labours the present pamphlet, of which the object is to give a rational and scriptural account of the general conditions of the Christian Covenant, forms a very valuable addition.

These conditions, Mr. Archdeacon Pott observes, meet us in the exhortations of our Lord's immediate forerunner; in the declarations of our Lord himself, and in those of his Apostles. The Baptist preached repentance; our Saviour, repentance and faith; enjoining his Apostles also to teach their converts to observe all things whatsoever he had commanded them. The preaching of St. Paul, both to Jews and Gentiles, was, as he informed Agrippa, "that they should repent, and turn to God, and do works meet for repentance." The same conditions are conspicuous in the Parables of our Lord. In that, particularly, of the Talents, the sentence turns wholly on the use which has been made of the benefits bestowed. Our Lord and his Apostles constantly teach, that if any be found wanting in the other parts of duty, their pleas of faith, and their boast of covenanted privileges, will be of no avail. "If ye know these things, happy are ye if ye do them." The same conditions are as uniformly found in the descriptions of what shall take place at the day of the general judgment. The transactions of that day are always represented under the notion of a real reckoning, where the recompence of reward and punishment is exactly adjusted to every man's work. The same terms are supposed in the baptismal vow, and repeated when the Christian covenant is renewed at the table of the Lord. "From such grounds and documents," says the learned Archdeacon, "it must be gathered, that the several parts and offices of Christian duty, to what grace soever they belong, will have their estimates, and will find their reward in a due proportion, according to their covenanted privilege in Christ Jesus." (p. 8.)

Our author observes that a right consideration of the general conditions held forth in Scripture will go far to decide, or at least to explain, several controversies unhappily subsisting among us. And he first applies the test of these general conditions to a leading branch of the Christian doctrine, by inquiring how it will affect the question of our justification by faith only. This phrase, he says, may be understood in any of the three following senses: 1. As it implies our justification under a covenant of grace, in which the merits of another form the true ground, and only valuable cause, of our acceptance with God. In this first sense, which distinguishes the covenant of grace from that of works of every kind, to be justified "through grace, by faith," is the same as "to be justified freely by the grace of God, through the redemption that is in Christ Jesus." 2. The second sense is that in which

faith is considered as the leading principle of conduct. This is the faith so eloquently described, and so fully exemplified, in the eleventh chapter of the Epistle to the Hebrews. 3. The third sense is that in which faith has a peculiar office in the work of our justification; "which office," says the Homily, "no other Christian grace can so properly be said to have." The Archdeacon then proceeds to shew, "that the terms of the Christian covenant, as stated in our first engagement and baptismal vow, and as consisting of repentance, faith, and obedience, are perfectly compatible with each of these methods of explaining the scripture doctrine of justification by faith." (p. 11.)

With the doctrine understood in the first sense of the terms, the compatibility is evident. The benefits of pardon, grace, and glory, are not less procured for us by the death and merits of our blessed Saviour, though the grant of the benefits is suspended on conditions adapted to a state of trial and probation, as well as calculated to promote our best improvement. "It will still," says Mr. Pott, "remain indubitably clear, that those unspeakable advantages are procured for us by the Saviour's merits; that they are bestowed only for his sake, and purchased at a price to which we contribute nothing; though the same gifts be coupled with such terms as are inseparable from the nature of a state of trial, and from the moral character of man." (p. 12.) This our Calvinists, however, pretend not to see. But, as our excellent author very justly observes, "it is one thing to be the only valuable cause by which salvation is procured; and it is another thing to be the condition upon which that gift is graciously bestowed. From the former of these, that is from the meritorious cause, we exclude not only our own works of every kind, but repentance and faith also. Under the latter, that is under the condition, we find repentance, faith, and obedience, to be constantly required." (p. 13.) On this important subject the following observations are so sensible and satisfactory, that we must transcribe them.

"The distinction here proposed is not a nice or subtle thing. The simplest man may understand the difference between the cause and the condition of his hope. By that obvious discrimination he will be able to solve a question which has exercised the pains of many, and to reconcile with ease the supposed discordance between the words of revealed truth in the mouths of two of its distinguished witnesses. Thus when St. Paul, in his Epistle to the Romans, treats of the meritorious ground or reason of our justification for Christ's sake only, he speaks in different terms from his fellow-witness, who treats, in his general Epistle, of the conditions of the Christian covenant. The very scope of the two discourses, and the persons to whom they were addressed, point directly to this obvious distinction. St. Paul aims his reasoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they trusted. St. James addresses Christian converts, who admitted the true ground of salvation, but wanted to get rid of the conditions of the Gos-

pel, contending that faith might serve without works of probation. Accordingly he does not in that place set forth the meritorious cause of our salvation, nor has he one word in that discourse directing our attention that way, which is the true reason why he speaks so differently from St. Paul. He confines his remarks to that which was called in question, the conditions of the Gospel. He does not, as some would have him, profess to shew that there is one mode of justification before God, and another before men, concerning which distinction there is not a syllable in his discourse; nor does he intimate, as some also suppose, that good works will follow faith as an inevitable consequence. He supposes rather, from the very case of those whom he reproves, that men might believe, and stop short in their belief. He therefore proves that obedience must be added to faith, upon the same grounds of choice and trial, with the same voluntary prosecution of the terms of our engagement, and in order to the same end." (Pp. 13—15.)

That this notion, so well supported, of late, by three of our most distinguished divines, Mr. Pearson, Mr. Daubeny, and the present writer, is the real key for the reconciliation of the two Apostles with regard to the doctrine of justification, will be doubted, we think, by no man of sound judgment and sense. Nor is the conditional nature of the covenant less consistent with the second meaning of being justified by faith: for, as Mr. Pott observes, though faith, as the leading principle of Christianity, imparts its name to the whole of a Christian's duty, yet it is a faith which must produce obedience, "not by a physical and necessary influence, but by a moral operation, which leaves room for the proper exercise of trial, and involves the general conditions of the Gospel covenant." (p. 16.) With regard to the third sense mentioned above, in which a special office is ascribed to faith neither does this view exclude the general conditions of the Christian covenant; for "the distinction is clear between faith, considered as the means for accepting what is freely given, and faith as it ranks together with repentance and obedience, as a joint requisite in those terms upon which the great object of the Christian hope are tendered and suspended." (p. 17.) We conjure the "True Churchmen" to weigh, without prejudice, the force of what is immediately subjoined.

"By what has been offered upon this head of doctrine which relates to our justification and acceptance before God, it is manifest that they who maintain the threefold condition of the Christian covenant, do not put their own performances, either in the whole or in part, in the place of their Redeemer's merits; nor do they in the least detract from the full sense of justification by faith only, as opposed to that whole mode of justification which is proper to a covenant of works. The misconception here alluded to is frequently encouraged by neglecting to mark, what has been distinctly pointed out, the difference of intent between that which is wrought by our Redeemer, in order to procure acceptance for us by its own worth; and that which is required of the believer, in compliance

only with the terms upon which such benefit is bestowed. The first is the only meritorious cause of our salvation, the second is truly and properly the condition." (Pp. 17, 18.)

Our author next proceeds to shew the consistency of the general conditions of salvation with those passages of Scripture which so frequently declare, that the grace of God is *freely* given. And first he examines the Scripture doctrine of election, which implies such gratuitous conferring of grace. When the Israelites, he observes, are called a chosen seed, they are spoken of as a nation, called to high privileges without any claim of merit on their part; a claim which neither they nor any other nation could advance, all being descendants from the same sinful fire. But it was not to mark an arbitrary purpose that the Israelites were so often reminded of their being called of his mere will. The true reason was, that the free grace of God should appear in all his dispensations, and the proper lesson to be learned was humility. The gradual disclosure of the scheme of redemption required such a selection as that of the Israelites. The Redeemer was to be ushered into the world by many a previous notice. The previous chain of evidence was to be completed, in numerous types and prophecies, among a particular people, that a rational faith might have proper foundations on which to rest, when the fulness of the time arrived. The house of Abraham were chosen as the depositaries of this evidence, freely indeed, as any other family must have been; and to shew the gratuitous nature of the grant, the younger branches were preferred to the elder. But, says our very sound and discriminating author,

"It is clear, according to this view, of what nature the privilege was which was extended both to Israel and to his descendants as a body. It was not the privilege of personal sanctification; it was not an absolute election or determination to eternal life. The tender of eternal life is always suspended on conditions, and, most certainly, the grant of it did not reach to all those who were comprehended in one choice as an elected people, since many of that number lived and died in open trespass. Evident it is, then, that the call extended no farther than to the privilege of God's Church, and to the right of communion in his household, under his peculiar covenant. These, indeed, were privileges of the highest nature, tending directly, if duly cherished, to advance the spiritual hope and everlasting happiness of those who were invested with them. But the final blessing did not follow by inevitable consequence; it was tendered on conditions, of which the Israelites were perpetually reminded. They were told repeatedly that, if they neglected those terms, they should reap no benefit from their calling. The distinction, then, is most plain and obvious, between a call to the privileges of a chosen people, with all the advantages of God's covenant, and an absolute election to eternal life. From confounding these things all the difficulties in this question have been occasioned; and by putting the latter proposition for the former, has arisen that scheme which excludes entirely the conditions of the covenant of life.

"Yet nothing surely can be more clear than the broad line of distinction between the calling of an whole nation, beginning in the election of their fire, to privileges which would sever them from other nations, which call to outward fellowship might lead to everlasting blessings on the due performance of conditions, and the designation to eternal life without conditions." (Pp. 21—23.)

The question then recurs, are there such conditions, properly so called, under every dispensation? For, if there are, the calling and election under any or all of them cannot signify the absolute predestination of certain men to everlasting life. Now nothing is so easy as to trace these conditions through both parts of the Bible. What, for instance, can be clearer than the declaration of God to Cain, Gen. iv, 7? To the passionate prayer of Moses (Exod. xxxii, 32) that the punishment of the people might be transferred to himself, God answers, "Whosoever hath sinned against me, him will I blot out of my book." To the same purpose is the declaration to Eli (1 Sam. ii, 30), "them that honour me I will honour, and they that despise me shall be lightly esteemed." Accordingly, David assures his son Solomon (1 Chron. xxviii, 9) "If thou seek the Lord, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

It is needless minutely to pursue our inquiry through the writings of the prophets; they are full of declarations the most explicit, that the favour of God is suspended on conditions; of exhortations to the observance of these conditions; of expostulations and remonstrances with such as break them; of denunciations against every hardened and impenitent sinner. Under the New Testament these conditions are heard in the very first sound of the Gospel: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The seed which is sown produces or dies according to the good or bad nature of the soil, and the care or negligence with which it is cultivated. Our Lord expostulates with the people of Jerusalem exactly as the former prophets had done, Math. xxiii, 37. The guilt of those who would not listen to his offers he aggravates as that of the most inexcusable sinners, far less deserving of pity, and far more of punishment, than sinners of former days, because they resisted every means which could be used for their conviction. His Apostles accordingly assure us that God "will have all men to be saved, and to come to the knowledge of the truth," (1 Tim. ii, 4); that he "is not willing that any should perish, but that all should come to repentance," (2 Pet. iii, 9.) On this account our Saviour is said to be "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 Jo. ii, 2.) This was the primary and direct intention of our blessed Saviour's coming in the flesh, (John iii, 16, 17.) And, accordingly, after the terms of this salvation are declared, and the candidate is received into a state of

grace, the constant charge is to take heed to the conditions. This, indeed, is the uniform tenor of Scripture. It may be sufficient at present to refer our readers to the following texts: Phil. ii, 12. 2 Pet. i, 10. 1 Cor. x, 12. 1 Cor. ix, 27. John viii, 31. 1 Thess. v, 19. Eph. iv, 30. 2 Cor. vi, 1. "Such," says Mr. Pott, "are the perpetual topics which meet us in the Holy Scriptures; all plainly significant of the conditions which accompany the grant of grace." (P. 34.)

The learned Archdeacon, however, allows, that there are many single texts and passages which, if viewed apart, and construed strictly by our idioms, seem to speak of an arbitrary work of grace, and of rejection, without respect to any conditions or course of probation. Of such passages no stronger instance can be given than Jo. xii, 37—41. But, as our author well observes, our Lord, before he cited the words of the Prophet, had exhorted his hearers to receive the truth, in terms which render it impossible to suppose that they were under any judicial blindness, or necessary incapacity, to hinder their belief, (v. 36.) And "the merciful Redeemer would never mock the misery of men utterly incapable of profiting by such persuasions." (p. 35.) But, besides, the passage of Isaiah is given by St. Matthew (xiii, 13—16) in such a manner as removes the difficulty; and thus Scripture, as is always the case, becomes its own best interpreter. Here the blindness of the Jews is entirely ascribed to their own wilful inattention and perverseness. St. Paul (Acts xxviii, 25—28) applies the same passage, but not till after he had exhorted and persuaded the people, of whom "some believed the words that were spoken, and some believed not." "The passage then," says our author, "as it stands in Isaiah, carries the same meaning with divers other sentences of Scripture, where, according to a peculiar form of speech, God is said to *do* that which cometh to pass even by the use of means which are calculated for another purpose, but which are wilfully perverted from their end by human folly. Such idioms are common in the sacred language, and certainly do not convey the same meaning which the same expressions would carry in our use of such phrases." (P. 37.)

Our author pursues this strain of reasoning with regard to some other passages of Scripture, particularly Jo. vi, 39 and 44, which are commonly urged in favour of their opinion who admit of no conditions in the covenant of grace; but we judge it unnecessary to copy his remarks. Only let it be observed, that against the poison which is so frequently extracted from the foregoing texts, the antidote is plainly given in the verses which respectively and immediately follow, and in which the conditions are clearly expressed. Mr. Pott applies in the last place his test to the doctrine of assurance. He observes, that if by assurance be meant nothing more than the confidence of those, who, after examining them-

selves by the rule of God's commandments, find that their conscience does not accuse them ; such confidence will have ample room for the conditions of the Christian covenant ; and the judgment will, at all times, be rightly framed by having due respect to these conditions. The notion, indeed, of *infallible* assurance will entirely exclude them ; and if confidence be grounded, as it often is, upon mere sensations and particular experience, an imaginary standard of religion will be set up, altogether different from the standard of Scripture. But it is easy to perceive the deplorable consequences which must follow from establishing so vague a standard. They are indeed most deplorable, though they have been so often described, and so grievously felt, that we need not here enlarge on them. But the following recapitulatory observations are so interesting, that our serious readers will thank us for inserting them.

“ With respect now to the conditions of the Christian covenant, which have been the test employed in this discourse, it must be left to considerate persons to determine which is the most natural and convenient sense of the solemn invitations which appear in all parts of the Gospel ; whether they are addressed to men who really are in some sort free to listen and obey, and capable of some compliance with the terms apparently proposed, or whether all this is no more than a certain way of publishing the Gospel, without implying any such alternatives, the whole work of grace being absolutely wrought upon some, in exclusion to all others, faith being the first gift upon which justification follows, and from thenceforth every other grace of Christianity ; all succeeding by inevitable consequence.

“ It must also be determined farther, when men are urged by argument and evidence, and by every rational inducement, to believe, whether, after all, the conversion is produced, under divine grace, in the way of rational conviction, or persuasion, by moral motives operating upon moral agents ; or whether it can only follow from resistless impulses, the argument and evidence being no more than a sort of mode of doing what is done. It must be decided also, whether it be fit to suppose, that our Lord and his Apostles, in their earnest exhortations to men to strive to grow in grace, were only calling upon them to add to faith what they knew must follow from it ; or that they cautioned them against failures in their duty, only to remind them that these defects would not happen to the final exclusion of any whose faith should once serve to justify them. If the pages of the Gospel can be read with this perpetual comment and construction, the prime and most obvious purport of its declarations may then indeed be made to give way to a favourite system. Yet why should it seem strange that God should still deal with his creatures as with those who have a measure of duty to fulfil, and are capable, however fallen, of some degrees of trial ? Why should it be thought inconsistent with the free grant of divine grace, or with the influences of the Holy Spirit, that God should require our own endeavours in order to our own advantage ? Nay, that he should quicken those endeavours, and yet require us to strain every nerve, that we may find our happiness in serving him ? Why should we think that it redounds more to the glory of God and the freedom of his grace, to

move men by irresistible impulses, rather than to enable them to serve him, even after their revolt and ruin, by the grant of pardon, and by the succours of the Holy Spirit; by removing all impediments, and by supplying all defects? Why should we think that God is not glorified in his creatures, when, under gracious dispensations, they yield unto him the best tribute [which] they can offer, as well as by the mere display of his bounty? The faculties and talents of his reasonable servants are his gifts, and his bounty is the spring and source of every benefit; yet is he the rewarder of those only that will seek him, that the 'improvement may be wrought in the duteous application of the talents which are first received from him.'" (Pp. 54—57.)

Our author then quotes an excellent passage from the venerable Bishop Hall, which he says might be urged with triumph against those who maintain that very order, that inevitable series and connection in the work of grace, which the Bishop appears to censure as preposterous and bold. "But candour," he adds, "requires a different use and construction of this passage than that which the first sound may suggest. Nor is it the authority of names that should decide these questions." (p. 60.) That the Bishop, however, did not quite digest the strict notions of that scheme to which his name has been challenged, will sufficiently, our author thinks, appear both from the turn of that passage, and from one which follows soon after. As the latter quotation is short, we shall transcribe it: "Neither doth God only admit, but he invites, but he entreats, but he importunes men to be saved. What could he do more, unless he would offer violence to the will, which were no other than to destroy the best piece of his own workmanship? It is the way of his decree and proceedings to dispose of all things secretly; neither is it more against our nature than his to force his own ends; and when he sees that fair means will not prevail to win us from death, he is pleased feelingly to bemoan it as his own loss: 'Why will ye die, O House of Israel!'" (Hall's *Remedy of Profaneness*, § xx.) We agree with our excellent author in thinking that no one can find it difficult to decide with which of the foregoing views of the questions in debate these sentiments most naturally coincide. The learned Archdeacon thus satisfactorily apologizes for adding his name to the list of those who have engaged in this controversy.

"Suffice it now to remark, that if an apology be requisite for having departed in these pages from the salutary rules which the pious prelate lays down in the passage above cited, it must be collected from the necessity of meeting those assertions in which the sum of Christianity is placed in nine opinions which stand apart from the main articles of the Christian creed, and from the common rules of Christian duty. What course can they pursue who dislike the themes of controversy, and particularly disapprove them in the exercise of public teaching, where they serve to engender strife, and to divide men's minds? What course can they take who love

and esteem every zealous servant of the Lord for his work's sake, and are ready to bear with such as differ from them, to rejoice in all the good [which] they do, and to concur with them in the joint labours of the same ministry, but are unwilling to be cast out from all part and lot in the matter, for the sake only of such differences? Must they sit still, when many an effort is made to withdraw the hearts of those committed to their pastoral care, and to depreciate their instructions? Must they silently permit themselves to be held out to the world as men who are either ignorant of Gospel truths, or averse from all sound doctrine?

"Are they the doctrines of the Reformation which are called in question? By no means. The same differences which exist among us, exist in that Church, whose errors have been cast out so happily from our communion. The Dominican and Franciscan, and more recently the Jansenist and Jesuit, have the same variance between themselves which we have. It is the old dust of the schools which still makes the cloud in which the scuffle is prolonged. It would perhaps abate the zeal of some for such adventurous speculations, if they would consider from what sources they have been chiefly drawn, and how little benefit is likely now to follow from reviving those intricate and endless subtleties, and confounding them with the necessary grounds of Christian faith." (Pp. 62—64.)

The remaining part of this excellent pamphlet contains valuable notes and illustrations. The author first observes, that his inquiry involves no odious charge. The learned Witſius admits the consequence which attaches to the scheme defended by himself. "Divines," says he, "explain themselves differently as to the conditions of the covenant of grace. We, for our part, agree with those who think that the covenant of grace, to speak accurately, has no conditions properly so called." And again more fully: "Many were induced to call faith and a new life the conditions of the covenant, whereas, to speak accurately and according to the nature of the covenant, they are, on the part of God, the execution of previous promises, and the earnest of future happiness; and, on the part of man, the performance of those duties which cannot but precede the consummate perfection of a soul delighting in God." (Wit. on the Cov. iii, 1.) Hence the favourite proposition, so often insisted on by those who adopt the unconditional scheme, "that the duty of a Christian is performed out of gratitude." But, as Mr. Pott observes, though it is unquestionably true that the motive of gratitude ought to operate most forcibly, yet it still remains a question, whether the duty itself, whatever be the motive, be required as a condition. (Pp. 67—69.)

Our author's second note is particularly valuable. It is intended to shew that his first sense of the terms, "justification by faith," implying the whole method of our justification under the covenant of grace opposed to a covenant of works of any kind, whether legal, moral, or evangelical, was the grand point on which the reformers fixed, and which constitutes the distinguishing doctrine of the Gospel. For this purpose he produces some striking passages

from the Epistles of Melancthon, who was certainly the most amiable of the foreign reformers, and who was chiefly followed by the founders of our Church. In one of these Epistles Melancthon assigns the reason why he preferred the word *gratis* as applicable to justification, to the words *solâ fide*, both expressions being, according to him, equivalent. "Sicut antea plerumque usus sum particulâ *gratis*, quæ minus habet ambiguitatis, et à Paulo usurpatur; sed de particulâ *solâ* perpetua est adversariorum cavillatio, *fidem non esse solam*. Quod verissimum est de eâ præsertim fide de quâ loquuntur Ecclesiæ nostræ, cum Evangelii propriam vocem repetunt, *fide justificamur*. Vitandæ igitur ambiguitatis causâ, dicome hic non litigare de particulâ *solâ*."

Another epistle, which is intituled "De modo coram Deo justificandi," speaks still more clearly to the point. Melancthon first rejects the Romish doctrine of justification by inherent righteousness: "Rejice oculos ab ipsâ renovatione, ad promissionem et Christum, et sentias quod, propter Christum, justi, hoc, est, accepti coram Deo, sumus, et pacem conscientiæ inveniamus, et non propter illam renovationem." He adds: "Crede mihi, mi amice, magna et obscura controversia est de justitiâ fidei, quam ita rectè intelliges si totum removeris oculos à lege, et imaginatione Augustini de impletionem legis, et defixeris animum prorsus in gratuitam promissionem, ut sentias quod propter promissionem, seu propter Christum, justi, hoc est, accepti, sumus et pacem invenimus. Hæc sententia est vera, et illustrat gloriam Christi, et mirificè erigit conscientias. Fides enim justificat, non quia est novum opus spiritus sancti, sed quia apprehendit Christum propter quem sumus accepti." This passage well expresses both the sense of our homily concerning the peculiar office of faith, and that of our article, which, not treating of the conditions of our justification, speaks distinctly of its meritorious cause, as being "by faith, and not for our own works and deservings." But one short expression in another epistle will put Melancthon's sentiments on this subject beyond dispute. He complains of an adversary in the reformed church, who would not admit the doctrine which he taught, that to be justified by grace, or freely for the sake and merits of Christ, was the same as to be justified by faith. "Dicit falso nos docere has propositiones æquipollentes esse, *solâ gratiâ justificamur*, et, *solâ fide justificamur*: aliter igitur intelligit gratiam quam nos."

In confirmation of this sense of the terms "justified by faith," the learned Archdeacon produces the authority of the excellent Mr. Burkit, who, in his explanation of St. Paul's Epistles, takes precisely this ground, though, when he comes to comment on the Epistle of St. James, he unfortunately forsakes it, and endeavours to reconcile the two Apostles on one totally distinct. On Rom. iv, 4, 5, he has these sensible observations:

"To him that worketh, that is, with a design and intent to obtain jus-

tification, is the reward reckoned not of grace but of debt, he having performed all that was required in order to his being righteous before God. But to him that worketh not, that is, who worketh not to the end and intent before mentioned, namely, to procure justification by working, but seeks that in the way of believing, his faith is counted to him for righteousness." On the expression, "to him that worketh not, but believeth," he comments thus: "We must not understand this absolutely, for he that believeth worketh; but, *secundum quid*, after a sort he is said not to work, because he worketh not with a design to stand righteous before God. He worketh not in a law-sense, to the ends and intentions of the first covenant, to make up a righteousness to cover himself by his own working." Nay, on Rom. iv, 16, he has these remarkable words: "To be justified by faith and by grace are all one with the Apostle."

Nothing, as Mr. Archdeacon Pott observes, can be truer than these remarks, or more exactly descriptive of the whole scope and design of St. Paul's discourse. Yet they are perfectly compatible with the notion of conditions, which, Mr. Burkit might have gone on to shew, were the things required by St. James, but required to a different intent. But he turns, from this easy and obvious distinction, to those subtleties which have been invented to defend a scheme which will admit of no conditions, without breaking that chain in which all is made to follow by inevitable consequence. In his Commentary on St. James, deserting the clew which had guided him in unfolding the mind of St. Paul, he says: "Observe the inference which St. James draws from this instance of Abraham's faith; 'Ye see then how that by works a man is justified; and not by faith only:' by *faith only* he means faith that is alone, solitary, by itself, without works." Of this mode, which has been so generally adopted, of explaining St. James, and of endeavouring to reconcile him with St. Paul, our learned author most accurately appreciates the merits, in terms well calculated to carry conviction to every rational and unprejudiced mind.

"Upon which subtle," he says, "but needless and inadequate distinction, it is obvious to remark that St. James does not merely say that a man is not justified by faith which has not works attending upon it, and which is therefore solitary, but he says plainly and positively, 'Ye see then how that by works a man is justified.' There is not a word of that forced distinction that 'faith only justifies, and yet not that faith which is solitary.' What the Apostle says, he says of works, declaring that by them a man is justified, as they also form part of the condition; for that is the subject of discourse with him. So little shade of difference is there between the two Apostles. They treat of two things, belonging indeed to the same work; no wonder then that what the one excludes the other admits. The commentator then puts this question: 'But doth not St. James, by affirming that by works a man is justified, contradict St. Paul, who says, by the deeds of the law no flesh shall be justified in God's sight?' His answer is, 'not at all; because they do not speak *ad idem*.' True;

and had he explained this difference from his former observations, shewing that the works of the believer were not wrought to the same intent, that is to justify by their own worth, but were required only as conditions, his whole commentary would have been just, easy, and consistent.

“ But he turns to another nice distinction, and says, ‘ St. Paul speaks of justification before God ; St. James of justification before man. St. Paul speaks of the justification of our person ; St. James of the justification of our faith.’ After this he strays still farther from the mark ; and, having admitted that St. James urged the necessity of good works, because ‘ he spake to those who affirmed that, if they believed, no matter how they lived :’ yet he adds only that ‘ St. James urges the necessity of good works as evidences.’ Now good works are certainly the evidences of faith. But if no more be meant by that phrase than that they are the signs or tokens which accompany faith, so that it be not solitary ; or that they testify to men and not to God ; or that they have no joint avail with faith in the same work of probation ; then it will be hard indeed to understand how such things can be said by St. James to justify, when they do but witness something else which *only* justifies. Harder still will it be to shew why the fruits and effects of faith should have less weight than faith itself, considered as parts of the same reasonable service ; but most hard of all, though most frequently pretended, will it be to shew that the merits of the one sufficient Saviour are neither advanced or depressed, by maintaining the Christian service to be a requisite condition, or by reducing it to a mere sign. That this last is the interpretation preferred in the Commentary on St. James, appears from the concluding words : ‘ The sum of the matter is this, what God hath joined none must divide : and what God hath divided none must join. He hath separated faith and works in the business of justification ; and he hath joined them in the lives of justified persons :’ in the conditions of the Gospel he might have said, because the Apostle is not asserting merely that they who believe will bring forth good works. He says they are required to do so ; and that their faith will not avail without them. He is not speaking of signs and tokens in justified persons, but is enforcing the conditions which are required in order to salvation. The former sense, however, which deprives the Christian service of its due weight as a condition, is preferred in this part of the Commentary. For it is added, ‘ St. Paul assures us that works have not a co-efficiency in justification itself ; but St. James assures us that they may and ought to have a co-existence in them that are justified.’ Thus we return to *fides sola, non solitaria* ; and the services of faith being merely co-existent with it, are made to have no joint avail. They are but concomitant productions, which form no part of the condition.” (P. 76—80.)

The following passage we recommend to the attention of our “ True Churchmen,” who seem to have contracted a most unreasonable prejudice against the phrase *sincere*, though *imperfect*, *obedience*.

“ The distinction so necessary to be made between the cause and the condition of our acceptance before God, will also enable us to understand another main point in theology, why man was not restored to his first

integrity in this life by the Gospel succours. The reason is implied in what has all along been said, and must never be forgotten, that another method of justification, that is, for Christ's only merits, is provided; one consequence of which is that fallen man is fixed in his humility, and must look for ever to his Saviour as the sole ground of his hope. *Thus, though the standard of obedience be not lowered, but extend still to every point of duty, and admit of no wilful unrepented sin, yet is the Christian's service capable of a merciful allowance, and of the privileges of repentance; and he derives this advantage from his interest in Christ Jesus, whilst the best discharge of the believer's service is but the condition, not the cause, of his salvation.*" (P. 90.)

It is well known how tenaciously the same "True Churchmen" contend for the principle that true justifying faith and good works are inseparable; that, in the language of Mrs. Hannah More, "The duties which grow out of the doctrines of Christianity are to be considered as the *natural* and *necessary* productions of such a living root;" or, in that of Mr. Overton, that "Good works are the *natural* and *necessary* effect of that faith which justifieth." With regard to this untenable principle, which is equally inconsistent with the word of God and with the nature of man, we have at different times delivered our sentiments. But we have nowhere found it more judiciously examined, or more solidly refuted, than in one of the notes to the present publication. The note is somewhat long; but it is most important. We, therefore, lay it before our readers entire.

"So much has been said already of the old distinctions of *fides sola, non solitaria*, and of justification before God by faith alone, and before men by good works, that it is only necessary to notice here another solution of the difficulty, [the seeming opposition between St. Paul and St. James,] which [solution, viz.] hath been attempted, in order to support the scheme of necessary and inevitable connection between faith and good works, by which the conditions are excluded. Since, then, nothing is more certain than that of those who profess faith some do not produce the fruits of obedience, a distinction is set up concerning faith itself: and that faith which does not produce good works is denied to be true faith. One would imagine, then, that these are but verbal differences between the contending parties. Yet the difference is considerable, and is the more important, since it is connected with an entire system, from which, as an able writer has of late observed, no one link can be struck off without the ruin of the whole. On the one side, then, it is supposed that faith may really exist and be true faith, such as in its own tendency ought to produce good works, and will produce them, so long as he that harbours it continues steadfast in his principles, and true to his engagements; but that this faith has its trial, and may fail, since, according to our Lord's words, many believe gladly for a season, but in time of temptation fall away. To avoid this, others make many kinds of faith; that which enabled men to work miracles, historical faith, saving faith, &c.; and they answer the difficulty of men [s] apparently departing from the faith, by distinguishing the faith of such men from justifying faith, to which they attribute the certain and infallible production of good works: or, if they be interrupted for

a season by partial failures, yet they ascribe to it the certainty of final perseverance. Concerning those distinctions the reader may consult Mr. Rotherham's excellent Treatise on Faith, where they are fully considered and entirely overthrown. When St. James speaks concerning faith as being dead without works, his meaning is that there is no faith at all where there are no good works. According to this solution of the matter, St. James is made to set forth, with great emphasis, and with a long induction of particulars, this self-evident and needless proposition, that where there is no faith there will be no fruits of faith. This reduces the Apostle's spirited remonstrance to so flat a sense, that the force and application of the argument is [are] wholly lost; for, instead of objecting to some who trusted in a faith which produced no suitable effects, the Apostle is made to object to those who only pretended to have faith, but indeed had none. As if no more were intended than that where faith does not exist, it cannot save.

"It is objected farther, that they who maintain the conditions in all periods of the Christian life, put the effect for the cause: that is, they put holiness, which with some is the certain consequence of justification, for the cause. This charge is entirely misapplied. It is *equally erroneous to put faith or holiness for the cause of justification*: no such virtue is to be ascribed to faith alone, or to faith, repentance, and obedience, jointly taken. In a word, *God is the sole efficient cause of justification; the merits of his only begotten Son the procuring cause; faith the means; and repentance, faith, and obedience, the conditions*. But, to consider the objection yet more closely, it is said that holiness must not be thought to precede, but to follow justification. Very true. But is this overthrown by the vows of baptism, and the answer of a good conscience engaging, with sincere intention, to keep the conditions of the gospel? If so, then they who join repentance with faith in all periods of the Christian life make the same mistake: unless it can be shewn that the disposition of the mind which renounces sin, and undertakes to forsake it for the time to come, is a different thing from an humble and unfeigned resolution to keep the conditions of the gospel. Is there, then, it may be asked, no difference between justification and sanctification? Most certainly there is; and we preserve that distinction, and shew in what measures and degrees the latter follows the former. For sanctification is a gradual work, which remains to be made good, in all parts of the Christian course; under the quickening influences of divine grace, which precedes all, which prompts, guides, directs, and, in those who are not wanting to themselves, will perfect all.

"If they who apply the terms cause and effect to faith and holiness mean no more than that faith is the cause or principle of holy life, under the influence and operation of divine grace, then it is agreed with them that faith operates as a cause, but as a qualifying and a moral, not as a necessary cause: and there lies the true difference in this whole debate. They who speak of faith as a necessary cause, must deny the conditions of the Christian covenant. But upon no other account is the necessary connection between faith and works, or justification and subsequent holiness, so earnestly maintained, except for the saving of a scheme, which cannot stand without that notion: whereas the doctrine of justification for Christ's only sake, by faith, upon the terms and conditions of the gospel, rests upon its own foundations, without reference to those opinions. In a word, if no more be intended than that Christian works cannot be done but upon

Christian principles, it is true. But, if it be meant that either faith or justification are [is] the necessary causes [cause] of good works, or that the disposition to obey and the habit of obedience do not concur with faith to the same end, but are mere concomitants and signs of faith, this is directly contrary to the doctrine of St. James, and to the proper notion of the conditions of the Christian covenant, as delivered in all parts of the gospel. That supposed connection which is contended for between faith and works, is much favoured by a misconception of the metaphor of the tree which produces answerable fruits. This figure is significant and proper, if it be rightly limited. But a similitude between things which correspond in some respects, yet in some essential properties are entirely unlike, must never be carried through, since, in that case, what might serve for illustration will lead to false conclusions. In the figure of the tree the essential difference consists in the disparity between a production merely physical, and that which is produced in moral subjects. To the one no voluntary choice or reasonable agency can possibly concur; to the other both must be concurring: and this manifest distinction, well observed, will prevent the misapplication of this favourite illustration. It is very true that a tree will produce according to its kind; by a merely physical result, if no impediment take place. Faith also will produce its own effects if no moral hinderance shall prevail: but the obvious difference between merely natural results and those which are of a moral nature must be constantly remembered. Extend the comparison to those parts which are unlike in the several subjects, and you confound their natures, and the consequences will be most gross and erroneous." (Pp. 97—104).

For the length of this quotation we shall offer no apology to our readers. To those of them who are sensible of the inestimable consequence of forming right notions of Christian doctrine, it will recommend itself with most impressive effect. We do, indeed, think that it is hardly possible to convey a greater quantity of valuable instruction in so small a compass. But the whole publication of this sound, judicious, and close-thinking writer, is of a piece, and, in our estimation, above all praise. After saying this, we need add no more. We shall therefore take leave of it with one only short quotation more, which ought to be written in the heart of every Christian.

"If it be objected that the grant of grace may be defeated if it be conditional, and that God may thereby fall short of his purpose, through the fault of man; the answer is most obvious, that God is not mocked, nor is his purpose frustrated: for it never was his design, as he frequently declares, to compel men to heaven in a way which would destroy the whole ground of what is so emphatically called 'their reasonable service.' God is not mocked; for his purpose will be fulfilled upon the wicked and incorrigible in their just punishment, as well as upon the penitent and dutiful in their salvation. Very excellent are the words of Mr. Burkit, where he points out the place of the condition in the work of grace. Upon Rom. viii, 13, discoursing upon mortifying the deeds of the body, he says, 'Observe the agents in this work; and they are two: 1. The more principal agent is the Holy Spirit: 2. The less principal is the Christian himself; if

ye through the Spirit. - We can do nothing without him ; he will do nothing without us. Learn hence that in mortifying sin, the Spirit's assistance and our own endeavours must concur. Mortification indeed is not the work of nature ; yet man must be an agent in it, not in his own, but in God's strength. We have brought sin, that rebel, into our own souls, and we must use our endeavours to cast it out. TRUE, IT CANNOT BE DONE ALONE BY OURSELVES ; BUT IT WILL NEVER BE DONE WITHOUT OURSELVES.' " (Pp. 107, 108.)

The Dangers of the Country: by the Author of War in Disguise.
8vo. Pp. 227. 5s. Butterworth, and Hatchard. 1807.

OF all the writers of the present day, we know no one who presents himself to the public with that commanding claim to confidence and gratitude, which distinguishes the author of this pamphlet. When a man undertakes the discussion of political topics, we generally find it necessary to detract something from the credit due to his assertions, for the bias which his sentiments may have received from party spirit ; to weigh his interest against his principles ; and to guard against misrepresentation and fallacy, lest he should not only be skilled, but hired, " to make the worse appear the better cause." Here, on the contrary, we have a noble, though, alas ! too singular an instance, of a gentleman interrupting those professional pursuits to which his time is devoted, and renouncing those emoluments which solicit his acceptance, to point out the dangers which threaten his country, and raise his warning voice against that fatal apathy, which neglects the means of preservation, till the opportunity of using them is lost. Nor is this the full extent of the obligation which the public owes to this writer ; as a concise account of his situation in life, and of his former productions, will clearly evince.

James Stephen, Esq. is a barrister of considerable eminence, whose residence in one of our West India islands has furnished him with that perfect information on colonial subjects, which can only be acquired by local observation ; and whose extensive practice here, in the Prize Court of Appeals, has afforded him ample opportunities of observing the unprincipled frauds and perjuries committed by neutrals, to evade the maritime rights of Britain, and protect the property of her enemies from just condemnation. In the latter end of the year 1805, he published the result of his reflections on these important topics, in a pamphlet entitled, " War in Disguise, or the Frauds of Neutral Flags," which was reviewed in our number for March 1806. In the preface to the first edition of this treatise, he adverted to the probability of the surmise, that some practitioner in our Prize Courts was either the author of, or had contributed his aid to, the work ; and guarded his readers against such a conjecture, by observing that " contests in the

Prize jurisdiction arise almost exclusively from claims of property preferred by Neutrals; and therefore the business of our Prize Courts would obviously be impaired, not extended, by narrowing the legal confines of the neutral flags." As mankind in general are not very prone to suspect a man of acting in direct opposition to his own interest, this was perhaps the most likely argument to divert suspicion from himself; but his merit, as a writer, soon burst through the cloud in which it was veiled: and when we consider, that the adoption of the system for which Mr. Stephen is so able and zealous an advocate, would deprive him of a great proportion of his present professional emoluments, we cannot but admire the disinterestedness of his conduct, and give him credit for being actuated by motives of the purest patriotism.

In the month of May last year, he continued his political career, by republishing the "Speech of the Honourable J. Randolph, in the House of Representatives of the United States of America, on a Motion for the Non-importation of British Merchandize, pending the present Disputes between Great Britain and America;" to which he prefixed an animated and masterly introduction, containing a most impressive address to his Majesty's then ministers, who were supposed at that very period to be on the eve of conceding to America, by treaty, the maritime rights in dispute between the two countries. Of this work we spoke with due commendation in our Review for the month of August last. Mr. Stephen, soon afterwards, republished what he entitled "American Arguments for British Rights," being the celebrated letters of Phocion on the subject of neutral trade; in the preface to which, he informs his readers, that they were written by the Honourable William L. Smith, a member of the House of Representatives of the United States of America. This gentleman, in addition to the general arguments in support of the rights claimed by Great Britain, shews, that the establishment of the principles now contended for by America would be destructive of her own best interests, in a variety of events which may very probably occur; and contends, "that if all the nations on the earth were disposed to condemn and explode the rule of the war of 1756, America might reasonably be expected to contend for it in its full extent." All these publications have the same object in view, to prove the impolicy of the concessions lately made by Great Britain to neutral powers, and particularly that of permitting America to become the carrier of the produce of the enemies colonies; A SENTIMENT WHICH WE KNOW TO HAVE BEEN SO DEEPLY IMPRESSED ON THE MIND OF MR. PITT BEFORE HIS DEATH, THAT HE EXPRESSED TO ONE OF HIS POLITICAL FRIENDS HIS REGRET AT HAVING EVER BEEN INDUCED BY EXISTING CIRCUMSTANCES TO RELAX THE MARITIME RIGHTS OF BRITAIN, AND HIS DETERMINATION TO RE-ESTABLISH THE SYSTEM WHICH HAD

BEEN ACTED UPON DURING THE ADMINISTRATION OF HIS FATHER.

Having thus shewn the claim which our author possesses to the confidence and gratitude of the public, we shall now proceed to the more immediate consideration of the work before us.

In the dangers of the country, he has taken new ground, and directed the attention of his readers to a different but not less interesting subject; and we flatter ourselves, that a review of this pamphlet will be considered as peculiarly well timed in the present conjuncture of political affairs, which will probably restore it to that importance in the public estimation, which the apparent removal of the dangers it describes may for some time past have suspended. But this explanation will be best given in the author's own words, by the advertisement prefixed to his work, which indeed appears to have been written in "something like prophetic strain."

"The first part of this Pamphlet was written and partly sent to press soon after the ruin of the Prussian army was certainly known in England and when we supposed ourselves to be again left alone in the war; a conjuncture, at which the feelings of the Public, as to the perils of our situation, were probably much more in unison than now with those of the Author. At present, perhaps, a proposition which he has assumed, viz. that the danger of an invasion, though very indistinctly and inadequately conceived, is universally admitted to exist, may be far from the truth. But he deems it, on this account, only the more necessary, to raise his feeble voice against the indifference and supineness which prevail in regard to our public defence; since the apprehension of immediate danger no longer tends to correct these faults, and they may, by a false sense of security, be fatally confirmed.

"May the next news from the seat of continental war be of a kind to diminish further the apparent importance of his labours! But, in his estimate, our danger from the power of France was never more serious and imminent than at the present moment."

Our author first lays it down as a position, that we may be conquered by France; and then describes the dreadful consequences of such an event, introducing his subject with the following just and forcible observations.

"In the revolutions which overthrow the power and the independancy of nations, there is nothing more astonishing than the extreme improvidence which sometimes prepares their fall. Let us mark in the page of history the periods which immediately preceded the subjugation of Greece by Philip and Alexander, the dreadful overthrow of Carthage by Rome, and of Rome herself by the Barbarians, and we shall perceive that their fate was long very visibly approaching, that it might probably have been averted by vigour and prudence, but that the devoted nations strangely neglected the obvious means of self-preservation, till the opportunity of using them was lost.

"How deplorably does the age we live in abound with similar cases!

“ Nations, however, like individuals, seem rarely, if ever, to take warning from the fatal errors of each other. Such wisdom is indeed cheaply bought, but not so cheaply reduced into practice ; for the measures of preventive prudence generally demand some renunciation of present ease, or apparant advantage. It is easy to see what timely sacrifices others should have made to avoid impending ruin. It is not so easy to make those necessary sacrifices ourselves.

“ Besides, there seems to be an unaccountable prejudice, a sense of inextinguishable vitality, in the body politic as well as natural, which cheats us into a persuasion, that, whatever may have befallen others in similar circumstances, our own existence is secure.

“ ‘ All men think all men mortal but themselves. ’

The same may be said of nations ; and the delusion perhaps is still stronger with them, than with individuals.

“ It seems impossible upon any other principles than these, to account for the apathy of the British public at the present most tremendous crisis. The torrent of French ambition has now washed away every mound that opposed it on the Continent. We stand as on a little spot of elevated ground, surrounded with inundations ; and while the waters are still rising on every side, and rapidly undermining our base, we look on with stupid indifference, or torpid inactivity, heedless of the means by which safety might be still attained.

“ These strictures I hope are not now applicable to those with whom the Government of the Country is entrusted.—Measures are probably preparing in the Cabinet, such as our perilous situation demands : but the people at large are not sufficiently awake to the tremendous evils which menace them, and the duties to which they are called.

“ A sufficient proof of this might be found in the spirit of personal and party rivalry, which has abounded in our late Parliamentary elections, and that exclusive attention which they excited throughout the Country at large.

“ Never in the present reign did the choice of a new Parliament produce a greater number of obstinate contests, and never were important national questions less generally involved in the rivalry of contending candidates ; yet when has the public mind been more closely intent on the concerns of a general election ? It must have been obvious to every calm observer, that the combats of the hustings had more interest than the battles in Saxony, that the state of the poll was the subject of more anxiety than the advance of the Russians, and the subversions of thrones, events of less concern than the rejection of a favourite candidate.

“ Could this disposition be resolved into a magnanimous contempt of danger, it might perhaps be deemed a feature of national character by no means of evil omen. The Spartans, on the eve of the battle of Thermopylæ, were seen combing their long hair, and indulging in their usual amusements. But this construction of the public feelings, though complimentary, would not be just. The dangers of the Country I fear have not been so much despised, as forgotten ; and the patriotic emotions which the conjuncture ought to inspire, have been superseded by the nearer interest of Borough or Provincial politics.

“ This, however, is by no means the only indication of popular insensibility to the present dangers of the Country.

“Have pride, dissipation, or luxury, contracted in any degree their accustomed range, or are their votaries less intent than before on their favourite pleasures? Has the civil war of parties been suspended; or have we in earnest begun to make our peace with a chastising Providence, by religious and moral reformation?”

“The nations of antiquity, while they possessed their freedom, that true source of patriotic feeling, were neither too gay to mourn, too luxurious to retrench, too factious to unite, nor too proud to repent and pray, in seasons of public danger. A situation like our own, at Sparta, at Athens, or at Rome, in their best days, would have been marked by gravity and mourning, by a suspension of civil feuds, by an emulation in every species of private sacrifice to the public service, and by such propitiations as their religion taught them to offer to their offended gods. The most distant danger from a foreign enemy, united every Roman in a generous self devotion to the State. The rich remitted their exactions, the poor renounced their complaints; the Patrician forgot his pride, the Plebeian his factious discontent, the Tribune his mob-importance, the Senators their mutual discord. If the assault or defiance of an enemy found them in the heat of civil commotions, it in a moment put an end to the strife: If the people were drawn up by their demagogues on the *Mons Sacer*, their citadel of sedition, they descended without delay to the *Campus Martius*, and crowded to be enrolled for the military service of their Country.

“We admire this spirit; we perceive in it one great cause of the long conservation of Roman freedom, and an essential basis of Roman greatness.—Yet what have Romans, Grecians, or any other people, ancient or modern, had to attach them to their Country, compared with the social blessings of these much favoured Islands? The Sun, in six thousand years, has beheld no human beings so happy in their civil condition as ourselves; has enlightened no land which its inhabitants had so vast an interest in defending as Great Britain.”

After asserting that France, with a very inferior navy to our own, possesses ample means of invading us, and reciting the examples of other nations, whose natural barriers, till then thought insurmountable, had proved no security against her attacks, he adds:

“If examples like these cannot open the eyes and excite the apprehensions of England; if she can still repose on an army, hardly recruited so fast as it is exhausted by Colonial service, and upon volunteers, which from existing defects in their constitution are declining in numbers and discipline every hour, it must be from an infatuation against which it would be idle to reason.

“But the truth is, that the national slumber proceeds less from a rash confidence, than from inattention to the terrible nature of the events with which we are visibly threatened.

“There are objects of apprehension so dreadful in their general aspect, that we rarely give ourselves the pain to examine them steadily enough to contemplate their particular features. Much less do we anticipate with a distinct foresight the consequences which they are known to involve.

"Of this kind, is the approaching death of a beloved wife or husband. The heart recoils at the idea of such an event in the abstract, and we shut our eyes to all its concomitant horrors. The sight of long protracted agonies, in a frame endeared to us by a thousand tender recollections, the plaintive eye imploring from us unavailing pity, the tears of children surrounding the bed of pain and death, the last fond and sad adieu to them and to ourselves, the ghastly lineaments of death on a face which had long used to beam upon us with intelligence, sensibility, and love; these, and many other sad accompaniments of the loss, are unimagined till they are felt; nor are the cheerless hours of widowhood that succeed, the gloom that long broods over the once cheerful family table, and winter fireside, the gall that now mingles with all the wonted sweets of parental affection, the black cloud with which recollection suddenly and cruelly darkens the brief occasional sunshine of the mind, subjects of anticipated pain.

"The same, I conceive, is the case in the public mind at this juncture, in respect of those possible and dreadful events, our being invaded and conquered by France. Strangers to the yoke of a foreign master, strangers even to the ordinary miseries which belong to a state of war in countries which are the theatres of its horrors, we have indeed some dread of those events, but it is a vague and indefinite apprehension. We do not distinguish the many specific evils which would make up the aggregate disaster of such a conquest: much less do we look forward to the miseries that would unquestionably follow.

"I would endeavour therefore to supply in some measure the defects of these loose conceptions, to analyze the tremendous mischief which is possibly impending over us, to exhibit some of its calamitous elements, and point out the exquisite wretchedness which it would entail upon my country. We must unavoidably be soon called upon for very great and very painful sacrifices, in order to avert the national ruin with which we are menaced by the power of France. Let us fairly examine then the impending evil, that we may be reconciled to the unpleasant means by which alone it can be averted."

In examining this evil, he particularizes the overthrow of our government and constitution; the subversion of our liberties and laws; the destruction of the public funds, and ruin of property in general; the dreadful extent and effects of the contributions that would be exacted; the rigorous and merciless government that would certainly ensue; the subversion of our religious liberties, and the dreadful corruption of morals. Many of these descriptions are eminently beautiful, they are painted in vivid colours, and we cannot resist the pleasure of laying some extracts from them before our readers. The subversion of our liberties and laws, draws forth the following reflections from our author.

"And here, what people ever had so much to lose as the inhabitants of this favoured land?"

"When I enter that venerable hall which for many centuries has been the seat of our superior tribunals, and contemplate the character of the courts which are busily exercising their several jurisdictions around it, I

am almost tempted to forget the frailty of man, and the imperfection of his noblest works. There, justice supported by liberty and honour, sits enthroned as in her temple, elevated far above the region of all ignoble passions. There, judicial character is so strongly guarded by ages of fair example, by public confidence, by conscious independance, and dignity of station, that it is scarcely a virtue to be just. There, the human intellect nourished by the morning dew of industry, and warmed by manly emulation, puts forth its most vigorous shoots, and consecrates them to the noblest of all sublunary ends.

“ If the rude emblems of heavenly intelligence with which our pious ancestors have adorned that majestic roof were really what they were meant to represent, they might announce to us that they had looked down upon an administration of justice, advancing progressively, from the days of our Henries, at least, in correctness, liberality, purity, and independence, till it has arrived at a degree of perfection never before witnessed upon earth, and such as the children of Adam are not likely ever to surpass.

“ This blessing, the fairest offspring of freedom, or rather its purest essence, may, like all other advantages, be undervalued by those who have always enjoyed it, and know only by report the evils of a different lot. But those Englishmen who have travelled far enough, to see ignorance, prejudice, servility, and oppression, in the seat of justice, know how to appreciate and admire the tribunals of their native land.

“ Nor is the protecting power of our superior courts less distinguished than their purity. In what other realm can an independant judge deliver him whom the government has consigned to the darkness of a dungeon? Where else is the sword of the state chained to its scabbard, till drawn by the sentence of the law? And who but an Englishman can defy, while judges are incorrupt, the proudest minister, or most insidious minion of a court?

“ The unique and inestimable institution of trial by jury, is an item only, though a proud and precious one, of this glorious account. The Englishman's life, his honour, and, with some reasonable exceptions, his property too, are placed not only under the protection of the laws, but under the further safeguard of his neighbours and equals in private life, without whose sanction, solemnly given upon oath, he cannot be condemned.

“ Such, my countrymen, are some of the blessings of our freeborn jurisprudence; and these, I need not tell you, would all cease to exist, if we fell under the dominion of France.

“ None of you can be so ignorant as to suppose, that Buonaparte would allow a Habeas Corpus, a jury, or a gaol-delivery, to the victims of his state-craft or revenge. He has replaced by a hundred bastilles the one which he has assisted to destroy. A thousand miserable prisoners groan in his dungeons for one that met that fate under the unfortunate Bourbons. He has found the secret also of obtaining, from civil as well as military tribunals, a blind obedience to his will.

“ It cannot be supposed that he will submit to the restraint of laws, in a province, while he rejects it in imperial France. We must bid farewell therefore, should he become our master, to protecting laws, to independant and upright judges, to trial by jury, and to all those privileges which now constitute our security from civil or military oppression. The innocent will no longer be able to lie down in peace, secure that they shall not be

torn from their families ere morning, to be examined by tortures, or perish in the gloom of a dungeon.

“ From that time, integrity will retire from the seat of justice, and corruption take its place. Judgments, in civil cases, will be sold; in criminal, will be dictated by the ruthless voice of oppression. Fraud and violence will every where prevail, and cunning servility be the only path to safety. If any of our laws remain unaltered, they will be such only as may serve, when no longer guarded by the checks of a free constitution, to multiply the modes and aggravate the weight of despotism.

“ Let us look next to the infallible and total suppression of the liberty of our press.

“ While any portion of this privilege remains in any country, there is, if not a hope of deliverance, at least some consolation for the oppressed.

“ The minions of power may be kept in check by the publicity of transactions which, though not directly arraigned, would speak their own condemnation. But if not, the victim of despotism will at least know that he is pitied, perhaps admired and applauded, by his virtuous fellow citizens; and that reflection will make his chains sit lighter.

“ But no such consolation remains where the power of Buonaparte prevails. He has made a league with darkness. He has declared war against the mutual intelligence and sympathy, as well as the happiness of mankind. He has not indeed destroyed the organs of public information; but he has done infinitely worse: he has appropriated them all to his own tyrannic use, compelled them to utter all his falsehoods and calumnies, and forbid them to speak or whisper with any breath but his own.

“ The government of the press by the French Bourbons, or even by the Spanish Inquisition, was wholly of a negative kind. Robespierre, his associates, and successors, imposed no restraints on the press, unless through the unavoidable terror of their power; and we learned, even from the Parisian journals, the worst crimes of those sanguinary rulers.

“ But Buonaparte, more crafty, though not less cruel, than his predecessors, suppresses every act of Government that he wishes to conceal, as well as every adverse remark on his conduct; while he obliges every vehicle of public intelligence to circulate as on its own authority, whatever impostures or forgeries he chuses to propagate. The victims of his tyranny, if not plunged in oblivion, are defamed in their characters, and misrepresented in their conduct; yet find no possible means of reply. They are not only deprived of liberty and life, but defrauded of the sympathy of their friends, of their families, and mankind.

“ Fancy not then, Englishmen, that under the oppression of this unparalleled tyrant, you would have the consolation of knowing that your most cruel wrongs, or the honourable fortitude with which you might sustain them, were known and pitied by your Country. You might be tortured to death, like Pichegru, and accused of suicide; you might be murdered, like D'Enghien, and represented as convicted assassins. You might be buried in a dungeon, like Toussaint, and libelled as perfidious traitors. Nay you might, like his unfortunate family, be hidden for ever from the world, or secretly destroyed in prison, without a voice that could convey to the public, or even to your anxiously inquiring friends, the cause or nature of your fate.

“ It would be endless to enumerate the various and peculiar miseries which the sudden subversion of our liberties would produce among a generous and high spirited people.

“ When Buonaparte bade Frenchmen resume their chains, it was little more than a change from one form of slavery to another. Even in their short-lived zeal for liberty and equality, they never for a moment tasted the rich fruit of genuine freedom. But Englishmen have enjoyed for ages that inestimable blessing; and how shall we be able to bear its sad reverse? How shall we endure the contemptuous despotism of office, the exactions of rapacious commissaries, and the harsh controul of a military police?

“ We must lay aside, my countrymen, that indignation at injustice in the exercise of power, which is so natural to the freeborn mind, when stung by the sense of oppression. We must also suppress that generous sympathy for the wrongs of others, which is so easily excited in the breasts of an English populace. That amiable feeling, now too often abused with tales of imaginary oppression, must then be suppressed, even on the most real and extreme provocation. Fatal would it then be to murmur, when we saw our innocent countrymen, our friends, or dearest connections, dragged away by the rude hand of power, at the mandate of some angry despot, to imprisonment or death.

“ The foulest corruption, the basest perfidy, the most savage cruelty, when clothed with the authority of our new masters, must pass without reprehension, or audible complaint; nay, must be treated by us with lowly submission and respect.

“ We must lay aside also that proud sense of personal inviolability, which we now cherish so fondly; and what is justly prized still more, the civil sanctity of our homes. The Englishman's house must be his castle no more.

“ Instead of our humble watchmen to wish us respectfully good night when returning to our abodes in the evening, we shall be challenged at every turning by military patrols; and shall be fortunate, if we meet no pert boy in commission, or ill-natured trooper, to rebuke us with the back of his sword, or with a lodging in the guard-house, for a heedless or tardy reply. Perhaps after all, when we arrive at our homes, instead of that quiet fireside at which we expected to sit in domestic privacy with our wives and children, and relieve our burthened hearts by sighing with them over the sorrows of our Country, we shall find some ruffian familiars of the police on a domiciliary visit; or some insolent young officers, who have stepped in unasked to relieve their tedium while on guard, by the conversation of our wives and daughters. It would be dangerous, however, to offend such unwelcome guests; or even not to treat them with all the respect due to brave warriors who have served under Napoleon the Great.

“ But should we escape such intruders for the evening, still we must lie down uncertain whether our dwellings will be left unviolated till the morning. A tremendous noise will often at midnight rouse the father of a family from his sleep, and he will hear a harsh voice commanding to open the gate, through which its hapless master will soon pass to return no more.”

Describing the rigorous and merciless government that would certainly ensue, he observes, speaking of Buonaparte,

"It would seem as if this audacious man arrogated to himself a natural right to be Lord of the human species; regarding his usurpations only as the uniting possession to a title which belonged to him before, and which it was always treason to oppose. Certain it is, that patriotism, loyalty, and courage, which other conquerors have respected in their foes, are with him unpardonable crimes.

"What, then, has England to expect from this inexorable victor? No nation that he has yet subdued has opposed him so obstinately and so long; and I trust the measure of our offences in this respect is yet very far from being full. Here, too, that species of hostility, which he most dreads and hates, though he employs it without scruple against his enemies, has been peculiarly copious and galling. Instead of one Palm, he will here find a thousand, who have attempted, while there was yet time, to awaken their Country to a due sense of his crimes, and of our danger from his pestilent ambition.

"But it is needless perhaps to prove what he so freely and frequently avows. If there be any sincerity in his language, when there is no use in dissimulation; if either his Proclamations, his Bulletins, his Gazettes, his avowed or unavowed, his deliberate or hasty language, may be trusted, a deadly, acrimonious hatred to this Country is the most settled and ardent feeling of his soul. He hates us as a people; and would conquer us less even from ambition, than from anger and revenge.

"It is to be feared, besides, that partly from his unwearied misrepresentations, and partly perhaps from certain errors in our own conduct, he has made this sentiment very popular in France; and that the severest treatment which, as a conquered people, we could possibly receive, would expose him to no censure at home, much less be unacceptable to the enraged Army of England."

"It would not, after all, perhaps, be possible for Foreigners to govern us without a rod of iron, while the memory of our beloved liberties was recent, and custom had not yet taught us to carry our chains with patience.

"A free people when conquered, and placed under an arbitrary government, must be kept in awe by a discipline peculiarly strict and severe, till their high spirit shall be subdued; like the wild native of the forest, which must be domesticated and tamed by a severity of treatment, such as the spaniel never requires."

The dreadful corruption of morals is thus represented.

"It would soon be in vain to search for those modest and lovely young women, who now captivate our youth; for those virtuous matrons, who are the blessings of our manhood and our age; or for those moral feelings in either sex, which are the guards of domestic honour, purity, and happiness. That probity of character also which has distinguished the middle ranks of Englishmen in commercial and private life, that abhorrence of falsehood and fraud in our intercourse with our equals, that disdain of servility in our demeanour towards the great, that generosity which, with one strange and sad exception, gives to the oppressed an advocate in every British bosom, would soon be found no more. The next generation, if not the present, would be all *Frenchified*, and debased, even below the vile standard of our oppressors. Yes, Englishmen! your children would be-

come in morals, as well as in allegiance, *Frenchmen!* I can say to you nothing worse."

He concludes the first part of his work with the following striking reflection.

"When I contemplate all these sure and tremendous consequences of a conquest by France—the exchange of the best of sovereigns, for the worst of tyrants; of the happiest constitution that ever blessed the social union of mankind, for a rapacious military despotism; of the purest administration of justice upon earth, for barefaced corruption, unbridled violence, and oppression in its foulest forms; of unrivalled wealth and prosperity, for unparalleled misery and ruin; when I reflect on the direful means by which this conquest must be accomplished, and the still more dreadful means by which it must be maintained; and when I add to this black catalogue the horrors of religious persecution, and that general corruption of morals, which would probably ensue, I stand aghast at the frightful prospect. 'Who shall live,' I could exclaim in the words of scripture, 'when God doeth this thing?'"

The second part of his work treats of the means by which these dangers may be averted; and in discussing this subject he inquires whether we ought to make peace with France, which he decides in the negative, on the ground that peace would enable Buonaparte to prepare new and more effectual means for our destruction; that it cannot abate his inclination to use them; and that it can bring us no pledge or security whatever against his pursuing the most hostile and treacherous conduct. On each of these points he reasons with great ability, and concludes,

"It would be preposterous to expect at present a peace safe for Great Britain. The impossibility consists in this, that France *will* not relinquish her new possessions on the Continent, and that therefore Great Britain *cannot* safely relinquish her undivided possession of the sea. We cannot do so, not only because we should, by opening the sea to our enemy, enable him soon to become a formidable maritime power, but because his usurped empire on shore would become far more terrible and irresistible than it is, were its commercial communications restored. We dare not give him back his navigation, and let him keep all his new territory too."

Our author then turns his attention to the military force of the country, which he contends ought to be greatly increased; and, pointing out the means which the enemy possesses of making a descent on our shores, he adds,

"A country so exposed by the extent of its assailable coast, and by its defenceless interior situation as England, would perhaps hardly be safe from conquest, much less from ruin, when invaded, if it contained in its whole extent three soldiers for every enemy that should land on its shores. Whereas France, if she invade us at all, will probably send a force exceed-

ing that of our regulars and militia united. I suppose, it is true, in this estimate an equality of military character; but I calculate also on that new system of tactics which is so formidable in offensive war, in which our enemies so fatally excel, and for which England presents to them a most favourable field.

“That daring confidence which never measures difficulties in advancing, which reckons too surely on victory, to make any provision for retreat, has been known ever since the days of Agathocles to be most propitious to invaders; and it has probably been partly owing to a more cautious character of war in modern ages, that the subversion of thrones by conquest has been a very rare event in Europe till the present disastrous times. But to this audacious spirit our enemies have added an astonishing celerity of movements, which is perhaps still more peculiarly characteristic of their military system, and a greater cause of their success. The invaded country has no time to collect its proper domestic resources, much less receive succour from its allies; it must submit to the ravages of a conqueror, or, with such a force as it can bring in a moment into the field, stake its fate upon the issue of a battle. If a defeat be the event, the victors advance with a rapidity that destroys every ulterior hope. It is the speed, not of an army, but a post. They bring the first news of their own victory to the dismayed capital; and the flying divisions of the routed army, instead of meeting friendly battalions advancing to their support, find enemies in their front, as well as in their rear. Their utmost speed is arrested by their impetuous pursuers, and the passes by which they hoped to escape are seized by hostile corps, who arrive at the defiles before them. It is then too late to call out an irregular defensive force; or even to collect the regular troops from distant positions, and the garrisons of interior towns. The invaders have seized upon the central points of union, have occupied every pass, and cut off every source of communication or concert, between the different districts. The vital organs of the state too are in their hands, and they can controul all its functions. The disconnected efforts of patriotism and courage that may still be made in different places, are like the convulsive motions of members just severed from the body; a mere semblance of life, momentary and useless.

“When I reflect upon the terrible effects of this impetuous warfare, by which Europe has been repeatedly dismembered; when I behold the last example of its force in the yet rolling fragments of a mighty monarchy, which it has recently burst asunder, I am amazed and confounded at the strange presumption of those who rely on our present means of interior defence, while they admit the probability of invasion.”

The following remarks on the volunteers are well deserving of attention.

“The volunteers, I most cordially admit, will do all that their numbers, their degree of discipline, and their physical powers, animated by an ardent love of their country and a high sense of honour, will enable them to perform. But of our volunteers, how small a part are really effective, in the proper sense of that term; and how many are from age, bodily constitution, and fixed habits of life, utterly unfit for the duties of the field!

“Far, indeed, is it from my intention to detract from the merits of these

corps, or to deny their high utility and importance. I would most anxiously maintain, were it necessary, that they are essential means for the permanent safety of the country; and, without believing that any member of the present Cabinet ever entertained, or meant to express, a contemptuous estimate of their value, I lament that such an idea has unfortunately gone abroad.

“But it is one thing to applaud an institution in the abstract, and another to say that it has attained to practical perfection, or that it is equal to the important purposes for which it was designed. They who regard the volunteer corps as radically unfit for the defence of their country, are, I am persuaded, greatly mistaken; but, on the other hand, they who suppose this defensive force to be, in its present state, sufficient to insure our safety, are in a far more dangerous error.

“Various objections have been made to these establishments on the score of discipline, which no candid friend to them will affirm to be wholly unfounded. A still more serious objection, however, is that both their discipline and their effective force is very generally and rapidly declining. But what has always appeared to me the chief defect in these corps, and the natural source of their decay, is a vice in their original constitution; I mean the indiscriminate mixture of men of widely different ages, and bodily habits of which they are composed.”

“Let it be fairly considered how extreme the contrast would be, between the duties to which a volunteer, in the event of invasion, would be summoned, and the ordinary habits of a man who has always resided in the bosom of his family, in a commercial town or city. Even to young men, if used to the comforts commonly enjoyed by the middle ranks of Englishmen, the change would be painful enough; but to sustain for a few days or weeks hardships before unknown, would be to them if not an easy at least a practicable task. Not so to a man who has passed his prime, without having ever learned to bear the inconveniences of wet clothes, bad lodgings, watching, fatigue, and the other sufferings incident to a military life. The sense of honour, or fear of shame, might indeed goad him on to endure them for a while; but he would soon be reduced to an absolute incapacity of further perseverance. He might continue his march or stand under arms a second day, or a third perhaps, but at length would be obliged, however reluctantly, to ask leave to retire, or sink under the weight of his sufferings.”

The necessity of exacting involuntary service as far as may be necessary for the full and perfect security of the country, is then very strongly urged, and the outlines of a plan are given, for training all men between the ages of 17 and 45 to the use of arms, dividing them into classes, and calling them out as occasion may require; leaving the volunteers on their present establishment, but under improved regulations, and considering them as exempted from the compulsory training.

In the last part of his work, our author recommends reformation as an essential basis of national safety. By reformation, he professes to mean not the correction of abuses, either constitutional or financial, the discussion of which he leaves to others;

but the abolition of the slave trade, which he "firmly believes to be more essential to the salvation of the country than her volunteers, her army, or her navy;" and, after animadverting upon the injurious consequences of this traffic, considered in a political and commercial point of view, and reprobating the waste of human existence with which it is attended, he points out this great national offence as the cause of the displeasure of Heaven, and of the calamities which have fallen upon this and other countries; concluding with the following pious apostrophe.

"May God, in whose hands are the hearts of all men, incline those who, under his permission, are our lawgivers, to deliver us at length, without delay, from the guilt of innocent blood!—Then only shall I hope that the wisest measures of defence will be truly efficacious; then only will solid peace and security put an end to the dangers of the country."

As our readers will perceive by the foregoing analysis, the design of this work is meritorious in the highest degree. The author calls the attention of his countrymen to the dangers with which they are threatened; points out the means by which those dangers may be averted; contrasts the happiness which they enjoy under their present government, with the miseries which they would experience, if, from a neglect in calling the energies of the empire into timely action, they should become subject to a foreign yoke; compares the offensive means of the enemy with the defensive means which we possess; and animates the public mind by exciting that confidence which arises from a just estimate of our own resources.

The execution of this task is also entitled to great praise, and most of our author's positions are unquestionably just. The practicability of an invasion is greatly facilitated, as he asserts, by the new conquests of the enemy, which extend his line of coast, and multiply the ports in which his embarkations may be prepared. Of the miserable consequences that would follow his success in such an enterprize, there can be but one opinion; nor can language, even energetic as that of our author, convey an adequate idea of those dreadful vials of wrath which would then be poured out on this devoted country.

His assertion, that it is preposterous to expect a peace with France that would be safe for Great Britain, cannot be admitted without some qualification; and though we acknowledge the force of the argument which we have quoted in support of this opinion, still we think, that if a treaty of peace and a treaty of commerce went hand in hand, that maritime preponderance, which is now more than ever necessary to our safety, might be secured, and the most probable ground of future differences between the two countries be at the same time removed.

We perfectly concur with him in sentiment, that the more extensive the empire of Buonaparte becomes, the more difficult it

will be to govern ; but the pressure of foreign war has ever been found the best preservative of domestic union ; and though the Roman legions bestowed the purple, it was then only when peace had enervated the Pretorian bands, and sunk their emperors in sloth and luxury*.

We concur with him in most of his ideas respecting the means necessary to be used for the public defence, which, when this pamphlet was written, was certainly very ill provided for. The late administration had disparaged and disgusted the volunteers, without having raised the new force that was intended to replace them. The present administration have restored the volunteers to that honourable station to which their public spirit entitled them, and by bringing forward the 200,000 men, balloted for under Mr. Windham's bill, not to be laughed at when drilling by the parish constables, but to be properly disciplined, and incorporated with our militia, as occasion may require, will supply the means of fresh drafts from the regulars, and thus make such an addition to our effective military force, as must be considered in the mind of the most determined alarmist fully adequate to every possible emergency ; this, too, without having recourse to that violent inroad upon the liberty of the subject, and the convenience of individuals, which our author recommends, of training every man between 17 and 45 years of age to the use of arms.

When we came to the last part of his work, we could not help feeling that disposition to smile which he anticipates, not unmixed however with sensations of regret and disappointment, at finding him, after having so long and so ably addressed himself to the good sense and reason of his readers, endeavouring to work upon their fears and their passions. Our sentiments on the slave trade are not called for, as he professes to leave the general question unargued, in order to proceed to the consideration of other and higher views, connected with the abolition of this traffic. He predicts that such a measure will make the war with us unpopular in France ; will have a powerful influence in our favour among the northern states of the American union ; and avows his opinion, " that the public calamities with which we have been so remarkably visited ever since the iniquities of this commerce were laid open to the national conscience, and reformation was callously withheld, have been chastisements for that odious cause." Since this pamphlet was written the slave trade has been abolished, but the author's predictions have not been verified : on the contrary, France bends her whole force against us with more implacable hostility than ever, without any symptoms of the unpopularity of the war making

* This consideration therefore makes against the principle which he labours to establish, and furnishes a very powerful argument against the policy of our continuing in a state of perpetual hostility with Buonaparte.

their appearance; and America rejects the treaty we tendered to her acceptance, notwithstanding the concessions which it is supposed to contain. If, according to the hypothesis of our author, good and ill success are to be interpreted as indications of the Divine favour or displeasure, this criterion would establish the converse of his proposition, not the proposition itself; for previous to the abolition of the slave trade, thanksgivings were appointed by our rulers for a series of naval victories unparalleled in the history of Great Britain; and our arms had recently triumphed both at Maida and the Cape of Good Hope; but since the abolition, defeat and disaster have been our only portion: our expeditions to the Dardanelles and Egypt have failed, our continental allies have been beaten into a peace, and we are left alone to withstand the fury of the enemy.

Our author's attempt to shew that all the public calamities with which the other nations of Europe have been visited, are to be attributed to this commerce, is equally chimerical. France, Spain, Holland, and Portugal, are enumerated as slave trading nations, and represented as suffering for this heinous offence. Russia, Prussia, and Austria, being free from this transgression, our author attributes the judgment upon them as a retribution for their injustice and cruelty towards Poland; and considers Italy as being punished for her notorious vices. But what has he to impute to Switzerland, the seat of freedom, innocence, and happiness; whose peaceful dwellings have been violated, and whose smiling fields have been ravaged by a merciless invader? Or how is it consistent with his system that America and Denmark, both of whom are slave trading nations, instead of sharing the visitations denounced upon that traffic, should, as far as peace and opulence can denote it, have been favoured with the especial blessing of Heaven? The plea advanced by our author in behalf of America is too futile to be admitted. She has no more pretensions to the Divine favour from having promised to abolish at a future period this traffic, which she still carries on with such increased avidity, than the sinner who continues to accumulate his ill-gotten gains, but vows to repent and reform hereafter.

On this particular topic our author betrays an excessive sensibility, which, operating upon an enthusiastic mind, degenerates into the weaknesses and wanderings of superstition. He treats his readers, as nurses do children, by frightening them into good behaviour with dreadful stories of raw heads and bloody bones. That part of the pamphlet which relates to the slave trade was printed and sold separate, while the bill for the abolition was pending in Parliament. We wish it had ever been kept separate from the work before us, which would then have received our most unqualified approbation.

We heartily agree with our author in recommending that national virtue which gives the best founded reliance on the Divine

bleſſing ; but we do not go the length with him, of believing “ the abolition of the ſlave trade to be more eſſential to the ſalvation of the country, than her volunteers, her army, or her navy.” Not being ſo fully ſatisfied as himſelf, that by the renunciation of this traffic we have eſtabliſhed an indiſputable title to ſome miraculous interpoſition in our favour, and being inſtructed by experience, in the ordinary courſe of human events, not altogether to withhold our aſſent from the opinion of the French General, who, when a ſimilar doctrine was preached before him, quaintly obſerved, “ quant à moi, je trouve que Dieu toujours favorife les gros bataillons ;” we truſt that our volunteers, our army, and our navy, will not be neglected, although the ſlave trade has been aboliſhed.

In reviewing a former publication of this writer, we obſerved that it was the production of no common pen. We now confirm that ſentiment. His conceptions are juſt and clear. His matter is well arranged. His ſtyle is copious, yet nervous. His deſcriptions are animated and ſtriking. We hope that his country will again be benefited by the well timed exerciſe of his literary talents; and our review of his paſt labours juſtifies our encouraging his future exertions, by applying to him the words of Horace,

“ Nec ſacundia deferet hunc, nec lucidus ordo.”

Journal of a Tour in Ireland, A.D. 1806. By Sir Richard Colt Hoare, Bart. F.R.S. F.A.S. 8vo. Pp. 443. 10s 6d. Miller. 1807.

THIS *Journal of a Tour* performed by ſo accurate and intelligent an obſerver as our author will not fail to be acceptable to that claſs of readers who are fond of itineraries. In his preface Sir Richard laments that ſuch a country as Ireland, intereſting on ſo many accounts, ſhould have attracted ſuch little notice, and have been ſo imperfectly deſcribed.

“ The love of literature, however,” adds the Baronet, “ ſeems to be gaining ground daily in Ireland, as well as in the remoter diſtricts of the ſiſter kingdom ; and particularly that claſs of it which will tend ultimately to make its provinces more frequented and better known ; which will not only excite the attention of the *ſtranger*, but point out natural beauties and curioſities unexplored even by the *native*. I allude to the general topography of the country, which has received a *partial* illuſtration from the *Statistical Surveys* lately published.”

In a note Sir Richard informs us that Dr. Beauſort, the reſpectable author of the *Memoir and Map of Ireland*, is engaged in a topographical deſcription of Ireland upon an enlarged ſcale ; and that Mr. Warburton, the Keeper of the Records, and the Rev. Mr. Whitelawe, are preparing a *History of Dublin* for the preſs;

intelligence which the learned world will, no doubt, be pleased to receive.

"The English," observes our author, "are regarded by foreigners as a *rambling* nation; but I am proud to think, that this *vagabond* spirit arises not from any dissatisfaction with our own home, our country, or our government; for where shall we find their equals? '*Quando ullum invenies, parem?*' but from a laudable desire of research and information. The spirit and even the power of *foreign* travel is now checked; we can no longer trace on the spot those classical scenes described to us by the ancient poets and historians, and which, in our younger days of study, we even *read* with enthusiasm; we can no longer in safety ascend the steps of the CAPITOL, nor wander peacefully along the luxuriant shores of BAIA or MISENUM; even the frozen regions of MONT BLANC are interdicted to us by the ferocious decrees of a CORSICAN DESPOT. Let not, however, that laudable spirit of enquiry droop, nor grow less active by such an unexpected interdiction.

"Our own Kingdom still remains unexplored; a kingdom abounding in a variety of the most amusing and instructive objects, suited to every taste, to every genius; a kingdom furnishing the most interesting and ample materials for the *pen* as well as for the *pencil*; a more intimate knowledge of which will, in the end, prove more satisfactory perhaps than the information collected during a *foreign* tour. The knowledge of *one's self*, and of *one's country*, is truly desirable, but it is a knowledge which few are able, or bold enough, to attain."

As to the knowledge of *one's self*, desirable it certainly is, but the most difficult, alas! of all knowledge to attain. But the knowledge of *one's country* is easily attainable, and unquestionably a man ought to acquire it, before he attempts to explore foreign countries. No one appears so ignorant as the traveller who is unable to answer the inquiries of foreigners respecting his native land; and yet, how very large a proportion of those fashionable gentlemen, who think the *grand tour* an essential part of their education, display such ignorance! We hope, then, with Sir Richard, that the United Empire will be fully explored, and that all its natural curiosities will be drawn forth, and all its native beauties displayed, before another tour in a *foreign* country meet the public eye. There is a full scope for the display of patriotic zeal; ample food for the gratification of a patriotic taste; and we heartily wish, that the pen and the pencil will contrive to give, upon an enlarged scale, all the interesting scenery which Great Britain and Ireland afford. There is room for a splendid work of this description, and were it executed in a superior style, and published periodically, there cannot be a doubt that both the authors and artists would receive a very liberal reward for their labours.

"The traveller"—says Sir Richard—"who makes IRELAND the object of his excursions, will experience a double mortification, in finding the books relating to that country so few, when compared to (with) those de-

scriptive of every other part of our kingdom ; and in finding so few among the natives who are able to give him such general information as he could wish concerning the objects most worthy of his attention ; but he will every where find a *hand* ready to assist, and a *heart* open to receive, him in all his difficulties."

The author then proceeds to notice such publications as will be of use to the tourist ; that is, such as ought to be read for information before he sets out on his tour. He afterwards makes the following observations respecting the mode of travelling.

"The love of liberty and independence is by nature implanted in the breast of every Englishman : it is not only his birth-right"—(It is not the *love* of liberty but *liberty itself* which is the birth-right of an Englishman)—"but his guide and upholder through life. On no occasion, and in no place, will *independence* be more requisite, or more useful, than during the progress of an *Irish tour*. The traveller must not expect to find those comforts and conveniences which he will meet with on the Bath-road, or even in many of the remotest provinces of England : he must not expect to find post-chaises and post-horses, ready at a moment's notice, to waft him from the LAKE OF KILLARNEY to the GIANT'S CAUSEWAY ; for these accommodations are to be found only on the great roads of communication from one city to another. On the *cross* roads he must bear with patience the delays of post-boys, and the indifference of post-masters : his purse will be taxed, and his time lost. To remedy these inconveniences, the tourist must make himself *independent*, by being his own post-master, and his own post-boy ; in short, he must travel with his own carriage and his own horses : all difficulties will then cease ; for if he makes a proper choice of resting-places, and avoids such a *gîte* as BALYSHANNON (more of which hereafter), all will go on smoothly ; for he will find excellent roads, with better inns and fare than he would expect from the descriptions (which) he has heard, and (from) the impressions (which) he may have formed of the general state of the country.

"The traveller, also, who does not, previous to his journey, supply his purse with the necessary provision of cash and notes, will be subject to repeated delays and impositions during his progress. These may be avoided by exchanging at Dublin his English money into Irish, or by supplying himself solely with the latter, which I think the most advisable.

"The coin, or rather the tokens, of the country, are six shilling, ten-penny, and five-penny pieces. The difference between the English and Irish currency is one penny in every shilling ; so that the guinea passes for 11 2s 9d ; but a premium, varying from one to two or three shillings, according to the fluctuation of exchange, is given for them ; so that the English traveller should exchange his guineas into Irish money in Dublin. The English shillings, if good, will sometimes, but not always, pass in the provinces : some object to them, if there is no impression of the head ; and others weigh them with a little machine made for that purpose. Dollars also are current at 5s 5d : but the supplies that will be found most convenient, are Bank of Ireland notes, and the several Irish tokens, which may be procured in *rouleaus* at the national Bank, or will be supplied by your banker. With these you will have no difficulty in paying your bills on the road, and avoid the necessity of taking in exchange any of the small Irish

shilling notes, many of which, as well as others of larger amount, are forged."

Such information, as this is very useful to the traveller; and Sir Richard has paid attention to this point of utility, in his Journal, by marking the distances from place to place, and by noting the best inns in each town. The preface is followed by a long "Introduction," which contains an outline of the Ancient History of Ireland, and a Biographical Sketch of some of "the principal Chieftains who were employed in reducing that Country to the Power of the British;"—it ends with an account of the "Civil and Ecclesiastical Division of Ireland."

There is a dreadful inconvenience experienced by a traveller who takes his own carriage with him to Ireland, for he is obliged to pay an *ad valorem* duty of four and a half per cent on it on his arrival, and besides this Sir Richard "paid no less than twelve different officers of the customs." Surely, between two countries which are now so closely connected as to form but one empire, such vexatious impediments to a more intimate intercourse ought to be abolished. Indeed, the *union* will never be complete, until the two countries are literally made one, by having the same laws, duties, and commercial rights and privileges, so as to have no difference remaining, in any respect, between them. The Journal is written in a quaint style, similar to that of Mr. Arthur Young, in his Travels in France; with short sentences, as if transcribed from a note-book, without much attention to grammatical accuracy. We shall not attempt to analyze it, but merely trace the route pursued by Sir Richard. From Dublin he went to Mitchelstown; thence, through Tullamore, Newagh, Killaloe, Limerick, Adair, Tarbert, Tralee, and Ardfert, to the Lake of Killarney. From this last place, he went through Mill-street to Cork; thence to Cloyne, Youghall, Fermoy, Mallow, Charleville, Tipperary, Cashel, Kildare, and Dublin. After he had thus visited the south of Ireland, he proceeded on his northern tour. From Dublin he repaired to Trim, thence to Cavan, Enniskillen, Ballyshannon, Donegal, Berry, Coleraine, Giants-Causeway, Antrim, Belfast, Hillsborough, Rostrevor, Newry, Dundalk, Slane, Navan, then back to Trim and Dublin. The author takes notice of a curious nunnery, the remains of which are still to be seen at Kildare.

"The foundation of this nunnery is attributed to St. BRIGID, the illegitimate daughter of an Irish chieftain, who was born in the year 453, and, at the age of 14, received the veil from the hands of St. Patrick himself, or from one of his immediate disciples. She founded a nunnery at KILDARE before the year 484, and about the same time the abbey was also founded, under the same roof, for monks, but separated by walls from the nunnery; which latter came after into the possession of the Regular Canons of St. AUGUSTIN. The nuns and monks had but one church in common, which they entered at different doors."

The *walls of separation*, then, had each a door, and, consequently, the monks *might* pass through the same door by which the nuns enter the church. It appears, indeed, that the nuns, or at least the abbesses, passed through the door by which the monks entered the church, for, we are told :

“ ST. BRIGID presided as well over the monks as the nuns, and, strange to tell, the *abbot* of this house was subject to the *abbess* for several years after the death of the celebrated founder, which happened in the year 523: She was interred here, but her remains were afterwards removed to the cathedral church of Down. Amongst the annals of this nunnery, I find that Dermot MacMurrough, King of Leinster, in the year 1135, forcibly took the abbess out of her cloyster, and compelled her to marry one of his own people; and that in 1220, Henry de Loundres, Archbishop of Dublin, put out the fire called *unextinguishable*, which had been preserved from a very early time by the nuns of St. BRIGID: this fire, however, was *relighted*, and continued to burn until the total suppression of monasteries.”

At the close of the volume, are some “ General Remarks,” honourable both to the good sense and humanity of the author. Several of the burial places in Ireland are left in the most shameful, the most indecent, state;—a state highly disgraceful to the country. This abominable neglect cannot be too sharply reprobated, nor too speedily remedied; but we can add nothing to what Sir Richard Hoare has himself said upon this subject.

“ But I should ill perform the duty (which) I owe to my own feelings as a man of humanity, and as a citizen of that community which has so lately united each nation (both nations) under the general appellation of *Briton**, were I to quit this subject, without noticing more strongly than I have hitherto done during (in) my Journal, the disgraceful state in which several of the cemeteries are suffered to remain†.

“ From the earliest ages, and even by the most savage nations, the greatest respect has ever been paid to the bones and ashes of the deceased; but in Ireland, their sad reliicks, after a short abode in the clay-cold mansion, are again restored to light, and the floor of the once-hallowed abbey became white with their thickly mouldering fragments‡.

* This, we apprehend, is a mistake, as, since the union, there is no common appellation for the inhabitants of the different parts of “ the United Empire of Great Britain and Ireland.”—REV.

“ † The ruined abbies of Lislaghtin, Ardfert, Mucruss, and Buttevant, have come immediately under my own observation: and doubtless many others in Ireland present the same disgusting appearance.”

“ ‡ In a note on Mucruss (Journal) I presented to my readers Sir John Carr's warning to those strangers whose curiosity might lead them to examine the interior of this ruined abbey: and that I may endeavour to impress the *Reverend Prelates* to whom I here address myself with an idea of

"I address myself to you, YE REVEREND GUARDIANS of the Church, and of the *manes* of your fellow-citizens. To you it belongs to rescue them from their present exposed and disgraceful situation. Examine either personally, or by your *Rural Deans*, (if such exist) the state of your churches and cemeteries. They are a disgrace to your country; a disgrace to humanity. A field of battle only can equal the disgusting and desolated appearance which this Irish Golgotha presents to the astonished stranger. 'Your task is easy, and your burden will be light.' A charnel house of simple architecture, corresponding with that of the adjoining ruins, and placed under some aged yew tree, with the plain and impressive motto of VICIMUS over its portal, would add both awe and interest to the hallowed scenery. Who has not beheld with such like sentiments the ossuary at Morat, in Switzerland, where the mouldering remains of the Burgundian army record to future ages the triumph of the brave Helvetians? and who does not view even the representation of the Scull Chamber in Mr. Barrow's description of *Cochin-China*, with a certain degree of awe and reverence!"

If we mistake not, this singular monument of Swiss heroism, which was formerly to be seen at Morat, has been removed by the French, who thought it reflected discredit on their ancestors.

The author gives a gloomy account of the state of the Police of the metropolis, which, though the seat of the vice-regal government, is also the seat of "misery, filth, and beggary;" and indeed he assures us, that the same mixture of magnificence and meanness pervades the whole country. The description of the labouring class of people, as taken from native writers, is still more dreadful; but it appears evident to us, that it is chiefly owing to their extreme idleness.

"To each cabin is attached a plot of ground, of about an acre in quantity, which is cropped alternately with oats and potatoes, and sometimes a small portion of flax is added. With these supplies the cottier rests contented; the potatoes and oats afford him food for the year, and the flax is spun into linen by the female part of his family: the overplus of corn and potatoes serves to fatten a pig, which is generally sold to defray a part of his rent, the remainder of which is made up by manual labour; and thus all his *real* wants being supplied, the rest of his time is spent in total inactivity. I fear the character applied to the Irish by Giraldus de Barri, in the twelfth century, may in some degree be applied with equal propriety to them in the *nineteenth*. 'Alone given up to ease, alone abandoned to sloth,

the disgraceful and revolting state in which its cemetery is suffered to remain, I will add an extract from a still later publication; '*Illustrations of the Scenery of Killarney, by Isaac Weld, Esq.*' In speaking of *Mucruss Abbey*, this writer says, 'In a passage leading to the cloyster, I once found a head with a considerable part of the flesh of the face, and nearly the entire hair upon it, literally rolling under my feet.'"

they think it the greatest delight to be free from labour ; they think it the greatest opulence to enjoy their liberty.' ”

This is precisely the disposition of the African negroes in the West Indies. But whence does this habitual idleness arise in a people of quick parts, and possessed of many excellent qualities? Without venturing to answer this question, we shall observe, that as they are acknowledged by their own writers to be very superstitious, and very attentive to their religion, and as we also know, from the same authority, that their priests have an unbounded influence over them, it seems clear that *they* might cure them of this pernicious habit, and make them industrious and good subjects in all respects, if they chose so to do: we fear, however, that their influence is exerted for far different purposes ; and so long as that shall be the case, all hopes of meliorating the condition of the Irish peasantry will be vain. If, indeed, as Sir Richard insinuates, employment cannot always be found for the peasantry, their idleness is so far involuntary ; but that must be the fault of the gentry of the country, who ought, we should suppose, by right management of their property, to find them ample employment. The Irish farmers, it seems, are very little better than the peasants in point of comfort.

“ If we ascend one step higher, we shall find a peasant renting a small farm, from eight to ten guineas a year, which enables him to keep a small dairy ; but perhaps this class of men might be employed with more advantage to themselves and the public, if they worked for a more extensive farmer.”—We must interrupt our quotation just to remind our author, that if there be not sufficient employment for the peasantry who hold no land, there cannot be employment for the others.—“ Of these, the stranger would suppose there were *none*, if he judged only from the general appearance of the farms and their offices ; for we see no conveniences of sheds, stabling, fenced rick-yards, &c. &c. as in England ; nor is the house of a farmer, renting three or four hundred pounds a year, at all better than many of the cottages of our labouring poor : and until a new and more advantageous system of letting estates is adopted ; until the class of *middle men* is annihilated ; and until the land-holder condescends to look with his *own*, and not his *agent's* eyes, over the plans of his estate, the agriculture of the country can never be improved to that degree which the great fertility of its soil demands ; nor can the wretched situation of the labouring poor be materially amended.”

In a note Sir Richard has these remarks on the *middle men* :

“ The *middle man* has been described as the cause of the misery and poverty in the lower classes, and in England is considered as a sort of *non-descript monster* ; in fact he is the natural result of a competition for land, and of the *long leases* generally granted in this country ; and this mischief results from the absolute want of a proper form of lease to guard against it. In a competition for lands, men capable of paying great rents, and

(of giving) good security, for the rents of large tracts of land, *necessarily* were preferred, and the *long* terms universally given in former times, and *still* very frequently, render it almost impossible to prevent the grounds (from) being *re-let*; no man can be *compelled* to occupy ground during the whole continuance of a lease, which may, and often does, last 60 or 70 years; a lease of three lives, or 31 years, which is not an uncommon lease, even now, often extending to that term. This length of lease, and the power of *re-letting*, encouraged *jobbers* of land, who took large tracts to *re-let*, and of course they necessarily enhanced the rent of the ground; but it is desirable there should be a competition for every thing, and no article can be for a long time above its value. In fact it appears to me, that the whole mischief of the middle man might be prevented by a non-alienation clause, under certain modifications, the object of which should be, not to oppress a tenant under a long lease, by forcing *him* or *her* to occupy ground when in a state of infancy or inability; and, on the other hand, to take care that, when *re-let*, it should be done on terms to guard the proprietor from injury, and the under-tenant from oppression. It is the practice of all *middle men* to *re-let* for a term shorter by *one, two, or three* years, than that for which they hold the ground; their object in so doing is to *re-enter* into possession, in order to appear before the head landlord as the *tenant in occupation*, and to treat for *a new lease*: and the consequence of this practice is as fatal to the prosperity and industry of the under-tenant, as it is to the general improvement of the country; for the under-tenant, who occupies and tills the ground, knows that, at the expiration of his term, the *middle man* will turn him out, in order to treat *himself* with the landlord for a new lease; and in fact all connection between the proprietor of the soil, and the man who tills it, is cut off: the latter can rarely look up to the former for encouragement, without creating the jealousy of the *middle man*, and instigating him still more to remove the under-tenant as soon as his lease is at an end; and of course the under-tenant has no motive to improve the ground he occupies, or to look to any thing but the immediate return. Proprietors of land have of *late* preferred letting it to the *occupiers*, and leases of 21 years are now becoming very common, whilst the increased price of land, and increasing means of paying for it among the middle classes, are rapidly doing away the *middle man*, or *land-jobber*, by profession. One of the greatest of these from *re-let* ground has profit rents of 4000*l.* per annum."

We do not think that Sir Richard has here made out a very clear case respecting the hardships experienced by the under-tenant; because if he has his land upon a lease for years, it matters not to him whether he holds it from *A*, the jobber, or *B*, the landlord. And, as he *knows* that he must not expect a renewal of his lease, he is under no uncertainty, and acts accordingly. It is his business, when he takes the land, to see that he does not give more for it than it is worth; and if he does, he has nobody but himself to blame for it; and if he does not, he has nothing to complain of. We cannot, therefore, perceive in this arrangement, however objectionable it may be in other respects, any thing "fatal," or even injurious, "to the prosperity and industry of the under-to-

nant," or indeed "to the general improvement of the country." So far then is he from having "no motive to improve the ground he occupies," it appears clear to us, that he has precisely the *same motives* for such improvement as any other farmer has who holds land upon lease. And these motives are very powerful, because unless he cultivates his land properly, he cannot expect to derive the smallest advantage from it. As to a *non-alienation* clause in a lease for lives, or for 31 years, it would indeed be preposterous; but leases for 21 years are certainly more eligible; and into these leases might be introduced a clause, by no means uncommon in England, to prevent the lessee from underletting without the permission *in writing* of the lessor; and the mode of cultivation, at least for the two last years of the term, should be provided for in the lease. It must not however be supposed that this practice is *peculiar* to Ireland; for under-leases, and the transfer, and sale of original leases, are very frequent in Great Britain. Still it is a very desirable thing that a closer connection should subsist between the landlord and tenant in Ireland; and that the tenant should be, generally speaking, the real holder of the land. But we apprehend that the evil which is most felt is the *want of capital*, without which land cannot be properly cultivated. Landlords ought unquestionably so far to supply this defect as to provide every farm with proper buildings and accommodations of every kind; but that alone would not be sufficient, for it is always necessary to expend a considerable sum on taking a farm, as well for the purchase of horses, cattle, and other materials of husbandry, as for getting the land into proper order. If a farm be *starved* from the want of such things, it is sure to starve the tenant. No man should take a farm of 100 or 150 acres with a less capital than 800 or 1000*l*. If he do, he will neither do justice to the land nor to himself. Before, then, the greatest advantage can be derived from the fertility of the soil in Ireland, there must exist a body of farmers, possessed both of industry and capital; then, and not till then, will it become a thriving country. One thing, indeed, more fatal to the prosperity of Ireland than middle men, or any other evil, is the constant feuds and commotions which, by rendering property insecure, and life itself unsafe, deter many of those who have property in the country from residing on their estates; and prevent opulent adventurers from this island from carrying their capitals thither. This evil, we firmly believe, it is more in the power of the Romish priests to remove, than of any other body of men, even of the government itself. But until they renounce, by a formal sentence of their church, the sanguinary decrees of their councils (which their Primate has recently assured us they are bound to obey), for the extermination of heretics, and abjure the unchristian doctrine of excluding from the benefits of Christ's death all who are without the pale of their own church, they

must excuse those who believe that they cannot, consistently, entertain a wish for its removal.

We pass over the ridiculous compliment to the "distinguished subject" in the note to p. 309, to speak with commendation of the author's just notions of the importance of *planting*.

"I could wish that more attention were paid to one important class of rural improvement, namely, *planting*; the more important, as the whole island is so peculiarly destitute of wood. I am surprised that it has not been more generally attended to, as there is a most excellent regulation established by Parliament both to encourage and benefit the planter.

"I never saw a country better adapted to the growth of trees, both in climate and soil. Whilst the richer ground is calculated for the oak, ash, and elm, and the poorer and more mountainous for the larch and birch tree, the wet and marshy soil would repay a very high rent by the cultivation of willow.

"The utility of the three former species of timber trees, for every purpose of building and agriculture, is too well known to need any comment. The *thinnings* of the larch (which, in the first instance, should be planted thick, in order to shelter each other) would in a very few years repay the planter for his *first* expences. This tree, at the growth when first thinned, appears to me admirably calculated for the rafters of Irish cots, for which there is so great a demand throughout the whole country. The consumption also of willow in making baskets, and carts employed in the carriage of turf, is so great, that marshy and otherwise useless ground could not be more profitably employed than in the cultivation of that plant."

The parliamentary regulation to which the author here refers is explained in the following note.

"For the encouragement of planting, the legislature passed an act, by which the *propriety* (property) of all trees planted by tenants (under leases for lives, or for any term exceeding 12 years) becomes vested in the tenant, provided he registers at the quarter sessions the trees so planted; for which purpose he must first give notice, either in the gazette, or by a notice served upon his landlord, or his agent, of his intention to register. He must then make oath of the *number* of trees planted by him within the last 12 months, stating the denomination of land, the name of his landlord, and the term of his lease; this is registered by the clerk of the peace, and a copy given to the planter. At the expiration of the lease, all trees standing on the farm are to be offered to the landlord at a valuation, and if not purchased by him, the person who registers, or his representative, may cut down and carry off the timber. Hitherto no inconvenience to the landlord has been felt, but one appears evident, and not unlikely to occur; namely, by selling the trees upon an acre of ground, and leaving the roots in the ground, the land may be left useless, or the landlord obliged to incur a heavy expence by clearing it. I think the act ought to be amended, by obliging the tenant to *clear* the ground, which might be done at no great expence, if, instead of *cutting* down, he *stubbed* up the trees."

This is the best mode of encouraging planting; so far, how-

ever, from any thing like the prevalence of this spirit in England, landlords generally, if not uniformly, take care, by a special clause in the lease, to appropriate to themselves any trees, even fruit trees, which the tenant may plant, which is tantamount to a prohibition to plant; for what tenant would be so senseless as to incur the expence of purchasing and planting trees for the benefit of his landlord! As to the *clearing the ground*, that is a matter of very little consequence, since the roots dug up, and sold for fuel, would nearly, if not entirely, defray the expence.

The book concludes with some observations on the climate of Ireland, which is particularly mild and genial, and on the hospitality of the natives, which deserves every encomium that can be bestowed on it. Indeed, we are sorry to say, as the confession must be mortifying to an Englishman, that both the Irish and Scotch greatly exceed us in that social virtue, ycleped *hospitality*. Our readers will perceive, from the account which we have given of this volume, that notwithstanding many inaccuracies of style and language, evidently the effect of carelessness or haste, it is not to be classed among common journals, and that it contains matter both curious and interesting.

A Compendious System of Geography, as connected with Astronomy, and illustrated by the Use of the Globes, with an Appendix. By the Rev. Thos. Rofs, A. M. Senior Minister of the Scotch Church in Rotterdam. Maps and Plates. Pp. 780. 8vo. Edinburgh. Murray, London.

THE multiplicity of modern Systems of Geography, although it is no proof either of the utility or necessity of this branch of knowledge, is at least a demonstration of the public curiosity and desire of more extensive information on such subjects. The science of geography, however, rests on a more substantial basis, and has higher claims upon our attention than those which result from mere curiosity, or even commercial interest; it is connected with that sentiment which unites man to his species, and to seek the pleasures of civilization in the mutual knowledge and interchange of good offices between nation and nation. The intimate knowledge of the external and internal features of countries, of their peculiar climates and natural productions, and of the national character, (so far as it may be modulated by such incidents) contrasted with the accidental circumstances of manners, of political institutions, religious establishments, and moral principles and practice, render geographical science, properly so called, if not an essential, at least a very important auxiliary to the general progress of human wisdom. The subject, indeed, in this view, is certainly beyond the powers of vulgar minds, and, above all

others, is particularly ill adapted for the discussion of that most numerous class of modern compilers, who find it much easier to deal in the airy and delusive visions of their imaginations than in the sober exercise of reason and judgment. That the writer of the volume before us, however, has not fervilely pursued such a course, will appear in the following extract from his preface, which points out the true objects of geographical research.

“ Few places comparatively there are,” says Mr. Ross, “ of which the general aspect, the soil, and the productions, with all those external circumstances of situation, climate, seasons, and accidental occurrences, which enhance or diminish their importance, are known with any satisfying degree of minuteness; still fewer of which we can enter into the *private feelings* of the inhabitants, and mark the more important circumstances of *religious* principle, or *superstitious* terror, of political freedom, or despotic tyranny; of customs, habits, and diversions; of food, clothing, and lodging; and the innumerable objects of fear and hope, of aversion and desire, which have the most powerful influence on the enjoyments and sufferings of life; which alone give decision to character, and a spring and energy to active exertion: yet these constitute the very soul and essence of geography.”

A faithful delineation of the physical, political, and moral features of the different nations of the earth, will, we fear, be long a desideratum in literature. The numerous abortive attempts which have hitherto appeared, fully prove the difficulty and arduousness of such a work, and are much better calculated to generate despondency, than to inspire hope. Books of geography, in common with almost every other species of literature, have been made subservient to the general fanaticism, which has bewildered both the heads and hearts of nearly half the civilized world during the last twenty years. In consequence of this calamity, many of the modern systems of geography exhibit such a mixture of fact and fable, of truth and falsehood, of delusive humanity and imbecile or perverted reason, as render them not only inadequate to communicate the rational principles of geographical science, but highly dangerous to the minds of simple and credulous youth. Among the most contemptible and most fantastical of these effusions of disordered imaginations may be ranked a volume, entitled, the *Elements of Geography and Civil History*, published under the name of Walker, and apparently designed to circumvent all true sentiments of religion and moral justice. Very different indeed are the objects and principles of the present author, who has furnished a work of much greater geographical accuracy, and very well adapted to supercede the use of such a dangerous compilation.

The arrangement of Mr. Ross's *Geography* presents nothing new, but it possesses the very desirable merit of retaining all those names and divisions of countries which have been consecrated by

time, and engraven on the page of history, without confounding them with the barbarous epithets of Babylonish innovators and modern usurpers. The account of the United Provinces of Holland, with which the author, from his residence in that country, appears to be intimately acquainted, will be read with interest at the present period, when the republic of Batavia has been metamorphosed into the kingdom of Holland, over which a king of the Buonaparte family *occasionally* presides. The actual decadence of Holland, however, is much greater than Mr. Rofs supposes, especially since its total subjugation to Buonaparte. Yet its former riches and industry, as here represented without any exaggeration or partiality, must excite serious and salutary reflections in the minds of those who have any just notions of its present calamitous situation, and the now gross immorality and intemperance of its famishing inhabitants. The distinction of the Netherlands, and the ancient divisions of that country, are very judiciously retained. The old divisions of Germany are also carefully particularized, and readers of newspapers, who may be otherwise little acquainted with geography, will here find the means of forming some just notions of the territorial revolutions and general overthrow of states and principalities, which are daily taking place on the ill-fated Continent.

The account of France, particularly the historical sketch of the revolution*, is highly interesting, and contains several new facts and judicious observations with which the public have not before been favoured. It exhibits throughout marks of good sense, acute reason, and many just views of French policy and ambition. The following dispassionate and rational character of Buonaparte, deserves the attentive consideration of those who are strongly impressed with certain ideas of his greatness and power.

“ Without wishing to detract from the talents and character of Buonaparte, which so many are disposed to admire, and not a few to esteem†, we may be allowed to observe, that he arrived in France at a period peculiarly favourable for any project he might entertain or undertake. Some change was absolutely necessary, and earnestly desired by men of all parties; and on the 8th and 9th Nov. 1799, a revolution was easily accomplished, more by the intrepidity of others than of himself, which placed Buonaparte at the head of the state. It is melancholy to remark on this occasion, with what eagerness the contemptible mob of the councils contended for the preservation of that constitution which they themselves had contributed to annihilate, and with what anxious haste they repeated oaths which they had repeatedly broken, and which they were soon repeatedly to break again. In assuming the sovereign authority, Buonaparte made

* This was furnished to the author by a friend.

† This is certainly a mistake; many doubtless *admire* him, but it is scarcely possible that any one can *esteem* him.—REV.

many promises which he never intended to perform. But he inspired new hopes into the nation, and new vigour into all the departments of the state, and all parties were easily induced to give ample credit to his hyperbolical pretences, and hypocritical promises. *The ruling principle of his conduct has been deception.* He has literally (though not in the apostolic meaning of the injunction) become all things to all men. He has uniformly addressed the passions of mankind; and as passion is blind, his motives have been easily overlooked. He has flattered one party, frightened another, corrupted a third, and *deceived all.* He boldly blamed actions, and manfully confuted principles, which he formerly performed, professed, or approved, and which, whenever it has suited his purpose, he has performed, professed, or approved again. The immediate consequences of his usurpation were salutary, for no change could be for the worse; and as the contemptible jealousies and impolitic conduct of the allies afforded him ample means of deranging their plans, he was soon enabled to furnish the French nation with the food of empty honour, and to blind their eyes with the thundering applause of triumphs, not less disastrous to them than to the world.

“ It is not in such a work as this, nor at the present period, that his character can be fully developed and justly estimated. It may indeed never be possible to discover all the windings of his policy, all the extent of his ambition, all the efforts of his malice, and all the acts of his cold-hearted cruelty. He has thrown around him an atmosphere of dark and impudent deception, which the world in general seems unwilling to penetrate, and which, operating on the eyes of no small portion of mankind, serves not only to obscure whatever is vicious or unseemly, but to give the whole such forms of grandeur and solidity, as *weak or vitiated* organs are disposed to receive. Happily for the thinking part of mankind, however, a sufficient number of strong facts have escaped the efforts of deception and tyranny, to enable posterity to form, if not a complete, at least a useful, estimate of his character and views. One thing is obvious, that egotism has been the supreme agent with almost every individual whom the revolution has raised to eminence; and if this should be in the smallest degree doubtful with respect to any other revolutionary character, none but a fool or a madman can now question it with respect to the illustrious Corsican. He holds the whole human race in the most sovereign contempt, and could sacrifice without compunction half the habitable globe to gratify the paltry passion of a moment. He has been profuse in promises, in virtuous and high-sounding pretensions, to which he has never paid attention for one moment after they were uttered, farther than that, while he was uniformly pursuing his own schemes and policy, they should produce a certain temporary effect on the mean or powerless objects of his deception. But though he has thus at various periods thrown out a thousand pretexts, and a *thousand times deceived those who, from fear, or force, or folly, have trusted to him,* he has always with *matchless impudence* brought forward others equally calculated to push him on his way, and to be forgotten.

“ Coming into power at a period peculiarly fortunate, he might indeed have become the greatest character which the world ever saw. Putting the restoration (the happiest event which could happen for France or Europe) out of the question, had he possessed any *political sagacity*, any sense

of morality, any principle of moderation, he might have restored the world to permanent tranquillity, have become the benefactor of humanity, and, without a murmur in France, or a regret in Europe, have become the head of a new race of monarchs. It is, however, doubtless, happy for mankind, that he who has the villany to usurp power, has seldom the moderation necessary to retain it, and that the violence and injustice which lead to his rise lead also to his downfall. It may yet be long before the period arrive, when outraged humanity will, in this instance, be avenged; but it probably does not require the spirit of prophecy to foretell, that the successor of Napoleone, Emperor of the French, and King of Lombardy, will neither be Prince Joseph, nor Prince Louis, nor any of their race."

We could cheerfully extract several pages more of this able and interesting sketch of the French revolution, but that we have already extended beyond our limits. The author, who appears to have been intimately acquainted with several leading characters in that long tragedy, states that he was in possession of papers containing indirect overtures from the Directory in 1795 to Louis XVIII, to restore that monarch, but that the negociation was mismanaged by that fatality which seems to have pursued the house of Bourbon. He also states, on the authority of a French general of division, that Buonaparte, when his feigned overture for peace was rejected by this country in 1800, "*jumped for joy*, exclaiming that he had been *more fortunate* than he had *dared to expect*; that *peace was not his object*, nor at that time *desirable* to him; and that he was now enabled with ease and certainty to lead all Europe along with him in the belief that England *alone* was to blame in the continuance of the war, which he justly considered to be of more value to him than an army of 100,000 men." Yet some persons in this country will still believe that Buonaparte was sincere, in defiance of common sense and the evidence of facts.

We must notice some of Mr. Rofs's excellent remarks on the United States of America, which will be found of particular interest, especially at the present juncture, to enable us to form just notions of the real character and principles of these descendants of Britons. Some idea may be formed, perhaps, of their vices from the author's observations on their almost total want of religion.

"Of the United States of America, and of them alone, of all the nations that ever existed, or now exist upon earth, it may be said—here is no stated religion. In this nation there is no system of doctrines, no form of worship, no sacred institution, no divine ordinance, no species of faith, no rule of holy practice, which is sanctioned or encouraged by the state, or for the observance of which any legal provision is made; but every man is allowed to worship, or not to worship, God, in the manner that seems most agreeable to himself; and this, by a strange and monstrous perversion of language, is called the perfection of liberty, the essence of religious

toleration ! Let the reader peruse the constitution of the United States, and he will there see that not one word of religion, even *the belief of the existence of a God*, is required to qualify a man for holding the chief offices of the state ; nay, that it is expressly declared, ‘ that no religious test shall ever be required as a qualification to any office or public trust under the United States.’ Thus we have seen a people, descended from christian ancestors, and who had long been blessed with christian privileges—a people possessing the most enthusiastic zeal for the public good—a people who ought to have been enlightened by all the learning and philosophy of Europe, and who had before their eyes the experience of all past ages, the history of human society, and the well known causes of prosperity and misery in other governments, to assist them in the choice of a constitution ; we have seen this people omitting in their system of government, as altogether unworthy of regard, that article which of all others has, in every age and nation of the world, and in every state of human society, appeared to all wise legislators of the most indispensable importance, and which, in the nature of things, and from the frame and constitution, and present circumstances of man, is and must be the most essential to his happiness, even in a present life.

“ In this speculating and philosophizing age, indeed, it may be deemed an event extremely fortunate, that a circumstance of such extensive consequence should be fairly put to the test of actual experiment, and that the interesting fact should be ascertained with unquestionable certainty, How far religion can exist or prosper in a land, when cast upon the wide world, uncherished and unprotected by her natural guardians. And as a people has been found of sufficient courage to make the experiment upon themselves, the result, however calamitous to them, may, through the divine blessing, tend to the general benefit of the human race. It is yet but a very little while that the causes have been allowed to operate ; nor could they possibly have produced their full effect ; yet enough has already appeared to furnish a *most awful warning to every nation upon earth*, and to convince every unbiassed mind, that the United States are advancing towards *universal infidelity and atheism*, with as rapid a progress as the most sanguine speculatist could desire !”

The consequences of such principles are easily conceived. The characters of men indifferent to, and ignorant of, all religious sentiment, in a country where there is no fixed principle of honour, the only substitute for more exalted ideas, it is evident, must be influenced by no higher motives than those of mere physical self-preservation. This is actually the fact, and although assassinations and robberies are not yet quite so common as in some parts of Italy, the *art of swindling* has been carried by the Americans even to much greater perfection than it has attained in France. The portrait, indeed, drawn of them by their countryman, Dr. Morse, is truly hideous. Their “dictatorial, restless, litigious, and querulous spirit, and their *vanity*,” he ascribes to their having either too much or too little learning. In some states, however, it is not correct to say that religion is not protected ; on the contrary, it is not only unprotected but even *persecuted* in Rhode Island, where a “peculiarity which distinguishes that state from every other Protestant country in the known world, is *that no*

CONTRACT formed by the MINISTER with his people is **VALID in LAW!!**" The consequence of this most infamous law is, that many of the people are not Christians; that they suffer their children to grow up and even associate with women (for they do not trouble themselves with the ceremony of marriage) without ever being baptized! that they are drunkards, liars, swearers, gamblers, horse-racers, cock-fighters, bullies, and swindlers; that their Sundays are devoted to every possible kind of debaucheries which disgrace vulgar fairs, with every kind of fighting, gaming, drinking, and dissipation. Among the favourite Sunday sports is the following *horrid* species of diversion called *gouging*. "When two boxers are wearied fighting and bruising each other, they come, as it is called, to close quarters, and each endeavours to twist his fore-fingers into the ear-locks of his antagonist. When these are fast clenched, the thumbs are extended each way to the nose, and the *eyes are gently turned out of their sockets!* The victor for his expertness receives shouts of *applause* from the sportive throng, while his poor *eyeless* antagonist is *laughed at for his misfortune!!!*" How trifling is the barbarity of Spanish bull-fighting, or even the Italian filetto, in comparison with this! "*Temperance and industry*, we are told, are not to be reckoned among the virtues of the Americans;" in short, honour and honesty, truth and humanity, Christianity and moral justice, are equally despised in the United States; and to detail even but a few particulars of their *swindling*, would require a volume to convey any adequate idea of the machinations of insatiable avarice and fraudulent disposition. They illustrate the maxim *corruptio optima*: as England has given existence to the greatest and best of men, so her degenerate descendants beyond the Atlantic have the misfortune of evincing human nature in the very worst state which has ever yet been known. They have literally "out-heroded Herod," and many of the Israelites have fled that *free* country.

We have noticed some errors in this "Compendious System of Geography and Astronomy," particularly respecting the qualifications of English members of parliament, but they are not such as to detract from the general merit of the work, which is perspicuous, concise, and methodical. The introduction to astronomy, and the use of the globes, will be found very satisfactory in these branches, and the maps and plates are much better executed than usual for such works. Upon the whole, neatness and utility are conspicuous in every page of this thick volume of Geography.

The Epics of the Ton; or the Glories of the Great World: a Poem in two Books, with Notes and Illustrations. 8vo. Pp. 274. 7s 6d. Baldwins. 1807.

WHERE good morals, good sense, and good poetry, combine to

make a book palatable, fastidious indeed, or rather grossly vitiated and depraved, must that taste be, which either *nauseates* it, or cannot *digest* it. These Epics are divided into two parts; called, the *Female Book*, and the *Male Book*. The first, both in order and merit, claims our earliest attention; and, indeed, so much interesting matter does it contain, that we shall devote our *undivided* attention to it at present, reserving the last for *future* notice. The *Female book* is a picture gallery, in which the portraits of a number of ladies, highly distinguished in the annals of fashion, are exhibited. They are drawn to the life, by the hand of a master, and are arranged with singular taste.

In a note, near the beginning of the book, the annotator condemns, with great propriety, the licentiousness of many of our modern Poems, and he quotes some lines, extracted from the *Morning Herald* of the 25th of October last, which display a considerable degree of humour.

“ ON CERTAIN LICENTIOUS POEMS LATELY PUBLISHED,

“ O listen to the voice of love,
Wild boars of Westphaly!
Your pretty hearts let music move,
’Tis Mauro’s harmony.

“ Your ear incline, ye gentle swine,
While he extols your loves;
For though from you he learnt to whine,
Yet he the song improves.

“ Listen, each bristly beau and belle,
And leave the genial tray;
You’ll find the poet’s song excel
Fresh acorns and sweet whey.

“ O listen to the voice of love,
Ram cats on moonlight tiles,
The minstrel of the lemon grove
Records your Cyprian wiles.

“ Ye goats that ply your nimble thanks
On ancient Penmanmaur,
Bleat him your thanks, who sings your pranks,
While satyrs cry *encore*.

“ And all ye Incubi that ride
The night-mare through the gloom,
The chorus swell.—Your poet’s shell
Is strung from Circe’s loom.”

—Of some of the *mawkish* bards of the present day, who mistake the nonsensical prattle of children for the dignified simplicity of nature, and who, in order to avoid affectation, have recourse to the silliest puerility, both the poet and his editor (for we are informed that the *notes* are the sole production of the latter) entertain very just notions.

" Should'st thou, my lay, shine splendid as thy theme,
Like rushlights to thy sun, all bards should seem :
Then still might Southey sing his crazy Joan,
Or feign a Welshman o'er th' Atlantic flown ;
Or tell of Thalaba the wondrous matter,
Or with clown Wordsworth chatter, chatter, chatter ;
Still Rogers bland his imitations twine,
And strain his memory for another line ;
Good-natured Scott rehearse in well-paid lays
The marv'llous chiefs and elves of other days ;
Or lazy Campbell spin his golden strains,
And have the Hope he nurtures for his pains."

These, however, are not all mawkish poets; the two last, at least, have drunk deep of the Pierian spring:—but let the notes illustrate the text.

" This man, (Southey) the Blackmore of the age, if we look at the number of his Epics, might become its Dryden, if his fancy were chastened by judgment, and his taste cleansed from the maggots of the new school. But, mistaking facility of composition for inspiration, and imagining that to restrain the overwhelming flood of his versification would be to dam up the pure current of genius, his swollen torrent is likely to overflow for a while, and then subside into a very pitiful streamlet. But it is in vain to admonish.—*Volvitur et volvitur*—alas! that we cannot add—in *omne volabilis ævum!*"

" Every one knows how meritoriously Wordsworth has laboured to bring back our poetry to the simplicity of nature. In his unsophisticated pages we discover no gaudy trappings, no blazing metaphors, no affected attempts at poetical diction. Every thing is pure from the hand of untutored nature; nor do we discover a single thought or phrase that might not have been uttered by a promising child of six years old. What an improvement is this on the laboured conceits of Pope! on the learned lumber of Milton! Yet I will aver, that there may be found in Wordsworth beauties which these poets never reached, nor even dreamt of. Produce me from all their writings any thing to match the simply affecting tale of Goody Blake and Harry Gill; or a line in which the sound so well corresponds with the sense, as in the following description of Harry's doom—

" ——— His teeth went chatter, chatter,
Chatter, chatter, chatter, still."

What renders the beautiful superiority of this mode of expression still more striking, is the facility with which it may be employed, with equal effect, on a thousand different occasions. For example, it might be said of Goody Blake, who now wanted the teeth:

Her gums went mumble, mumble,
Mumble, mumble, mumble, still.

Or of ladies on pattens—

Their feet went clatter, clatter,
Clatter, clatter, clatter, still,

Or of the persevering efforts of a dog at a furze bush—

Here Lightfoot he made water, water,
Water, water, water, still."

"There is much in the *title* of a book; and if there is nothing else for which an author deserves praise, still his ingenuity ought to be applauded if he has devised a happy appellation for his work. Every one feels the *pleasures of memory*: the very words excite a thousand agreeable associations; and miserable must the minstrel be, who cannot chime in a few notes that will please, when the soul is so fully prepared to enjoy them. On such an occasion, the unoffending strains of Rogers,—soft, delicate, polished, sympathetic youth!—could not fail to be interesting; but he may thank the blessed powers of verse that Goldsmith lived, and that the Traveller and the Deserted Village were written."

"In former days poets, we are told, could not make a bare livelihood of the fruit of their brains. They might sing like Syrens, and beg like gipsies, and yet after all they could scarcely make a shift to dine on one dish, and drink small beer. Times, it would appear, are altered. Scott, by producing before us the lays of our ancient minstrels, and by himself bringing up the rear, enjoys large prices of copy-rights, and a couple of good offices. To his honour be it said, few men deserve better to thrive in the world."

"The first poetical genius of our age; but, unfortunately, more a wit than discreet. With such lagging steps were his first efforts, his Pleasures of Hope, followed up, that we began to look upon it as one of the bright rays which the sun of genius sometimes darts forth at his rising, and afterwards plunges his head in impenetrable clouds, which never leave him till he sets. But the Battle of Hohenlinden proved that the genius of Campbell was still to shine, and to exceed in his noon the promise of his morn. Alas! how men neglect the talents by which they are destined to excel! how they waste their efforts in what they can never achieve! Campbell must needs be a politician, and write a history.—He that could soar to the empyreal regions, must needs lay aside his wings, and attempt, at the imminent danger of his neck, to dance on the slack rope!"

"It is now said he has got a pension. This may relieve his wants, but not retrieve his reputation. It is miserable to see the man, whose talents might procure him opulence with fame, hold out his suppliant hand, and fawn on a courtier for a morsel of bread."

Mr. Rogers, a poet on Change, and a banker at Parnassus, is very aptly characterized as "soft, delicate, and polished;" so much so, indeed, that the gentle youth frequently calls for slippers on entering the drawing-room, through fear of having wetted his pretty feet in tripping from the carriage to the door. In short, so finished a *petit-maitre* is scarcely to be found in the purlieus of Parnassus—but, alas! he is *petit* in every thing, and generally most so when he affects to be *great*—when he talks of my *Lord*, or his *Grace*, and makes his City relatives gape with astonishment, and exclaim, in a tone of vulgar stupidity, equalled only by his own—"Bless us, what a fine gentleman *Sam* is!" But 'tis folly to be angry with such summer insects, such miserable butterflies as those.

The *Muse of the Ton* is rather peevish about pensions and places. Surely the rewards of literary merit, the homage which fortune or power pays to genius and to taste, is dishonourable neither to the giver nor to the receiver. We admit, indeed, that such a poet as Mr. Campbell, notwithstanding the *Scotch leaven* which his poetry frequently displays, mispent his time most woefully in inditing political paragraphs in praise of the late ministers, although it is probable that his politics, and not his poetical talents, procured him his pension.

All this is preliminary matter—we have stayed long enough in the anti-chamber; and shall now enter the picture-gallery, and pay our respects to the fashionable groupe before us. Who is the *brazen idol* that first presents itself to our view? One whose hideous features *our* readers have often been invited to contemplate. Let them be contemplated, then, once more.

“ M—— F——.

“ Whom shalt thou, 'midst this full blown garden, choose,
To form thy first bright wreath, discerning muse?
Say, are not her's the most exalted charms,
Who lures an H—— A—— to her arms?
And hopes to shine the first of r—y—l ——,
Nell Gwyns unnoticed then, and Pompadours*?
What though drear wrinkles on her brow be seen,
And *fat* alone remains where *fair*† has been?
What though a duskier hue, and flaccid frame,
All out of season speak the rancid game‡?
Though all that's gross must now be born to please,
And love be lur'd by its excessive ease?
Though toilsome arts and ever-varied charms
Must back entice her lover to her arms?

“ * Madame Pompadour; one of the most insolent, unprincipled, profligate, and revengeful, of those harlots who, in France, trampled all virtue and decency under foot; and, by shewing how much morals and religion were despised in the palace of the sovereign, loosened the hold of these ties over the minds of the people, and precipitated the throne of France to its ruin. How blind are princes, how criminal, when they endanger their own destruction, and the good order, virtue, and happiness of their people, for such sensual gratifications as would appear despicable in the lowest debauchee! Will no warning voice be heard? no repetition of examples strike? The profligacy of Louis the Fifteenth was followed by the death of his successor on a scaffold. Happy Britain! thy virtuous King has set a far different example; and, amidst all the temptations of a court, has never once deviated from the wife of his youth.”

“ † The reader will readily recollect the celebrated toast, *fat, fair, and forty*.”

“ ‡ It is needless to descant to my readers of *taste* on the rich relish of game when *in season*.”

(Some swains will stray in closure, or in common;
 Where'er their scent detects a fat old woman,
 As late boar J—— felt her power to fix,
 And wiser H—— scorn'd at fifty-six:—)
 What though around her sneer her seeming slaves?
 And loud and fierce the man of Diamond* raves?
 What though deep groans foreboding parents breathe,
 And turn their eyes indignant to Blackheath?
 In her barouche while r——l—— will roll,
 Or love between her mountain breasts to loll†;
 While round the course, or through the shining Steme,
 Train'd to her side a p———y prize is seen
 To catch, with smiles, her glances as they fly,
 And search for lustre in her hollow'd eye—
 Still crowds will gaze, still Brighthelmstone will shout;
 Still titled ladies throng her envied rout:
 By fires who kneel before the rising sun,
 By mothers who no shame for courts would shun,
 Still blooming daughters to her levees led,
 Shall learn betimes to stain the marriage bed.

“O Britain's Queen‡! accept the tribute due
 To Virtue, Honour, Modesty, and You:
 Though this loose age, by French example wise,
 The sacred rites of wedded love despise;
 Though matrons shine, when lost their honest name,
 And with th' adult'rer proudly flaunts the dame;
 Yet *her* I honour to whose single court
 Chaste maids may still without a blush resort;
 Even if the lewd should come, they come unknown,
 And Vice itself must here its name disown!”

These lines do honour to the bard. If husbands will introduce their wives, and mothers their daughters, to prostitutes, can they wonder, or ought they to complain, if they follow the ex-

“• When an honest unsuspecting man has been deceived by warm professions of friendship; entrapped by specious promises, and at length deserted by those who have caused his ruin, I detest his betrayers, I pity his misfortunes, I would stand forth to proclaim his wrongs to the world, and assert his right to redress. But when a very sycophant, after having licked the footsteps of a patron and his ———, whose character he well knew, is at length cast off, and begins in a half-whining, half-angry tone, to remonstrate thus before the world:—‘Was I not the most assiduous of your slaves? Did I not do all your dirty jobs without a murmur? Would I not still have done so, had you not kicked me, spit upon me, left me sprawling in the dirt?’ When I listen to a scene of this sort, I only moralize to myself, that spaniels who snarl deserve to have their ears pulled.”

“† ‘Hinc atque hinc vastæ rupes.’”

VIRGIL.

“‡ Here the author himself speaks; for the Muse of the Ton is plainly silent.”

ample which they are called upon to admire? Nor are we less obliged to the annotator than to the bard. It is the duty of all who "love their God, their Country, and their King," to raise the 'warning voice,' to speak boldly, and to spare not. The death of Louis the Fifteenth is never presented to the mind with sufficient strength, nor portrayed in its genuine colours. He died the victim of his profligacy: a beautiful young virgin was led to the bed of this Royal debauchee, and from her he imbibed the seeds of that fatal disease, (the small-pox) which terminated his existence. The sin carried its punishment along with it, and exhibited a signal instance of retributive justice! The note on "the man of Diamond" is excellent—he is there placed in the true point of view, and the sum of his merit is compressed into a few words.

The next portrait is drawn with a strong pencil and a bold hand, and is *followed* by a fiend in petticoats. We pass over the following, not knowing whether it be intended for a *Duchess* or a *Poissarde*. A *family groupe* stands next, presenting much that is amiable, and little that is faulty. Then follow two portraits—the widow, and titled daughter of a departed usurer. We avert our eyes with disgust, and proceed to examine the picture of a high Priestess of the Ton—alas! no more.

"But censure, hush! a sacred silence keep;
Let Loves alone and Graces care to weep;
Let tears sincere her human frailties mourn;
Nor flatt'ring lies hold up her tomb to scorn;
When envy long is dead, and passion calm,
Her own soft lines shall best her name embalm."

A very different figure now starts forward; a very Nimrod in petticoats, who leaps five-barred gates, and, no doubt, horsewhips her husband, if he presume to contradict her.

"M—— of S——.

"Muse, canst thou ride, canst gallop o'er the plain,
And leap a five-barr'd gate, and head the train?
Scour as, on broomstick-hunters, ancient witches,
And save thy modesty by buckskin breeches?
Or name the pack, and shout the learn'd halloo,
And do all else, that jolly huntsmen do?
Then may'st thou come in guise of vig'rous spark,
And kiss thy gallant sister in the dark.
Or thou may'st turn, these brilliant seats to crown,
From hunting hares, to hunt religion down;
Still hold thy concerts on the sacred eve,
And Porteus* spurn, and Rowland cause to grieve;

"* It would be injustice to the excellent Bishop of London not to take every opportunity of holding up to praise and imitation his zealous efforts

While hundred chariots, rattling round the square,
Alarm the choir, and drown the evening prayer;
And big Squallante's notes to soar begin,
While drabs without list demireps within."

It is a duty to rescue this unhappy and persecuted princess from the unmerited censure here bestowed on her. The writer should recollect that she was born and bred a Romanist, and that she had been accustomed to regard the sabbath less as a day of prayer and meditation, than as one of rest and recreation; that she had always seen it observed as a festival with mirth and rejoicing; that on that day the best plays, the most splendid balls, and the most fashionable masquerade, were always given, in countries professing the religion of Rome, and particularly in France. She, therefore, introduced no innovation, and took no one step to profane the sabbath more than had been taken in the country which she had left, and in that to which she had come, previous to her arrival. It must also be observed, that the Romanists do not consider such amusements as any profanation of the sabbath. It is neither candid nor just, then, to impute a compliance with the general custom of the country, as a criminal act, to this unfortunate princess, or indeed to any other individual.

One of Scotia's titled fair, a solitary beauty, who delights in the indulgence of melancholy, amidst the wild scenery of craggy mountains, roaring streams, and gloomy dells, affords the bard an

to prevent the day appropriated for public worship from being turned into an interval of licentious revels. It is no disrespect to couple with his name that of a man who may differ from him in some speculative questions, but who deserves to rank even with the bench of bishops for deeds of charity and indefatigable benevolence. The abuse here alluded to, the profanation of the sabbath, is a favourable pastime among our higher orders. I can forgive a laborious mechanic, or a sickly shop-keeper, who has all the week long been imprisoned in a confined alley, and compelled to breathe unwholesome air—I can forgive him for making an excursion to the country on Sunday, or enjoying with his friends the recreation of a tea-garden. But when I see persons whose every day is a day of leisure, who seem born only to enjoy the blessings of their Creator, refuse to devote to his public service the day which the laws have appointed for it; and even ambitiously endeavour to bring contempt on the institution, by rendering it the particular season of their revels—I feel indignant that such wanton irreligion should be suffered to pollute the morals of a nation. When I see such practices prevalent among the higher orders of society, I cannot help recollecting with a sigh, that the unfortunate Antoinette of France began, by a studied profanation of the day of worship, that career which she ended on a scaffold. Long may that conspicuous reverence for religious institutions, which their Majesties have ever manifested, avert such calamities from our land!"

opportunity for some beautiful poetical descriptions, and for the display of his benevolent disposition. We turn with reluctance from the contemplation of such scenes to the picture of a *scientific* lady; a patroness of that heterogeneous non-descript; that monstrous union of science and fashion, of knowledge and ignorance, of sublimity and pathos, of metaphysical bombast and *tonish* prattle, of moral nonsense and licentious wisdom, of philosophy and cookery; in a word, that mass of absurdity, the distorted progeny of the prolific brains of the *kitchen sage*, COUNT RUMFORD, yeaped, without, however, any *intentional* insult to the throne, *The Royal Institution!!!* In order to enable our *unfashionable* readers to form some idea of the wonder-working performances of this fashionable pantomimic exhibition, we shall extract our poet's description of it, with the appropriate annotations of the editor.

" C—— of M——.

" I love to find a woman that can spend
An evening cheerful with a single friend;
E'en by herself, not quite her soul devour,
And half a day work pleas'd on half a flower;
Nor from her books have every hour to spare,
Nor, mad for knowledge, to *Count's Lounge** repair;
That haunt where ladies catch new themes for tattle,
And learned grow by S—dn—y's† pretty prattle,
Or, with the rage of science deeply bit,
Hear D—vy oxydate poor S—dn—y's wit‡;
The flaws of science with a fiddle botch,
And haste from chemistry to Dr. Cr—tch§;

* So called from the title of its founder, and from the uses to which it is applied."

† This gentleman had the unrivalled merit of reducing moral philosophy to the level of a fashionable audience, and of converting metaphysics into *capital fun*. For some time nothing was talked of at the west end of the town but his witty sayings; and had not a rich living, the just reward of his merits, stopt his mouth, he might in time have borne away the palm from Joe Miller. It is certainly a very happy faculty to have the power of being facetious on all occasions; and of witicizing, with equal felicity, while lecturing on the doctrines of Reid, or reviewing a volume of sermons."

‡ The boldness of the attempt was not equalled by its success. Chemistry, it would appear, is not so promising a subject for humour as metaphysics; and it is not every one that is born a wit. It is not every day that Astley can pick up a Grimaldi, or Harris a Munden, or B——rn ——d a S— S——."

§ An *experimental* lecture on music certainly forms a very delicate *accompaniment* for *experimental* lectures on metaphysics and chemistry. Dibdin, at his Sans Souci, in Leicester Square, first introduced the fashion of

Or self-applauding puffs both hear and see,
 Where dun-skin'd oils from water-colours flee;
 And still to aid the lecture tame and vague,
 Th' example comes, and shouts 'twas done by C—g!
 O give him setters feed for half a crown,
 To catch him rich admirers o'er the town!

“ On this bright shrine of science deck'd so gay,
 Muse, turn to place thy tributary lay;
 This shrine, where ladies' wits on flame are taken,
 And offer'd up red hissing hot to Bacon*.
 In times now quite from modern mem'ry flown,
 In days before our grannam's beards were grown,
 The fair—who boasted any thing to know,
 But just to toss a fan, or sport a beau,
 Select a bonnet, or a ribbon match,
 Compose a simper, or adjust a patch—
 These wiser fair, with knowledge drawn from book,
 Could shame the butler, or astound the cook;
 Twixt spice and gravy trace each choice alliance,
 The Kitchen Guide their sum of nat'ral science†.
 Still at their needle were the hussies seen,
 Still at those works which now but grace a queen‡;
 The flowret rose beneath their fost'ring hands,
 And lovers were secur'd in netted bands.
 If nobler themes caught some sublimer soul,
 She learnt those truths which passion's heats controul;
 Imbib'd the duties of the wedded life,
 To guide the mother, and to bless the wife;

spouting, playing, reciting, strutting, demonstrating, diverting—all in a breath; and it would have been strange indeed if the proprietors of the R——l I——n had not adopted so successful an expedient for collecting an auditory.”

“ * It may be questioned how far *such* human sacrifices are acceptable to this grey-bearded deity.”

“ † A treatise on cookery, well known about half a century ago.”

“ ‡ While ladies of fashion, in the present day, are almost as much unacquainted with the use of their needle, as with baking of bread, cooking dinner, and weaving broad cloth, which, as we learn from Homer and Virgil, were the common employments of princesses and ladies of quality in the time of the Trojan war—it is not a little to the credit of the Queen of Great Britain, that she is not less dexterous at needle-work than any of her royal ancestors. I have seen ladies, who had scarcely wherewithal to buy their finery, extremely proud of having never hemmed a frill, or embroidered a handkerchief for themselves. It appeared to them an indisputable mark of gentility that they had never been taught to employ an hour, cheerfully and usefully, in those works which become a woman. If they were capable of feeling it, 'tis a bitter satire on such pretenders to fashion, when their foolish vanity is reproved by an example from the throne.”

How in the highest paths unenvied shine,
See wealth and splendour pass, and not repine ;
How suit her actions to a frail abode,
And meet, at length, with hope and love her God*.

“ But modern fair ones, with a nobler pride,
These paltry means and silly ends deride ;
Dash with advent'rous aim through physic laws,
And find for each effect a nat'ral cause,
Hear them descant on carbon's varied use,
And o'er the pudding talk of gastric juice ;
Shew boils and gout to be, with all their pains,
Caloric's† vacillation in the veins ;

“ * It is curious to observe the difference which existed in the education and pursuits of learned ladies of fashion in the barbarous days of King Henry the Eighth, and in the present times. The Lady Jane Grey, before she was twelve years old, was mistress of eight languages. She wrote and spoke English with elegance and accuracy. French, Italian, Latin, and even Greek, she possessed to remarkable perfection ; and she had made some progress in Hebrew, Chaldaic, and Arabic. Yet in the pursuit of these extraordinary acquisitions, she did not fall into any neglect of those useful and ornamental arts, which are peculiarly desirable in the female sex. The delicacy of her taste was displayed in a variety of needle-works, and even in the beauty and regularity of her hand-writing. She played admirably on several musical instruments, and accompanied them with a voice peculiarly sweet. Though of noble and royal descent, she did not think herself excused from the performance of any of her duties, and her cultivated mind enabled her to think, speak, and reason, with astonishing propriety, on the most important subjects. With these qualities, her good humour, mildness, and humility were such, that she appeared to derive no pride from all her acquisitions. One day when her father and mother, the Marquis and Marchioness of Dorset, with all their attendants, were hunting in the park, a learned gentleman, who came on a visit to the family, was astonished to find the Lady Jane at home reading Plato in the original. On his enquiry why she omitted sharing in the pastime which the others were enjoying in the park ; ‘ Alas !’ said she, ‘ these good folks never felt what pleasure is. Their sports do not deserve the name, when compared with the enjoyment furnished by Plato.’ At sixteen, this beautiful young girl performed the duties of a wife with the same excellence as she had previously done those of a daughter. At seventeen, condemned to die by the sanguinary Mary, she laid her head on the block with composure, and died like a Christian. It is needful to apologize for introducing this awkward old story ; but it is done merely to shew how well our modern ladies of fashion have succeeded in rubbing off the *rust* of former times.”

“ † According to the new and prevailing theory of the day, gout and other similar inflammations are produced by an accumulation of *caloric*, or fire, in the part affected ; and hence the very natural remedy has been adopted, of pouring cold water on the part, to *extinguish* the distemper. Query, whether boiling water would not do as well ? It certainly extinguishes a common fire quite as rapidly.”

Hysterics but some hydrogenic frolic,
 And chyle coquetting bile the cause of cholic*.
 When Sancho scents the room, no prancing Sir
 Starts up in haste to oust the whimp'ring cur;
 The blest occasion seize the anxious fair
 To snuff the properties of phosphate air†.

“ From D—vy's‡ dapper seats, so quick to view,
 Converting red to green, and green to blue,
 Now burning gases, and now quaffing air,
 Till tipsy quite he sinks beside his chair—
 When Flora's pores distend with vernal pith,
 Now haste the fair to catch the laws of S——h;
 To know if charming Darwin they may trust,
 Who sung the feats of vegetable lust;
 And learn if true it is that nature droll
 Should perk thus in our face the queer corol.

“ Say, noble Count, why not enlarge thy plan,
 And to the sex unfold superior man?
 On table spread, with weapon anatomic,
 Ript up from head to foot, from back to stomach,
 How many a secret would the scene disclose!
 How many a cause whence vast effects arose§!

“ Of moral science are the sex devoid?
 No—here their thoughts are grand, their knowledge wide;
 They know the attractive, the repulsive force,
 Which through all nature hold their sov'reign course;
 Which wed the acid with the alkali,
 And make the magnet now embrace, now fly;
 Which spring the mushroom, and which grow the man,
 The appearance varied with the varied plan.

“ * It is also a late theory that pains in the bowels result from the chyle refusing to mix properly with the bile—a very rational theory, and very fit to be understood by the ladies.”

“ † The author has here taken some liberties with chemical language, probably from discovering its untractability in poetry; but all his learned and fair readers will readily perceive what he means. But if they find fault with his poetical licence, candour will oblige them to applaud his delicacy, since he has only talked of snuffing up, without alluding to the more favourite experiment of producing a beautiful fire-work by holding a lighted candle to ——— when——.”

“ ‡ This gentleman is the well-known inventor of the celebrated invisible liquor termed the oxygenated [gaseous] oxyd of azote. Only a few ladies of the first rank have been admitted to the honour of getting muddied with this liquor; and for the sake of appearances, even those have been introduced only one by one, at convenient time and place.”

“ § It is to me inexplicable why the proprietors of the R—— I—— have omitted to introduce a course of *anatomical* lectures for the fair sex. It would certainly be productive of far more *entertainment* than either moral philosophy or botany, and would attract much larger audiences.”

Mov'd by these powers, men long to eat and drink,
 And learn at length that strange odd thing, to think;
 The air in eddies, words yclep'd, propel,
 And now good subjects make, and now rebel.
 Do these strong powers the bosom kindly move?
 All reason thaws, all melts the heart to love.
 Act they in concert? Virtue joys our eyes:
 But do they quarrel? The result is vice.
 While these inform our organiz'd pipe-clay,
 And in our bosoms hold their genial play,
 Then are we said to live: but should they fly,
 And quit their vibrating disport, we die.
 For life and death, vice, virtue, conscience, reason,
 These forces make, and end them all in season.
 The dreams which fools indite of Heaven and Hell,
 The curse of crimes and blifs of doing well;
 Of Gods and Devils, fables of old women,
 Are made to suit such bedlamites as Boehmen.
 Repelled, attracted, still we live: and when
 This motion ceases, we are clods again*.

"Go on, ye fair! your learned course pursue,
 And do as nature's impulse bids ye do;
 May fate your labours crown, make sam'd your life:
 Nay, make you any thing—if not my wife."

This is a pretty accurate description of a place much frequented by grown gentlemen and ladies of the ton; the appellation should certainly be changed; and we beg that it may henceforth be called, *The Fashionable Bedlam, or a Receptacle for Scientific Lunatics of both Sexes!*

In one of the notes Mr. Cobbet receives a tribute of well deserved praise for his account of two famous dinners given, the one to an *actress*, the other to a *manager*. The description of the first was copied into the Appendix to one of the former volumes of this work. The following account of the conduct of a fashionable mother to her daughter, who is old enough to be a perpetual memento of the age of her *mamma*, is any thing but *exaggerated*.

"The plague of having her continually in the way, from the time she quits the nurse's arms, till she can be produced in form to the world, is beyond all patience, if one is placed in the region of life, and new plea-

" * My learned readers are not unacquainted with the fashionable modern theory, that all the phenomena of being, all the actions and motions both of body and soul, result entirely from various modifications of chemical attractions and repulsions, acting on inert matter. This is a charming theory; for besides that it accounts fully for every thing, it fairly gets rid of all those foolish notions of future responsibility, Heaven, Hell, and so forth, which have so long annoyed the imaginations of men, and converted many a delicious attraction and repulsion into horrible sins."

fores every moment press to be enjoyed. Besides, the creature, if at home, must often be seen by visitors in this interval : her face becomes familiar to every one, and she is quite stale before she is introduced, or *published*, as it is termed. Her *débüt* attracts no attention : it is but as an old play revived. 'Tis a miracle if the thing takes, and if she does not hang on one's hands for five or ten years to come. Quite as bad is it to send her to a boarding-school : the awkward ignorant baby returns at sixteen, Mrs. Chapone in her head, and her feet à la d'Egville ; the oddest compound ever huddled together ; and no more fit for a drawing-room than a donkey for Rotten-row. Before such an animal knows how to manage her eyes and fingers, her freshness is quite gone, and all the world after a new phenomenon. In this dilemma, it was a gallant thought of the Marchioness to let her town-house for a term of years, immure herself resolutely in the old castle ; undertake, with the aid of a Parisian governess, to mould her growing daughter into something human ; give her a glance of every accomplishment ; and teach her to play them off to the best advantage : then, the necessary period of her durance expired, cause her house to be repaired, and new furnished, have her preparations for return blazoned abroad, and then re-appear in the world like a comet from the outskirts of its orbit. The scheme succeeded to her wish ; the beautiful Maria captivated all men, and was carried off in three weeks by one of the first peers of the realm. Nor did the Marchioness lose by her long captivity : her face had all the charms of novelty as well as her daughter's ; and the old Marquis having died during her recess, she soon tasted the sweets of a new honey-moon. Her example has since been the guide among women of spirit, as may be yearly seen in the columns of our fashionable newspapers."

The system of fashionable education may form fair statues to be stuck in niches at the Opera, for the admiration of fops as admirable as themselves, or moving machines to attract wonder in the shades of Kenfington ; but, as to religious and moral beings, as to wives, companions, we may as well look for them among the Hottentots. "That education which teaches the young mind to regard external show and splendour as the supreme good, and the arts of catching a man of rank and wealth as the only useful acquirements, imparts no real dignity to the character." No, it destroys all the native dignity of the sex ; it eradicates every good, every amiable, propensity of the mind ; it instils a vicious rule of judgment and of conduct ; it prepares those who were intended for the ornaments of society, and to be the fertile source of comfort and of happiness, to be its disgrace, and inexhaustible springs of wretchedness and misery ; it prepares them for abandoned mothers, and faithless wives. Whereas "an education which should inspire religious and moral principles, and impart real dignity, would be a surer guardian of female virtue, than the watchful dragon of the Hesperian gardens." Blind, infatuated parents ! who prefer the *tares* to the *wheat* !—Connected with these remarks on education, are the following just comments on the generality of boarding-schools for girls, in the metropolis and its vicinity.

“ When the education of a London boarding school is brought forward in a public court of justice, by a learned counsel, as a sufficient cause for suspecting a young lady’s moral principles, it is surely time for parents to look to it. I do not mean to insinuate that the persons who keep such houses are themselves vicious, far less that they have any intention to corrupt the morals of their fair pupils. The late discoveries of the Society for the Suppression of Vice, concerning the delectations presented to one sense, have, indeed, raised a hue and cry, and made my neighbours in the country look upon these seminaries as little better than preparatory schools for the bagnio. But the idea is incorrect; especially if it intimates that the governesses have any intentions to lead their pupils astray. They are willing enough to keep all things to rights for their own reputation. They only know not how it is to be effected.

“ Ignorance is, in some circumstances, as bad in its consequences as a vicious intention. This is more especially the case in regard to the education of the young. How often do we see children, from the mistaken views of the fondest friendship, ruined in their nonage, and rendered incapable either of knowledge or virtue? The mistresses of boarding schools are certainly anxious that their female pupils should make as fine a figure as possible: but as to moral education, mental improvement, &c. why if you talked of such a thing, the good ladies would smother, and ask if you thought the geography master could teach it?

“ To compound drugs requires a long course of instruction; and to make pins a seven years’ apprenticeship; but to keep a boarding school is not an occupation that is supposed to require any preparation. It is the usual shift of every decayed gentlewoman, every ill-provided widow, who can scrape together money enough for the speculation. No matter for her disqualifications, she is well enough for the mistress of a boarding school. That the pupils should be improved is desirable enough; for it brings reputation.—But assuredly the mistress of the school can attend but very little to this business. She must look to the main object, the making of a little money. She must put in practice the numerous arts for catching pupils; she must receive and cajole their relations; she must keep a watchful eye after her perquisites.

“ But indeed, however well qualified the governess might be, she would neglect her own interest sadly, if she did not pay all her attention to the showy accomplishments. For what is a young lady sent to school, but to learn a manner, and to make a figure at the piano, or in the dance? And is not the applause bestowed on the governess exactly in proportion to the progress of the pupil in these attainments? No matter what morals she has learnt, or what pictures she has seen, if she be only an elegant woman. On passing a very elegant mansion, not far from Portland Place, a lady who accompanied me observed that it was the most fashionable boarding school in town, and that nothing could exceed the elegance of the education. I was anxious to know the particulars—‘ Ah! Sir’, said she, ‘ they have not only masters for the usual branches of education. They have even masters to hand them in a fashionable style from the drawing-room to the dining-table, and teach them to step into a carriage with grace!’ ”

To entrust the education of our daughters to women possessed of no qualifications for the purpose, is as wise as to seek for religious

instruction, ourselves, from *coalheavers*, *stonemasons*, and *shoemakers*, the *licensed* preachers of the metropolis and its neighbourhood!

The portrait to which the last extract serves as a note, is one of the best drawn in the whole collection. We do not remember to have read a more affecting description of connubial happiness; or to have seen the fatal effects of female incontinence portrayed with more eloquence or with more feeling. Our extracts, however, have been so long, that we must refer our readers to the book itself, for the gratification which they cannot fail to experience from the perusal of this and of many other parts of it which our limits forbid us to notice. We shall conclude our account of the *first part*, with a quotation from the last female character delineated. That character is the *Queen*, and, after having paid her Majesty many just and well-turned compliments, the bard exhibits a contrast, in situation and in happiness, too pointed not to be understood, and too forcible to require a comment.

“ By brilliant prospects from thy home convey’d
To shores where Honour dwells in Freedom’s shade,
To meet thy kindred, meet a husband there,
Thou for a welcome didst not find a snare;
Nor all unknowing, all unknown, behold
A train deceitful, and a husband cold;
Thy bridal transports, and thy virgin charms,
Next morn deserted for a wanton’s arms;
No friend to guide, no guardian to protect,
By fears oppress’d, and wounded by neglect;
To a lone mansion, to thy grief consign’d
With solitude to feed thy aching mind;
To dream of former hopes, of courtly scenes,
The joys of state, and equipage of queens;
To waste thy days unconscious of delight,
And bathe in tears thy solitary night;
When led by nature’s counsel to impart
Thy secret sorrows to a parent’s heart,
To find this wretched solace ev’n denied,
The seal of honour broke, its laws defied;—
While he who vow’d thy weakness to defend,
In joy thy partner, and in grief thy friend,
To other cares, to other pleasures fled,
Deserting thine to share another’s bed,
Mock’d at thy woes, and scoffing at thy pain,
Had joy’d to hear thy heart had burst in twain:—
From ills like these kind Heav’n has set thee free,
How sad the doom if such a princess be!

“ Unheeded, save by those who deeply feel
For private sorrows and the public weal,
Thou didst not in a lone, obscure retreat,
Peruse the vaunting records of the fête,

Where rank with graces, wealth with beauty strove,
To fix the gazer, and provoke to love;
Where brilliant gems profusely shone in pride,
Where eyes more brilliant all the gems outvied;
Where branching lustres pour'd around the hall
Meridian brightness to illumine the ball;
Where youthful lords and dames, their country's boast,
Paid homage to the hostess and the host;
Where fam'd for manners, much by nature grac'd,
Thy royal husband far outshone the rest,
Himself the host, himself the banquet's pride——
But in *thy* place *another* did preside!——
Such pangs from thee did heaven benign avert,
Nor with such insult poignarded thy heart.

“ Left by thy father, thou didst not behold,
In tears, yet pleas'd, thy infant's charms unfold;
And, sighing, in the little smiler's face,
With mournful pride the sire's own features trace;
In wonder that this image could not move
His melting soul to soft returns of love,
Or joys more grateful to a parent shed,
Than bolster'd beauties and a barren bed.
Thou didst not with maternal anguish mourn
Thine only babe from thine embraces torn;
Fear lest affection's filial germ should die,
Snatch'd from thy soft'ning hand, and watchful eye;
And sadly weep lest thy hard fate should prove
A daughter's duty like a husband's love.——
Far other scenes in wedlock didst thou find,
An offspring numerous, and a husband kind.

“ Led for a respite to thy frequent tears,
To cheer thy widow'd, more than widow'd years;
By some poor pastimes that might call to mind
Thine early scenes while fortune yet was kind;
By deeds of bounty to the wretch distressed,
Deeds rarely practis'd by the great, or blest;
By friendship's soothing converse to beguile
The tedious hours, and teach thy grief to smile;
Thou didst not find a lurking adder dart
Its secret venom to thy trusting heart;
The sycophant that now, with fawning look,
Thy bounty courted, and thy state partook,
Lur'd by some selfish end, some damning bribe,
Become the basest of the lying tribe,
Pervert thy motives, and thy deeds defame,
And strive to fix dishonour on thy name;
Search in thy pleasures, scanty, humble, rare,
For deeds to blacken, and for words to snare;
Ev'n in the orphan whom thy cares did save
From pining want, and an untimely grave,

By dev'lish art, the wish'd occasion feign
 To blast thine honour and thy truth to stain!—
 O malice hard to bear, and keenly felt,
 Where black ingratitude is join'd to guilt!
 Where many a former pang the bosom knew,
 And piercing slander tears the wound anew!—
 Such venom'd ills far banish from thy fate,
 A generous husband, and a guardian state.

“ Forlorn, deserted, sicken'd, and distress'd,
 By slander harrow'd, by neglect oppress'd,
 Thy fancy led by present ills to roam,
 Where honour'd parents bless'd thine early home—
 Thou didst not sink to hear the tale of woe,
 A father slaughter'd by a barb'rous foe;
 While bravely struggling with o'erwhelming fate,
 And nobly falling to support a state;—
 Yet ere the final stroke of death was given,
 Yet ere his soul had wing'd her flight to Heaven,
 Left for a while to learn his country's fall,
 His people spoil'd, his children rest of all;
 To think of *her*, once seeming blest and great,
 The promis'd sovereign of the noblest state,
 Now in a foreign land forsaken quite,
 With no protector to assert her right—
 Then finding nought on earth to sooth his woes,
 A hero's struggles like a martyr's close!
 His very bones denied their native soil,
 His very ashes sentenc'd to exile!

“ Thou didst not hear how deep this killing dart
 Had torn thine anguish'd mother's bleeding heart,
 While all distracted o'er the bier she wept,
 And guardian reason scarce his station kept;
 Thy hapless kindred scatter'd far from home,
 A stranger's land with grief-worn steps to roam.

“ Thou didst not o'er such sorrows weep alone,
 Sigh to the winds, and to the midnight moan;
 Amidst a people fam'd for generous deeds,
 For softer natures, and for purer creeds,
 Not see one comforter thy gates attend,
 One noble own himself in grief thy friend;
 One prouder soul the frowns of vice despise,
 And o'er unfeeling meanness greatly rise!

“ Far from such ills—and ever be they far!
 A fate how different rules thy happy star!
 From friends perfidious, and the foes alarms,
 Thy Britons shield thee with their guardian arms;
 With ready vengeance marshal round thy throne,
 And hold thy safety dearer than their own.
 Should any grief upon thy peace intrude,
 (For griefs will find the prosp'rous, vex the good)

Thy rising care shall early solace cheer,
A people join, a husband wipe thy tear!"

In all his feelings and his sentiments on this melancholy subject, most melancholy whether its nature or its consequences be considered, we fully sympathize and heartily concur. We must reserve our notice of the second part, or *Male Book*, for our next number.

POLITICS.

The Red Book; or the Government of Francis the First, Emperor of the English, King of the Scotch and Irish, &c. &c. &c. A Dream. By Cassandre, Non-reveur. 8vo. Pp. 76. 2s 6d. Stockdale, Pall Mall, 1807.

THE title of this book is sufficiently explanatory of its object; but we hope that the appellation which the author has assumed is not ominous of the fate of his country. If, indeed, he be a *Cassandra*, and not a *Dreamer*, it is high time we should put on sack-cloth and ashes, and prepare ourselves for the worst fate which can possibly besal a nation of freemen. He *dreams* or *prophecies*, which ever the reader may chuse, that a revolution has taken place in this country on French principles; that a popular demagogue has the imperial dignity conferred on him; that massacres, proscriptions, confiscations, and conscriptions, with all the other concomitants of democratic revolutions, on an *equalizing* and *levelling* principle, have ensued; and that Buonaparte, claiming the exclusive right of overturning monarchies, and of establishing mock empires in their stead, causes Talleyrand to apprise the new Emperor of the English, that he objects most strongly to levelling principles, and insists on his resigning the reins of government to his brother Jerome, in consideration of which he, Francis, shall be made "an Imperial Highness and a Grand Duke." His offer being rejected, Buonaparte invades the country; Francis delivers up his associates to the hand of justice, and is himself poisoned by his *privy counsellor*, who dies from vexation. Here the dreamer wakes, or the prophet ceases to prophecy.

In the appendix some biographical sketches are given of characters, all of whom, with only two exceptions, are wholly unknown to us. But more hideous pictures never met the public eye; although we are told that they "are merely the outlines of the originals, which will soon be exposed at full length, in a work ready for publication, containing several hundred portraits of conspirators and intriguers *worthy* to become grand officers and grand functionaries under a revolutionary emperor."

▲ *Letter to the Editor of the Times.* By Mr. Horne Tooke. 8vo. Pp. 22. 1s. Johnson. 1807.

MR. Horne Tooke is so old a controversialist, and possessed of such su-

perior talents either for attack or defence, that he must be a bold disputant who ventures to enter the lists with him. He was no contemptible opponent of a Junius; how formidable must he then be to a Paul! The reason assigned for the publication of this Letter is a paragraph which appeared in the *Times*, stating Mr. H. Tooke's declared opinion, an opinion in which the greater part of the community will, we apprehend, coincide, that "it would be better that such men as Sir Francis Burdett should have nothing to do with seats in Parliament." They will also agree with Mr. Tooke that "it is not very decorous to bring before the public the free and unimportant conversation which passes in a mixed company at a dinner table." But Mr. Paul and Mr. Power, Mr. T. says, think otherwise; and he very naturally adds, that "neither Mr. Paul nor this Mr. Power (whoever he may be) shall ever with my consent henceforward dine at the same table with me."

Mr. Tooke then avows the opinion which had been laid to his charge, and acknowledges that he had laboured most earnestly to dissuade Sir Francis Burdett from ever becoming a candidate for a seat in Parliament. He proceeds to state the origin and progress of his acquaintance with Mr. Paul, who had been introduced to him by Sir Francis, and who had invited himself to dine at his house on Sundays, the day on which he receives his visitants; and so constant was Mr. Paul in his attendance at these *philosophical* meetings, that, we are told, he only missed three Sundays from November to May. Mr. Tooke says he always treated Mr. P. with civility, but most cautiously avoided any other connection with him of any kind. We are also assured that there were "no habits of friendship or confidence between Sir Francis Burdett and Mr. Paul," and that "their acquaintance was but six months old."

Mr. Tooke then traces, in his usual sarcastic manner, all the transactions between the Baronet and Mr. Paul. He says, "In April last, a few days previous to the ballot for the Westminster petition, Mr. Paul wrote to Sir Francis, to inform him that Mr. Paul's solicitors refused to proceed with the petition unless they were immediately paid one thousand pounds" (Sir Francis had previously subscribed 1000*l.* towards the expence of the petition) "then due to them, and had security given to them for eight hundred more. Mr. Paul represented that he had in vain applied to 'Jew and Gentile,' and could not raise a farthing; intreating Sir Francis to apply to Mr. Bosville to assist him in this emergency. Sir Francis refused to make any application of the kind, and advised Mr. Paul to stop where he was, and to forfeit his recognizance, which would only cost him four hundred pounds. Mr. Paul did not take this advice, but proceeded with his petition."

We shall not follow Mr. Tooke through the rest of his statement, which has been again and again discussed in the newspapers, relating to the dinner at the Crown and Anchor, the previous advertisement, &c. Suffice it to observe, that the object of this statement is to convict Mr. Paul of falsehood, and to impress the mind of the public with a belief that he was desirous of engaging Sir Francis as a joint candidate for Westminster solely for the purpose of throwing the whole expence of the election on the Baronet's shoulders. Indeed, this object is pretty clearly avowed in the following note.

"It is impossible not to understand why Mr. Paul, who could not raise a

farthing from 'Jew or Gentile,' should so perseveringly employ every possible manœuvre to get 'a committee appointed to conduct the JOINT election of Sir Francis Burdett and Mr. Paul.' Nor can any one wonder at 'the horror,' as he expresses it, which he felt at the public disavowal of the connection by Sir Francis; which, he says, 'overturned in five minutes the labours of his political life.' And this he gives under his hand immediately before the duel. The bird had escaped from the snares he had spread around it; and he saw himself once more left alone to his uncomplying Jews and Gentiles. Hence, and hence only, his thirst of mortal revenge, which I do not believe yet quenched; and it still remains to be seen whither, and in what manner, his hand will be next directed."

Mr. T.'s reflections on the act of calling a man out of his bed in the middle of the night, when he "was at rest with his wife and children," are very just. But on what he farther says respecting Mr. P. and his second, it would be unfair to decide without hearing the *other side*.

A Warning to the Electors of Westminster, from Mr. Horne Tooke. 8vo. Pp. 37. 1s. Johnson. 1807.

THIS is a supplement to Mr. Tooke's former Letter. He accuses Mr. Paul of meditating "another assassination" of Sir Francis Burdett.—"Duel, I think, he will never have again with any gentleman in his senses. But there is no answering for tastes; and if Mr. Paul should prefer Newgate to the King's Bench, and hanging to starving, he may yet commit a murder. His conduct since the late duel has been such as was foreseen and foretold; and will serve to prove how much safer it is to do even injuries to a good man, than favours to a bad one."

Mr. Tooke declares his object in publishing the letters which passed after the duel between Mr. Paul and Mr. Burdett to be the prevention, if possible, of the premeditated mischief. These letters, with some few comments by Mr. Tooke, form the substance of this Warning; to which is added an address to the electors, signed William Place and William Adams, two of Sir Francis Burdett's committee, explanatory of the communications between them and Mr. Paul, in which *they* also accuse Mr. Paul of equivocation and falsehood. But as Mr. Paul has advertised a pamphlet on the subject, it is possible he may retort the charge upon his accusers.

A Letter to the Electors of the City and Liberties of Westminster. Containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings. 8vo. Pp. 34. 1s. Chapple. 1807.

"WHO can decide when *Patriots* disagree?" Mr. Hewlings, the advocate of Mr. Paul, retorts the charge of falsehood on Mr. Tooke, to whom he gives the lie direct. In the first place, Mr. Hewlings asserts that Sir Francis Burdett *did* give his assent to the dinner at the Crown and Anchor, and *did* agree to take the chair *before* Mr. Paul advertised the dinner; and he calls on Mr. Cobbett and Mr. Bosville to verify his assertion. According to Mr. Hewlings, either Mr. Tooke has been guilty of *falsehood*, or the Baronet of *hypocrisy*! Again, as to Mr. Tooke's assertion that there were no habits of friendship or confidence between Sir Francis

and Mr. Paul, and that their acquaintance was but six months old, Mr. Hewlings says "it is a notorious *falsehood*," p. 15. And here Mr. H. refers to the different speeches of Sir Francis, in order to prove that the Baronet had confidence in Mr. Paul: either this must have been the case, or Sir Francis "has most scandalously deceived the electors of Westminster." The following letter is then introduced from Mr. Tooke to Mr. Paul, dated October 15, 1806.

"My dear Sir,

"It is a great mortification to me to be under the necessity of declining your agreeable party on Friday next. But I am precluded from all parties, except at my own house, from this time till May next, when I hope again to be able to quit my dormouse state. In the interval I trust to the compassion of *my friends*, whose health permits them in cold weather to travel so far as to Wimbledon; and *in that number, I mean of friends, and healthy friends, I hope for your long continuance*; being very truly,

"Your most obedient Servant,

"J. HORNE TOOKE."

This is meant as an answer to Mr. Tooke's assertion respecting Mr. Paul, "he is a stranger to us; we know no more of him than what the public knows. Of Mr. Paul I know nothing, but that he was introduced to me by Sir Francis Burdett, and that he afterwards invited himself to dine at my house on Sundays. I always treated him with civility, but have most cautiously avoided any other connection with him of any kind. There was something about him, with which it was impossible for me to connect myself." It is but fair to observe, however, that no such inference can be drawn from the above note; which is no more than what a man of the world, like Mr. Tooke, would, as a matter of course, write to a man, of whom, though he did not like him, he says, "I always treated him with civility."

In answer to Mr. Tooke's assertion, that Sir Francis Burdett "had cautiously avoided being a member of, or attending, any committee of Mr. Paul;" Mr. Hewlings says, "It must have been for the sake of uttering falsehood that you asserted it; for every one knows, and you must know, that Sir Francis Burdett was chairman of the only committee Mr. Paul had during his election." Again, Mr. Tooke asserts, that "Sir Francis, after having sent the 1000*l.* to Mr. P.'s committee, supposed that he had now satisfied all reasonable expectation from him, and that he had no farther connection with any thing that related to Mr. Paul, with whom he had determined in his own mind to have no private nor political concert, nor ever to pursue any measure in conjunction with him." On this assertion, delivered with all the confidence of a *father confessor*, Mr. Hewlings thus remarks: "This determination in the mind of Sir Francis, according to your account, took place in November; yet, in February, at that memorable dinner at the Crown and Anchor (which unfortunately I could not attend), I am told by a respectable friend, that Sir Francis declared he was 'joined with Mr. Paul in political union.'" Here the parties are completely at issue—some of them must have lied, and that most egregiously; but *which* of them we shall not presume to decide. But it is not sufficient for Mr. Hewlings to accuse Sir Francis and the sage of Wimbledon; he extends his attacks to the electors of Westminster, ac-

cusing them "of ingratitude, and that of the blackest nature," to Mr. Paul. He then, in the true Jacobinical cant, says that he is sure he shall see the country "sunk to (into) the *very lowest* (that is, *lower* than the *lowest*) abyss of misery;" and adds, "it is the solace of my life to think, that, in that day, I shall see the *reptiles, who now possess power and authority*, from accident and servility, disrobed of that power and that authority; and I shall also see those who have fed, with savage sensuality, on the vitals of the country, answer to the country for all their enormities." This is the very language of the French regicides! Mr. Abraham Hewlings concludes with a violent attack on the Marquis of Wellesley, whom he, more than indirectly, accuses of plunder and devastation, rapine and murder! And this is the man who stands forward as the champion of *truth*! There are a hope and expectation pretty plainly revealed in the speeches and publications of a certain description of men in this country, that a revolution will take place here on French principles; and they seem to contemplate, with savage delight, the glorious scenes of blood and proscription, which, they believe, will turn the state topsy turvy, and raise *them* on the ruins of the country!

POETRY.

All the Talents' Garland; or a few Rockets let off at a celebrated Ministry. Including Elijah's Mantle, and the Uti Possidetis, and other Poems of the same Author. By Eminent Political Characters. Part II. 8vo. Pp. 60. 2s. Stockdale, Pall Mall. 1807.

THE two poems mentioned in the title page, as annexed to this Garland, are a sufficient recommendation of the addition to the former wreaths, kindly supplied by the hand of genius for the brows of the late Ministers; and the public are much indebted to Mr. J. Stockdale for this valuable collection of political satires. We shall extract one or two of the *flowerets* which have not before met our eyes.

"GREY'S LONG STORY; OR THE NEW MOUNSEER NONG TONG PAW.

By the Author of the Bull of Pope Pius VII.

"An I have not ballads made on you all, and sung to filthy tunes, let a cup of sack be my poison."

Motto from Henry IV., selected by the Duke of Norfolk.

"My good Lord, the Viscount,
Had a tale to recount,
And a long pro and con to go through;
But with *iffing* and *anding*,
And not understanding,
Neither he nor his friends what was meant ever knew.
O rare Monsieur Nong Tong Paw!

"So he drew up a bill,
Such as with GREY:goose quill

Ne'er was penn'd, for an Irish toleration ;
Which turn'd all Dissenters
At once to conventers,
By dispensing with Faith in the nation.

O rare Monsieur Nong Tong Paw !

" But honey; cried Pat,
I ne'er ask'd for that,
And JOHN BULL ask'd for nothing—confound 'em !
But to leave us alone,
With the King on his throne,
Our religion and laws as they found 'em.

O poor Monsieur Nong Tong Paw !

" At this Grenville swore,
(Though so pious before,)
That Statesman or Saint it would ruffle,
To be dragg'd in a fray
By this blundering GREY,
And be stript to the skin in the scuffle :

This comes of your Nong Tong Paw.

" Cries WHITBREAD, this ruin
Is all of your brewing,
With your bitters you've spoil'd the whole vat ;
Had you learnt to admire
Church and King's old entire,
We had ne'er been thus stale all and flat.

O flat Monsieur Nong Tong Paw !

" Friend HOWICK, quoth SHERRY,
This farce is not merry,
We're hiss'd by box, gallery, and pit,
To exit our crew,
And what would you all do ?
Like me, must you live on your wit.

Alas ! Monsieur Nong Tong Paw !

" Says Master FINANCE,
You've call'd the wrong dance,
And the ball is broke up 'midst your parley ;
Instead of ' John Bull,'
Your solemn numskull
Has bawl'd ' O'er the Water to Charley.'

A plague of your Nong Tong Paw !

" Nor waltz nor allemand
Could you understand,
Your cotillon with blunders abounded ;
Your Scotch steps were bad,
Irish thuffle quite mad,
And our dance prov'd confusion confounded ;

So we're out with your Nong Tong Paw.

“ Now patriots all,
 Be warn'd by this fall,
 And take as the surest of rules,
 That to 'mine church and throne,
 Though to the work prone,
 A blund'rer's the worst of all fools :
 O poor Monsieur Nong Tong Paw !”

— This experimental lesson on the value of *Plain Dealing*, will, it is hoped, prove serviceable to Lord Howick, in *private* life, for we trust he will never have another opportunity of displaying a *public* one. We shall extract two of the short pieces which have a good deal of point.

THE ONE TALENT WANTING.

That SHERIDAN'S talents all see without winking ;
 He's a talent to balk, and a talent for drinking ;
 He's a talent for wit, and a talent for sense,
 And a talent for spending all other men's pence :
 He's a talent to *say*, BURDETT'S like a HOWARD ;
 But to make *that* appear, he finds that it's now hard ;
 He's a talent, we all know, for writing a play ;
 But the talent he wants—is *the talent to pay*.

There is not a more despicable political quack breathing than this *man of many talents*. The Fourberies de Scapin would be eclipsed by his notable achievements, were they fairly recorded. His late attempt *ad captandum vulgus*, by his flattery of the ale-house keepers, and his abuse of police magistrates, was truly worthy this Jack-pudding of Westminster. It was, indeed, no bad electioneering trick ; though considered as a *legislative measure* it was at once despicable and mischievous. He asserted, forsooth, with astonishing effrontery, that the police magistrates were the *tools of government* ; and then, with a meanness still more disgusting, he affirmed, that he meant nothing disrespectful to their characters ! If he understood the import of his own words, he uttered as gross a libel on that body of magistrates as the language could supply. To be a *tool of government*, means, if it have any meaning, that a man is prepared to do any thing which the government orders him to do ; and, consequently, to sacrifice his *duty* to his *interest*. Now if a magistrate do this, he is a *perjured wretch*, for he is bound by his oath to administer justice according to *law*, and not according to the mandate of a minister, or to that of any man, or any party in existence. If Mr. Sheridan knew any instance in which a police magistrate had been guilty of any breach of his trust, in compliance with the request, or known wishes, of the government, it was his duty to hold him up to public scorn, and to bring him to public justice. If he knew no such instance, he advanced a bold falsehood, and proclaimed himself a public slanderer. Again, if he really thought that the police magistrates were such miscreants as he represented them, why did he not oppose the bill by which they were continued, and which was at that very time in its progress through the House ? It was his duty so to do, if he advanced what he believed to be true. He was well told by Mr. Perceval, that the judges were paid as well as the police magistrates : the only difference between them which could by possibility afford the smallest ground for questioning the independence of the latter was, that the former held their situa-

tions *for life*, and the latter only *for five years*, unless the Parliament should prolong their existence by another act. This difference, if Mr. S. deemed it essential, he might have proposed to remove, by moving that the magistrates should also be appointed for life. But his object was not to *improve* but to *declaim*, and to secure the votes of the publicans at a future election. It would be a very easy matter to prove that, if he had carried his bill (which, we do not believe, he either wished or expected), it would have been productive of considerable mischief. Independently of the total subversion of the old established law of the land on the subject of licences, and of the return to that very system which the legislature itself had declared to be faulty and inefficient, it was full of the most objectionable provisions.

In his *recantation*, Mr. Sheridan is stated to have spoken in the highest terms of two *police* magistrates, Mr. Reid and Mr. Graham; but as he once alluded to "the luminous page of Gibbon," which he afterwards acknowledged that he had never read, so is it certain that he never had cast his eye over the police bill, or he would have known that the gentlemen in question were not police magistrates; for the magistrates of Bow-street are specially excluded from the operation of that law. The expence attending the *police* offices is, we believe, limited by act of parliament; but the expences of Bow-street are regulated entirely by the will of his Majesty's Ministers; and they are understood to exceed the expences of *five* of the police offices. And if there were the least foundation for calling any of the magistrates *the tools of government*, the appellation might be applied, with less injustice, to the two magistrates selected by Mr. Sheridan as objects of his approbation, than to any other magistrates whatever; for the first of them enjoys, in addition to his salary as a magistrate, another salary, of equal amount, for his attendance at the Secretary of State's Office; and the last has also another salary (both salaries held at the pleasure of Ministers) as inspector of convicts. But Mr. Sheridan recollected that one of these gentlemen was the friend of *Lord Erskine*, and the other *his own friend*, his *trustee*, and his representative at the *Theatre*. It is not intended to insinuate, in the most distant way, that either of these magistrates is in the least capable of violating his duty from motives of interest; or that they are not both, in every respect, worthy of the situations which they hold. Much less is it meant to intimate, that they are at all deserving of the *praises* of Mr. Sheridan. We should scorn so to libel them. But it would excite the indignation of a stoic to hear such a man prate about patriotism and reform; to hear the greatest sot in the kingdom reviling magistrates, whose duty it is to punish drunkenness; to hear the pensioner of a Prince declaim against tools and parasites; to hear Mr. Sheridan, in short, talk of integrity, of honour, and of justice! We will tear the mask from the face of this political harlequin, and when he presumes to abuse his betters, break his own wooden sword about his head. We have seen and applauded his father in the part of a King; but the son, with his Punchinello tricks, ought to be hissed off the political stage, as he has already been discarded his own Theatre!

With apologies to our readers for this seeming digression, we proceed to extract another short piece, with which we shall conclude our account of this new *Garland*.

“ NOSMET REBUS SERVAMUS SECUNDIS ;

or,

NEVER BRING AN OLD HOUSE OVER YOUR HEADS.

“ When P-TRY's wife noddle provok'd him to quote *
A scrap of the Latin so late learn'd by rote,
This *liberal* adage he gave to the nation,
As the TALENTS' grand maxim for public salvation,
' *Nosmet rebus servamus secundus*' alone,
No succour we lend to a tottering throne;
To the prosperous villain bow low and be civil;
And our very best tapers still hold to the DEVIL.”

MISCELLANEOUS.

A Letter to Admiral Lord Keith, &c. &c. &c. with Advice to the Captains who were under his Command, on the Subject of a Dutch Frigate, and five Sail of Dutch Indiamen, found at Anchor, upon his Lordship's Arrival at Simond's Bay, July, 1795. 8vo. Pp. 22. 1s. Stockdale, Pall Mall, 1806.

Answer to a Letter addressed to Lord Keith by “ a Seaman” on the Subject of Remuneration for the Captures made by his Lordship at the Cape of Good Hope, in July 1795. 8vo. Pp. 22. 1s. Stockdale, Pall Mall. 1806.

THE writer of the Letter, who calls himself “ a Seaman,” applies to Lord Keith, in plain and respectful, but manly, language, for redress on a matter, in which it is certainly his Lordship's duty to afford redress, if the facts stated be correct. He says, that, in July, 1795, when his Lordship arrived, with a British Squadron, at Simond's Bay, at the Cape of Good Hope, he “ found lying there a Dutch frigate and five sail of Indiamen, all Dutch ;” that these ships became lawful prizes, but that, notwithstanding the various applications which have been made to the agents, no prize money has yet been obtained, although several of the officers, who were entitled to receive it, are dead. He farther states, that the answer received to one of these applications was, “ that the grant for the money was made out, and at the Treasury ; and that the moment his Lordship could get the grant, payment would be advertised.” He therefore, very naturally, as it appears to us, calls on the commanding officer to take the necessary steps for obtaining the payment of this money. He also adds an address to the captains who commanded the different ships on that occasion, and makes a similar call upon them.

But simple and proper as this mode of proceeding must seem to every impartial man, it has called forth the indignation of “ A Piece of a Seaman and Lover of Truth,” who deals very largely in declamation, and very little in facts. If the man had committed murder, he could not be more severely reprobated than he is for presuming to address Lord Keith on such a sub-

ject. The answerer, indeed, insinuates, though he does not venture to assert, that the letter writer has told a falsehood, and that there was no *frigate* in Simond's Bay, but only Indiamen. This is a plain fact, easily ascertained, and which certainly *ought to be ascertained* without delay; *was the frigate there or not*, that is the question to be answered; and if it were there, how came it to be omitted in the account? Let an answer be given to these questions without declamation and without wrath. There is a French adage, well worthy of recollection, "*il n'y a que la verité qui offense.*" Why the seaman's statement should excite so much anger, we cannot perceive; any more than we can see how, if the frigate was not there, his complaint about prize money should be undeserving the attention of Lord Keith. It is not attempted to be denied, that prize money is due, on account of the Indiamen at least, and to whom could a claimant apply with so much propriety as to the commander of the squadron? We again say, that it is a duty which Lord Keith owes to his officers and men to attend to this complaint, and, if he have the power, to remove the cause of it. The answerer doubts whether the letter writer is a seaman, though he admits that he writes bad grammar; a charge that comes with a peculiar good grace from the author of the following sentence: "You must have dreamt of this frigate, till, at last, like a notorious liar, who tells a lie repeatedly, till he believes it to be true; so you, Sir, have at least believed this coinage of your sleeping thoughts," &c.—*Clodius accusat mæchlos.*—It is no *compliment* to the "Seaman" to say that he writes better than his adversary.

A Letter to the Honourable and Right Reverend the Lord Bishop of Durham, President of the Society for bettering the Condition of the Poor, on the Principle and Detail of the Measures now under the Consideration of Parliament, for promoting and encouraging Industry, and for the Relief and Regulation of the Poor. By Thomas Bernard, Esq. 8vo. Pp. 62. 2s. Hatchard. 1807.

IF the House of Lords, who have on so many occasions proved themselves, in an especial manner, the guardians of the laws, and the defenders of the constitution, had not quieted our apprehensions respecting that curious progeny of presumption and ignorance which Mr. Whitbread so recently introduced into the House of Commons, in the shape of a *bill*, and which that House, strange to say, after having stripped the brat of some few of its most striking deformities, did not scruple to adopt, we should have felt it our duty, in the review of this Letter, to enter pretty largely on the subject. Mr. Bernard's attention has been so long directed to the state of the poor, that all his suggestions, on such a topic, are entitled to great consideration. And if he would divest himself of that pliant habit of appeal to the *candour* and *liberality* of those whom he addresses, his productions would carry very great weight with them. We object to such appeals on this ground. Every body knows what *justice* and *injustice*, *right* and *wrong*, *truth* and *falsehood*, all words of positive import, mean; but scarcely any two men can agree in their definition of such loose and vague terms, as *candour* and *liberality*. They are the cant expressions of that spurious philanthropy which has done so much mischief, of late; and while such men as Mr. Bernard, no doubt, assign the most favourable interpretation to them, the profligate will use them as cloaks for debauchery, and the atheist as a veil for impiety.

There are two or three points of comparatively little importance, on which Mr. Bernard agrees with Mr. Whitbread. The first of these is the exemption of *labourers* from the parish rate. But in the metropolis, such an exemption would be, in many instances, not only a grievous evil, but a gross injustice. In the first place, the class of *labourers* is extremely numerous, and composed of men of very different descriptions; many of whom earn more money, and are in all respects more at their ease, than the lower class of tradesmen. Numbers of them also occupy houses of considerable rent, and let out to lodgers more than will pay the whole of it. And on what principle of justice are such men to be exempted from parochial taxes, when the poorer sort of shopkeepers and small annuitants are rendered subject to them? If such a rule were adopted, in some parishes, the effect would be to increase the number of paupers, while it diminished the number of those who contributed to their support; and, consequently, to produce a great increase of the poor's rate. The clause, too, which went to repeal that part of the 9th of George 1st, which excludes from parochial relief the pauper who refuses to enter the workhouse, has the unqualified approbation of Mr. Bernard. A modification of that past act, so as to vest a power in magistrates to order relief in such cases, according to their discretion, would be extremely proper; but the total repeal of it, we are persuaded, would be productive of great inconvenience, and tend materially to increase the existing burthens.

There is one point on which Mr. Bernard differs from Mr. Whitbread, on a ground which appears to us most futile and untenable. By one clause in his bill, it was proposed that all contracts for the maintenance of the poor in workhouses should be by weekly rates *per head*. Mr. Bernard objects to this, *because* it would tend to fill the parish-workhouse with guests—and how is this effect to be produced? By the interest of the contractor.—“If he make a certain sum by *boarding fifty paupers*, he will get considerably more than double that sum, if he can drive a hundred poor persons into the house; and if he can squeeze in a still greater number, his profits will accumulate to a very great degree.” Why, to be sure, it requires no great skill in arithmetic to discover, that if fifty men will produce one hundred pounds, a hundred men will produce at least double that sum, and so on in progressive proportion. But in the name of law and of common sense, how can the *contractor* increase the number of paupers in a workhouse? It is not to be supposed that either the overseers or the magistrates were to be the contractors, and we never heard of any other persons who had the power of sending paupers into the workhouse. “What the object of this clause is,” says Mr. Bernard, “I have not acuteness to comprehend.” Now this is just our case in respect of his *objection*. The object appears to us to be perfectly plain; namely, at once to diminish and to ascertain the expence of maintaining the paupers. We, indeed, should object to it, on a different ground—from a dread that the poor would not be so well nourished as they ought to be.

All Mr. Bernard's other objections to different parts of the rejected bill are perfectly sound and valid, and his remarks on the subjects are extremely judicious and forcible. In short, such a rudis indigestaque moles as Mr. Whitbread attempted to cram down the throats of the public has seldom been seen; and the public are very much indebted to any writer who undertakes to expose its deformity, and to ridicule its pernicious

consequences. Mr. Bernard's sentiments of Mr. Pitt's poor bill, and of Mr. Pitt himself, do him honour, and are every way entitled to attention.

"In Mr. Pitt's bill, your Lordship will recollect that, whatever doubt might have existed as to some clauses, there were parts deserving of the most unqualified commendation. The arrangement of the district Petty Sessions, and the regulation that all contracts for farming the poor should be subject to their approbation;—the parochial funds for the sick and aged, and the clause which enacted that no subscriber to that fund should ever be subject to removal for temporary sickness, or for the assistance incidental to it—the relief granted in certain cases to persons having property—and the equitable limitations, which that great man adopted, to prevent fraudulent settlements acquired by nominal residence,—all marked the extent and capacity of his mind. If the honourable and respectable member, who has proposed the present regulations, had attended fully to all the points of Mr. Pitt's bill, he would have enjoyed the opportunity of increasing his veneration, and by his own eloquent testimony of renewing and perpetuating our gratitude to the memory of **THE GREATEST STATESMAN** that this country ever possessed;—to the memory of a **PATRIOT** who, in despite of external hostility and domestic treachery, preserved entire and uninjured the British Isles, while empires mouldered around them; and by a disinterested system of finance, is, at this moment, the one individual, to whom Britain is indebted, as the friend, the guardian, and protector of the country."

And, Mr. Bernard might have added, a **STATESMAN AND A PATRIOT**, whose virtues, and whose merits, Mr. Whitbread wanted either the capacity to appreciate, or the honesty to admit.

Remarks upon a Bill (as amended by the Committee) "For promoting and encouraging of Industry amongst the labouring Classes of the Community, and for the Relief and Regulation of the Necessitous and Criminal Poor. Ordered to be printed, 24th Feb. 1807." By one of His Majesty's Justices of the Peace. 8vo. Pp. 32. 1s 6d. Boston printed; Rivingtons, London. 1807.

THIS magistrate treats Mr. Whitbread's bill in a less candid, liberal, and courtly manner than Mr. Bernard; but in a manner perfectly suited to the subject. We entirely agree with him that "no bill ever called for plain-dealing more strongly than this; which appears to the remarker to set at nought, by some of its provisions, the wisdom and experience of centuries; and, by others, to sacrifice old and lawful interests with unrestrained boldness." He then dissects it clause by clause, from the preamble to the *finale*; assigning praise to such provisions as deserve it, but which are very few, and pointing out the absurdity, the folly, and the injustice of others. He flatly contradicts the assertion, in the preamble, of the proved inefficacy of the existing laws for the attainment of their object, which he says "is directly contrary to fact." On the clause which respects the erection and regulation of schools, the remarker's observations are particularly just and forcible.

"Concerning *schools* in every parish: it is doubtless highly desirable that the poor should be generally instructed in *reading*, if it were only for

this purpose—that they may read *the scriptures*. As to *writing* and *arithmetic*; it may be questioned, whether this degree of knowledge might not produce in them a disinclination for the laborious occupations of life; in which case, the poor rate would be increased indeed. Perhaps, in the numerous schools already existing, as many poor as is needful receive instructions of this kind; and as (doubtless) it is not intended to *compel*, a great proportion would probably decline this gratuitous instruction.

“But since, in all new and extensive schemes, dangers should be foreseen, as well as benefits provided for; let us consider what might possibly, and not very improbably, have been the consequence, if every poor man in the kingdom had been able to read about fourteen years ago. At that time, and during some following years, all arts and exertions were used to excite amongst the poor a hatred of our government, and a fondness for revolution. Copies of the writings of the notorious Thomas Paine were distributed by thousands, and tens of thousands. Perhaps the very ignorance which this bill purposes to remove, tended in a considerable degree to the saving of our country from all the horrors in which a neighbouring country has been involved: but doubtless the admirers of a French Emperor, and of French liberty and happiness, and the calumniators of a British King and constitution, would even now present to the master and to the elder boys, in every school within London and Middlesex, a copy of the notable History of Great Britain, lately published by Mr. *W. Belsham*. Some *printers* also could scarcely find hands sufficient to work off, and deliver out to itinerant distributors among the reading poor, invectives against the clergy and the Church of England.”

This is the language of a man who does not hastily adopt any popular plan that the head of a visionary philanthropist may engender, but who wisely looks to *consequences*, before he either approves or rejects. Though we be not disposed to argue from the *abuse* of a thing against its *use*, yet there are many circumstances in the situation of the poor which a wise man will consider well before he proposes any material alteration in the mode either of relieving their bodies, or of instructing their minds, by an education that may render them discontented with that state of life “to which it has pleased God to call them.” Much has been said of the advantages derived from the systematic education of the poor in Scotland, and no doubt they are a more honest, industrious, and sober race of men than the same description of persons in England; but though education may have contributed to produce this effect, they must be very short-sighted indeed, and have a very superficial knowledge of human nature, who suppose that the effect results from education alone; and that the genius, temper, and disposition of the people have had no share in producing it. It is a matter, however, of great importance, not to be hastily decided, and, in our estimation, very far indeed above the capacity of Mr. Whitbread. If we had not thought so before the bill came forward, the bill itself would have convinced us of the fact.

Endless litigation and dispute would be generated by those clauses of the bill which refer the decision of certain points to the *vestry*; the most improper of all tribunals to decide. The mode of voting, too, there is highly objectionable.

“Very doubtful is the expediency of this clause, giving two votes (in vestries) to persons rated at one hundred pounds; three, to one hundred

and fifty; and four, to two hundred and more. Why stop at 200? Because it includes most manufacturers? In many *villages*, where vestries are thinly attended, the effect would be, that one man, little qualified for such a trust, would determine every question. But *large property* sufficiently makes up in vestries, by influence, for the want of more than a single vote. And if an individual person is to have more than one vote *in a vestry*, for the protection of his property; then, why not on all other occasions, especially for members of parliament?"

We defy Mr. Whitbread to answer this last question fairly without condemning his own plan, of regulating the number of votes by the quantum of property. Property should have its due weight, which it has not in the present state of parliamentary representation;—but extend the principle, according to Mr. Whitbread's notion, and we should have an aristocracy of wealth, which is the most odious of all aristocracies, because it does not, of necessity, include either birth, worth, or talent, and would very often possess neither.

By one of the clauses, it was proposed to enable a parish which paid more than double, in poor rates, the average rate of the whole county, to claim, through the medium of the magistrates, a sufficient sum from the county stock to reduce the rate so far as not to make less than double the average rate. This clause the *remarker* condemns very strongly, and very justly; and he clearly shews its pernicious consequences to the landed interest. His observations are well worth attention. He thus concludes them.

"But why did the legislature decline to *equalize the land-tax*? Because a very large portion of the lands within the kingdom had lately changed owners, by purchases made with an especial view to the proportion of land tax charged upon them. So, property in manufacturing, and other, places, has been purchased with a view to the respective amount of the poor rates. If such a clause as this must become part of a statute, let a little *proviso* be added;—that this clause shall not take effect until fifty, or rather a hundred, years after passing the act. Future purchasers of land may then conjecture about the value of their new property: those who *lately purchased* (having paid the full price) will still have some cause for complaint. Without such a proviso, the value of land, in agricultural districts, manufactories being numerous in the country, would instantly sink about 20 per cent. This clause was, probably, no part of the original bill; but foisted into it (out of doors) by some bold manufacturers, who fancied the oscitancy of country gentlemen to be much greater in degree than it is. Surely, when the proposed clause shall be duly *proclaimed*, the sound will awaken them from the deepest repose that was ever enjoyed, after the hardest fox-chase, and some tankards of the best October."

On the clause for exempting certain houses from poor rates, the author's remarks are very judicious. "If houses should be exempted from poor rates, many landlords would, and all might, advance the rent in full proportion to the exemption, and thus pocket all the benefit." To be sure they would, just as the owners of land in Ireland would advance their rent, in proportion to the exemption from tithes, if tithes were to be abolished there, as proposed by some of the philanthropic reformers of the age. "And since rates must be levied; but are lost to a great amount by the dishonesty as well as by the disability of small occupiers; why should not

tenements under five pounds *not exempted* by justices (as above proposed) be assessed to the *landlord*, leaving it to him to indemnify himself by the rent? Perhaps it would be expedient to provide, that, in all *such* cases, where a tenant has refused to pay his rate, the same shall be thenceforth charged by the landlord. But if this exemption *must* take place, let the business be shortened, and much time and trouble saved, by extending it only to those occupiers who have *two* legitimate children, under 12 years of age, and who, *also*, either invest money in the poor's fund before mentioned, or are members of some friendly society."

It would, no doubt, be desirable in many, if not in all, cases, to give recourse to the *landlord*, where the tenant refuses to pay. By such a regulation the landlord would take special care not to let his house to a tenant who was not an honest and a responsible man. But there should always be an option allowed to the parish to apply either to the tenant or to the landlord: the law very wisely makes the tenant responsible, because he has always property on the premises, which may be seized in a summary way for the rate; whereas if the landlord only were responsible, much trouble and expence would attend any compulsory process for payment, and in many instances the rate would be lost; for there are dishonest landlords as well as dishonest tenants. We shall make one extract more from the "conclusion" of this very sensible tract, containing matter which we very strongly recommend to that exemplary guardian of the morals of the poor—to that consistent champion of the interests of the publicans—Mr. RICHARD BRINSLEY SHERIDAN.

"Amongst the means which might be devised for promoting the purposes *actually expressed in the title of the bill*, perhaps none would be more useful, and none are more wanted than this:—a more effectual restraint of ALEHOUSES, and of the number of them. Licenses are multiplied much too easily, and *reduced in number* too rarely; and the *maintaining of good order and rule* in them is most lamentably neglected. To these public nuisances (for such they *generally* are) may be ascribed (in a very great degree) the corrupted morals, and the impaired health, of the labouring class, and perhaps *one-fourth* of the poor rates. For not only the money *actually spent* in them is to be considered, but the time and wages lost by labourers to their families, and their services lost to the public; the idle and vicious habits contracted; the late hours kept; the consequent dissolute intercourse of the sexes; the ruined constitutions and shortened lives of multitudes, *whose families are left to the parish*; all which, taken together, contribute, in a most high degree, to the increase of the public burthens. Surely, among the acts of magistrates, not any one is attended with a more awful responsibility, than the *granting of additional licenses*, or to improper persons, or in *improper situations*, for the keeping of ALEHOUSES; these perpetual sources of disorder and tumult, vices and crimes, poverty and poor rates!"

If the author had recollected that MR. SAMUEL WHITBREAD was a BREWER, he would have ceased to wonder that *such* regulations, which would have done more to benefit the poor than all the other provisions of the bill, formed no part of it.

Remarks on Mr. Whitbread's Plan for the Education of the Poor ; with Observations on Sunday Schools, and on the State of the Apprenticed Poor.
By James Parkinson, Hoxton. 8vo. Pp. 34. Symonds. 1807.

MR. Parkinson is evidently a man of active benevolence, and of the best intentions ; and as far as he contends, that " the plan proposed by Mr. Whitbread must crush those institutions to which religion, morality, and the good order of society, are already most highly indebted ; and that the establishments which were to succeed these will fail in two most material points—the promoting of industry, and the inculcation of religious sentiments," we perfectly agree with him : as we also do in the praises which he bestows on Mr. Plemley, the worthy rector of Shoreditch, than whom a man of sounder religious, moral, and political principles, or one more zealous in the discharge of his important duties, is not to be found. Happy are we to learn, that the parochial Sunday school of St. Leonard, Shoreditch, was founded on his recommendation, and on the conviction, enforced by him, " that mere literary education, unaccompanied by the inculcation of moral and religious principles, was a gift which it was almost certain would prove highly injurious, both to the giver and receiver." If we have been correctly informed, there is no parish in which such a school was more wanting ; because there is none in which vice and immorality flourished more abundantly. But we must differ *toto cœlo* with Mr. P. in bestowing unqualified praise on the *liberal* sentiments which influenced the author of that clause in Mr. Whitbread's bill, which allowed the scholars to go to any place of worship to which their parents might chuse to send them, or, in other words, to none at all ; for as Mr. P. truly observes as to the measure itself, there would be no possible means of ascertaining whether the boys went to any place of worship or not ; and the probability is, that they would pass the sabbath, either in idleness, or in something worse. So that in fact they would have no religious instruction at all. What Mr. Whitbread's *motives* were, it is not for us to conjecture ; but no motive could justify the measure which went to give a legal sanction to that *sin* of *schism* which the Scriptures reprobate. Indeed, it was a melancholy task to observe the loose notions which prevailed in the House of Commons, during the last session, on the subject of infusing religious principles into the minds of the rising generation. It seemed to be a matter of perfect indifference to the members, whether they were brought up as Protestants, Romanists, Methodists, Calvinists, Quakers, Baptists, Anabaptists, or Unitarians. In short, it seemed as if none of them had at all attended to the subject, or that they had never read the scriptural denunciations against schism, or the supplicatory clauses in the Litany relating thereto ; and that they knew not what constituted a *Church*.

There are good grounds for Mr. P.'s apprehensions, that the parents of poor children would not suffer them to go to school every day ; and, consequently, for the preference which he gives to *Sunday* over *daily* schools. He must know very little, however, of churchwardens and overseers, if he thinks that they are better judges of the treatment of the poor, or more vigilant guardians of them, than the magistrates ; and he is egregiously mistaken both as to the *law* and the *fact*, in supposing that when the parish has bound their children apprentices, the overseers have nothing

more to do with them. The overseers are the representatives of their natural guardians, and it is their duty (for the breach of which they are punishable) to extend a parental superintendence over them during their guardianship, and to take special care that they are properly treated. And in many parishes, in Saint Luke's, Saint Andrew's Holborn, Islington, Saint Saviour's Southwark, several parishes in the City of London, and no doubt in many others, this duty is most conscientiously performed. Lord Kenyon delivered his opinion with so much force and decision on this subject, that we did not conceive that any man who had turned his attention to the poor could possibly have been ignorant of it. If, then, "the officers of the parish of St. Leonard, Shoreditch, had upwards of seventy children apprenticed out in *surrounding parishes*, of the state of whom they were entirely ignorant," it was a species of ignorance we hope peculiar, and certainly most disgraceful, to them. As the apprentices resided in the *surrounding parishes*, too, their conduct was highly criminal, and they had not the shadow of an excuse for it. It was their duty to ascertain that they were properly treated, if they had lived even in a remote part of the kingdom. It is nevertheless highly expedient, on all accounts, to bind parish children apprentices within their own parishes, wherever proper masters can be obtained; but let it not be supposed for a moment that, if they are bound out of the parish, it is not the duty of the overseers to visit them occasionally, or at least, by some means or other, to take care that their treatment is such as it ought to be.

A New System of Domestic Cookery, formed upon Principles of Economy, and adapted to the Use of Private Families. By a Lady. Second Edition, considerably enlarged and improved; to which are now added ten Illustrative Plates. Small 8vo. Pp. 586. 7s 6d. Murray. 1807.

THIS is really one of the most practically-useful books of any which we have seen on the subject. The lady who has written it, has not studied how to form expensive articles for luxurious tables, but to combine elegance with economy. She has given her directions in a plain sensible manner that any body can understand; and these are not confined merely to cookery, but are extended to a variety of objects in use in families; by which means the utility of the book is very much increased indeed.

EDUCATION.

A General Pronouncing Dictionary, shewing at one View the Orthography, Explanation, Accentuation, and Pronunciation, of all the purest and most approved Terms in the English Language, according to the present Practice of the most eminent Lexicographers and others. By William Enfield, M.A. Author of Elements of Natural Philosophy, &c. &c. 18mo. Pp. 336. 3s 6d. Crosby. 1807.

IN a very modest preface, Mr. Enfield observes, that the editor of such a work as this has little to do, "but to familiarize the mind to knowledge already extant, and to endeavour, by a lucid arrangement of the materi-

als of his predecessors, to smoothe the path of science." Humble as such pretensions are, the task is one which requires the exercise both of considerable judgment and of great industry; and it is but common justice to say, that Mr. Enfield has displayed both, in the compilation and arrangement of the useful little volume before us.

An Abridgment of the Roman History, from the Foundation of the City of Rome to the Dissolution of the Western Empire. Written on a Plan calculated to assist the Memory. By Sophia N. Ziegeuhert, Author of the Epitome of the History of England. 2 vols. Crown Octavo. Pp. 906. 16s. Hatchard. 1807.

THIS Abridgment is written on a plan perfectly novel, at least to us. In order to assist the memory, the *initials* only of proper names are given, and the young reader is left to search for the names themselves. This appears to be very well calculated to answer the intended purpose; and the lady is entitled to great commendation, as well for her ingenuity in the invention of such a plan, as for her ability and judgment in the execution of her work. The following extract from her preface will place her sentiments and her principles in a proper point of view.

"It is the indispensable duty (and surely never more so than in the present day) of every parent, and every other person having the charge of youth, to instil into their minds a just idea of their Almighty Creator, by pointing out to their observation the various blessings they enjoy, and whence they flow. Religious principles can never be too early imbibed. The impressions made in childhood are seldom totally effaced, and surely those of religion ought to be the first: it is the most essential part of education*, the only sure basis of our happiness here and hereafter, our comfort in affliction, our solace on the bed of death, and our sure hope of eternal salvation."

We wish to see every instructor of youth impressed with these sentiments. The book is accompanied with tables of the proper names, with references to the pages in which they appear.

The Family Shakespeare. In Four Volumes. Small 8vo. Pp. 1720. Hatchard. 1807.

"THOUGH the works of our immortal bard," says the editor in his preface, "have been presented to the public in a great variety of editions, and are already the ornament of every library, and the delight of every reader, I flatter myself that the present publication may still claim the attention and obtain the approbation of those who value every literary production in proportion to the effect which it may produce in a religious and moral point of view. It will, I believe, be universally acknowledged, that few authors are so instructive as SHAKESPEARE; but his warmest admirers must confess, that his plays contain much that is vulgar, and much that is indelicate; and that, in compliance with the taste of the age in which he lived, he inserted some things which ought to be wholly omitted, and others which might be rendered unexceptionable by a very

* Mr. WHITBREAD and Mr. LANCASTER seem to think otherwise.
REV.

little alteration. It is justly observed by the author of that elegant Essay, in which SHAKESPEARE is vindicated from the illiberal attacks of VOLTAIRE, that 'there are delicacies of decorum in one age unknown to another age; but whatever is immoral, is equally blamable in all ages; and every approach to obscenity is an offence, for which wit cannot atone, nor the barbarity or the corruption of the times excuse.' On this principle I have omitted many speeches in which SHAKESPEARE has been tempted 'to purchase laughter at the expence of decency,' in scenes, for which all the wit of Falstaff can furnish no apology; but I trust that nothing is omitted which the reader *ought* to regret. For those who object to such alterations, there are many editions of SHAKESPEARE 'with all his imperfections on his head;' but it is hoped that the present publication will be approved by those who wish to make the young reader acquainted with the various beauties of this writer, unmixed with any thing that can raise a blush on the cheek of modesty."

An edition of this kind was certainly very much wanting; for the plays of Shakespeare, in their original state, contain so many indelicate and obscene passages, that they cannot, with propriety, be put into the hands of young persons. The editor has only excluded such passages, and made now and then a verbal alteration, and has made no additions of his own. The plays he has selected are *twenty* in number. The *first* volume contains, The Tempest, Midsummer Night's Dream, Much ado about Nothing, As You Like It, and The Merchant of Venice; the *second*, The Twelfth Night, Winter's Tale, King John, King Richard II, and the first part of King Henry IVth; the *third*, the second part of King Henry IVth, King Henry Vth, King Richard III, King Henry VIII, and Julius Cæsar; the *fourth*, Macbeth, Cymbeline, King Lear, Hamlet, and Othello.

MISCELLANEOUS.

THE CATHOLIC QUESTION.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP
OF DUBLIN,

*By the Reverend William Hales, D.D., late Professor of the Oriental Languages
in the University of Dublin, and Rector of Killisandra, in Ireland.*

[Continued from page 326.]

FOURTH LETTER.

Dec. 3, 1803.

*Je vois tous les jours, que la Religion Romaine fait de mauvais Sujets,
en reconnoissant une Puissance etrangere superieure à celle du Pays;
nos Eveques ne sont pas Francois, mais Sujets du Pape!*

"I see every day, that the *Romish* Religion makes *bad Subjects*:
our *Bishops* are by no means Frenchmen, but *Subjects of the
Pope!*"

Lettre du Mad. de Pompadour, à M. Montesquieu.

Rev. Sir,

MY last Letter concluded with a declaration diametrically opposite to yours, and from equally respectable authority: that "the Oath of Allegi-

ance in question contained nothing contrary to the principles of the Roman Catholic Church ;” and, consequently, Dr. Butler and his Suffragans did not consider it “ *contrary to the Faith delivered to the Saints* ;” nor were they deterred by any qualms of “ *conscience*” from “ taking the Oath and subscribing the Declaration ;” which we are given to understand from your declaration that you and your coadjutors have “ *refused*” to do. If I have injured you by this surmise, you are at liberty to remove any ill impression of the loyalty of your “ *real principles*,” by explicitly stating the facts, *when* and *where* you took the Oath and signed the Declaration. I am credibly informed, however, you did not take the oath while Bishop of Ossory, and that only four priests in the county of Kilkenny then took it. Whether you have taken it since your translation (by the Pope) to the Titular Archbishoprick of Dublin, you can best inform me and the public ; and whether your formerly declining to take it may not have contributed to your promotion. Had the See of Rome intended to mark its approbation of the Oath of Allegiance, it would have promoted some one of the Munster prelates, who so anxiously stepped forward to vindicate their “ *Religious Tenets*” from the foul imputation of disloyalty : either Doctor Butler himself, or Lord Dunboyne, both allied to the illustrious House of Ormond ; or else Doctors Egan, M’Kenna, or Moylan, not inferior perhaps in talents to yourself ; and, indeed, we have abundant reason to collect from Doctor Butler’s justification, that *his* exclusion was owing to his loyalty :

“ A report,” says he, “ was quickly circulated, that the Roman Catholic Bishops of Munster were ‘ all *excommunicated*’ by his Holiness for countenancing such an *impiety* ;”—that “ a report had certainly reached Rome, that the Irish Catholic Clergy, by the Oath of Allegiance, had shaken off the Pope’s supremacy in *Spirituals* :”—And though he wrote a long memorial soon after, in September 1775, to Cardinal Castelli, President of the Congregation *de Propaganda Fide*, stating the grounds upon which the Munster Prelates had proceeded, and “ demanding (says he) to know explicitly *what objection* they had to our conduct,” the Cardinal postponed answering his memorial, until fourteen months after, and then sent him the following *laconic* censure ; if Doctor Butler gave the *whole* answer, as he insinuates, and not an *extract* only, as we have reason to suspect, from the abruptness of the conclusion :

Per illustris et Reverendissime Domine, uti Frater,
Debitum vestrum consuetumque erga hanc Sanctam Sedem obsequium, omnino postulare videbatur, ut nihil in *re tante momenti* statuendum censeretis, nisi consulto prius Pontifice maximo ; cujus sententia eo etiam magis à vobis expectari poterat, quod *nulla vi, nullare lege* ad eam Formulam expromendam adigebamini. *Hoc est* quod Sanctissimum Dominum nostrum, et sanctam hanc Congregationem haud levi molestia afficit.—*Cæterum* Deum precor, ut amplitudinem vestram sospitem diutissime servet, &c.

Rome, 23 Nov. 1776.

J. M. CARDINALIS CASTELLI.

“ Most Illustrious and Rev. Lord, and Brother,

“ *Your duty and customary obsequiousness* towards this Holy See seemed absolutely to require, that, in a *matter of so great moment*, ye should have judged that nothing ought to be determined without having *previously consulted the Sovereign Pontiff* ; whose judgment might also have been awaited by you the more easily, as ye were not constrained by any com-

pulsion, or by any law, to produce such a Formulary. This it is that has affected our most Holy Lord, and the Congregation, with no slight uneasiness.—But I pray God that he may very long preserve your Lordship.

“ J. M. CARDINAL CASTELLI.”

“ To his Lordship James, Archbishop of Cashel, Thurles.”

This decides the point, that a Formulary, as Dr. Butler observes, “ denying the Pope’s Supremacy in *temporals*, and disclaiming those tenets *imputed* to the Roman Catholic religion, was thought reprehensible at Rome:” and hence, as the Court of Rome has always opposed and obstructed the allegiance of the Roman Catholics from the days of Henry VIII, it will ever continue, so long as it possesses the means; so long as “ they acknowledge a foreign (and hostile) power, superior to that of the country;” so long as the Romish hierarchy and clergy are liege “ subjects of the Pope,” bound by oaths of allegiance to him at their ordination as Priests, and consecration as Bishops, utterly incompatible with their allegiance to the Crown; and so long as the Pope of Rome is suffered to retain under a Protestant Government, by a glaring political *solecism*, a great ecclesiastical patronage, exclusive of the Crown, and involving a considerable *temporal* jurisdiction; and this, too, at a time when the patronage of ecclesiastical benefices has been reclaimed and recovered from the Pope by every Roman Catholic country in Europe; and very lately, in France, formally rescinded by the new ecclesiastical constitution of that country.—*Fas est et ab Hoste doceri:*

To permit, indeed, the Court of Rome still “ to stab in the dark” the vitals of the Constitution; to hold out powerful rewards and censures to the Romish *ecclesiastical* body in this country, tempting them to refuse or to violate their allegiance to the Crown, is surely to keep alive the embers and cherish the seeds of sedition and rebellion in this hitherto ill-fated island; more especially, when the *Papal ascendancy* has been so dangerously increased by the lavish grants of political power in the *elective franchise*, and repeal of the *penal laws*; by their *admission to the bar*—by the establishing a *Popish* seminary at Maynooth, with a revenue or endowment equal, if not superior, to that of the only *Protestant University* in the kingdom; and by that strange policy recommended by the late Edmund Burke, and rather precipitately pursued by Latitudinarian British Administrations, down to the auspicious æra of the Union:

“ That the only method of retaining Ireland in obedience to the British Crown, and maintaining the connection between the two countries, was the establishment of *Popery* in Ireland; and that the *irreconcilable difference* of the established religion of the inhabitants of the two nations would be the *indissoluble cement of peace and union* between them!!!”

The example of Dr. Butler and his loyal associates establishes the truth of the observation, which you impeach, Sir, that “ *Roman Catholics* (even *Prelates*) *may be better than the tenets of their religion:*” For that the “ *odious tenets imputed* to them” by our legislature are *justly* imputed, we may collect from the Decrees of their General Councils, especially of the 4th Council of Lateran, and Council of Constance, confirmed by the Council of Trent; sanctioning the *extermination of heretics*, when feasible; and decreeing that “ *no faith is to be kept with heretics*, to the detriment of the Church, or prejudice of the *Roman Catholic religion;*” and from the Nuncio Ghislini’s official letter, reprobating the similar oath of allegiance, pro-

posed in 1768, (rather more explicitly and unguardedly than Cardinal *Castelli*) “as unlawful in its whole extent, and as invalid, null, and of no effect in its nature; so that it can by no means bind and oblige the consciences” (of Orthodox Catholics).—See the *Hibernia Dominicana*, and Bishop Woodward, &c.

And I now publicly call upon you, Sir, if anxious in reality for the security of the established Constitution, and the satisfaction of your Protestant fellow-subjects, to state, fairly, fully, and explicitly, “without any evasion, equivocation, or mental reservation whatsoever,” what are the oaths you have taken, and are conscientiously determined to observe? and what are these other oaths which you refuse to take, and your conscience condemns?

CRITO.

FIFTH LETTER.

Feb. 28, 1804.

Nunquam te fallant animi sub Vulpe latentes.

“Never be duped by Fox-like adulation.”

HOR.

Rev. Sir,

My last Letter, published Dec. 3, 1803, ended thus:—“What are the oaths you have taken, and are conscientiously determined to observe? and what are those other oaths which you refuse to take, and your conscience condemns?”—These interesting and important questions, echoed from your own last Pastoral Exhortation, were surely entitled to a speedy and explicit answer on your part; that they might well have been solved long since, by yourself, in *propria persona*, without any diminution of your titular dignity, through the same channels of public intelligence in which that polemical charge was so ostentatiously blazoned forth. But what has been the actual result? after a lapse of two months nearly, a long-winded and adulatory “Vindication,” by proxy, appears, at the unconscionable price of four shillings British—

“Though half a-crown o’erpays his sweats-worth.” SWIFT.

Written in a barbarous dialect and motley style, a downright *lingua Franca*, (p. 25) surely not by a native “Roman Catholic of Dublin,” as idly personated, but rather by some French Emigrant, who might reasonably complain, in the midst of our metropolis, like the exiled Ovid in Pontus:—

Barbarus hic ego sum, quia non intelligor ulli!

“Here, I am a Barbarian, because not understood by any!”

And who, with singular felicity, thus describes himself and his uncouth production, abounding in awkward ridicule, gross invective, and hardy misrepresentation:—“Ah, *mon Dieu*, to be so argumentative and so ridiculous!”—“Observe how the phrase gets corpulent, in proportion as the common sense manifestly pines away!”—This miserable vindicator and fulsome adulator of an Irish Ecclesiastic, whom he styles, *Roman Catholic Archbishop in the Church of Dublin*,” officiously dubbing him, though unlicensed, the Coadjutor of his Grace the Archbishop, the only Prelate in the Church or See of Dublin recognized by the Constitution, has, in an evil hour, “taken up the cudgels” for his friend, and probably his patron, already or in expectancy, which the latter was either unable or unwilling to wield himself; and after expending not less than 236 pages of his abundant “tediousness” on that redoubtable champion the Yeoman, and his

authorities, dispatches the puny CRITO in a single leaf! which I shall here republish entire, as a specimen of his matter and his manner;

“Appendix.

“I have reserved this place for the gentleman calling himself Crito; and must be brief and distinct.

I. “As to Hufs and Wickliffe, and Sigismund and the Council of Constance, I only say, that as *he knows nothing** but what he could pick up from *vulgar* and *polluted* sources, he cannot appear entitled to *my* notice, in the mind of a reader who has arrived thus far in this pamphlet. Shall I confute again the same nonsense issuing from a man who confounds transubstantiation with the real presence; i. e. the unreformed doctrine [of the Mass] with the principal reformed doctrine? [When did this reform happen?]

II. “He charges Doctor Troy with refusing to take certain oaths, and he wishes to know what oaths they be.—[N. B. Doctor Troy charged himself.]—Answer, Who are you, Crito; and by what title do you claim the right of being answered by Doctor Troy?—The oaths he means are the *renegade* oaths against Peter’s primacy and the august Sacrament.

III. “Some Bishops, Doctor Troy mentions, [where?] scrupled to take the Oath of Allegiance; whence Crito infers, that Doctor Troy scrupled [to take] it.—[A false inference]—Answer, Pity the Bishop did not inform [for such a crime] against the dead! Doctor Troy took that oath immediately on his arrival in Ireland, [in what year?] and decided those Bishops, of whom he speaks, [where?] to take it.

IV. “Doctor Butler, who pleaded for this oath, was *not* made Titular Archbishop of Dublin.—Answer, No, but Doctor Troy; whom *HE* *recommended* [to whom?] for his eminent loyalty; who had [having] received the thanks of the then Viceroy, [who was he?] on that account of loyalty, was made Titular Archbishop [by the Pope].

V. “With regard to the text [or rather, motto of Letter IV] from the Dutch manufactured Novel, called *Pompadour’s* Memoirs, I am happy to find, that Crito reads French, and has great Bibliographical information.—[N. B. Crito, in kindness, will increase his happiness.]

VI. “As to the discoveries concerning Popery Laws, Crito may enjoy his exemption from criticism.”—[What exemption?]

Such is the mysterious enunciation of this “brief” but not “distinct” censure; to develop the latent meaning of which, requires the solution of a fresh question at every sentence: like the enigmatical Oracles of Paganism, it is purposely obscure, and designedly unintelligible to ordinary readers; the author affecting to despise, while he dreads Crito, and wishing to bury his Letters in oblivion†.

* “He (Crito) will give me leave, moreover, to tell him, that I could not utter a *lie* so great, *in my conscience*, on this very question, as to aver, that *he knows one single tittle about it!*” (p. 4.)

† “I have seen a third and fourth Letter of CRITO’s; and I must now beg the reader’s indulgence, that I may explain, how I was *seduced* to make free with this *leper*. Of his first Letter, I noted the quotations, (p. 41) and of the second (p. 52); but from my attention being

Waving, for the present, his palpable misrepresentations, alluded to in the first article, of the principles and persecutions of Wickliffe and Hufs, and the perfidy of Sigismund, and furious bigotry of the Council of Constance, as involving topics of remoter concern, compared with the boasted loyalty of Romish Ecclesiastics in Ireland; I shall now confine myself to the *second* and subsequent articles, as more immediately connected therewith.—“Who are you, Crito? and by what *title* do you claim the *right* of being answered by Doctor Troy?”—However absurd or impertinent such an interrogatory must appear from an obscure and anonymous inquisitor, intermeddling in a matter that does not immediately concern himself, I will not decline to gratify his curiosity, by stating Crito’s “right and title” to assume the arduous and perilous office of *public Censor*; undauntedly and disinterestedly aspiring to become

Virtutis veræ custos rigidusque fatelles.

“Of true patriotism, guardian and strict sentinel.”

Crito, in the first place, is not a disaffected Priest, who lurking among the “circumcellions of loyalty” (to use his own *lingua Franca*), pines in secret at the auspicious Union of this Island with Great Britain, and mourns in dark and discontented strains over the degradation and sufferings of his “native country; which (he asserts), though uncrowned has majesty, and has beauty still, and friends though afflicted;” and who claims that “his letter may be heard” [not read], and modestly predicts, that “it will [only] be forgotten, when ruthless imposture has ceased to aggravate the hand of rigour, and embitter the dregs of servitude!”—PREF.

Neither is Crito a false friend, who injures the cause he affects to espouse, and betrays his patron with a kiss! while he thus unguardedly strips off the specious mask of loyalty and patriotism from Doctor Troy’s last Pastoral Exhortation, issued in prompt obedience, as it seemed, to the pious requisitions of the Royal Proclamation for a general fast and humiliation.

“When Doctor Troy had so far coincided in the religious views of a *Lay-Supremacy*, (which *xæ deprecate*) as to regulate our times of prayer by the index of a proclamation,” &c. p. 13. Thus does this vassal (if not emissary) of the Pope, “deprecate” or abjure, for himself and his brethren, that “*Lay-Supremacy*,” happily vested in the Crown, which is the basis of our Established Constitution in Church and State!

Nor is Crito an outrageous libeller of that sacred palladium of the Constitution, the Oath of Allegiance, like this accredited Plenipotentiary, who declares, that the oaths he [Doctor Troy] means, are the oaths against *Peter’s Primacy* and the *August Sacrament*; oaths which he avowedly dares to call “*renegade*,” i. e. *rebellious*, against the Supremacy or “*Primacy*” of Peter’s successor, the Pope! in open defiance of the laws of his country.

diverted to other matters, I passed over the low stuffing of his matter; thus, for having singled out a masque, before I had felt what work his hands were inured to, I am *ridiculously* engaged to travel in partnership with a rustic *Sbirro*!—The only atonement I can make for this *faux pas*, is to scout his arguments to the end of this Letter; and to promise that, in case of a re-publication, *the sheets shall be wiped clean of his name*.”—Vindication, p. 158.

Having thus ascertained the main point of enquiry, namely, "what oaths Doctor Troy refused to take, and his conscience condemns," (which how to reconcile with the third article, stating that "Doctor Troy took the Oath of Allegiance," surpasses my skill), let us proceed to review the leading clauses of the oaths taken by the Popish Prelates at their consecration, and by Popish Priests at their ordination, which we are now fairly warranted to assume are those which "Doctor Troy and his Ecclesiastical Brethren have taken, and are conscientiously determined to observe," as being prior to and incompatible with the oaths and declarations of allegiance enjoined by the Act of 1774. And I trust that this farther enquiry will not be unacceptable to my numerous readers, who may not happen to be conversant with the doctrine and discipline of the Church of Rome; nor unprofitable to the Nobility and Gentry of that persuasion, some of whom (if I may judge from their recent publications) appear to have been either uninformed or misinformed respecting this momentous topic of public disquisition.

Extract from a Popish Prelate's Oath of Consecration.

1. Ego N——, electus Ecclesiæ N——, ab hac hora in antea, fidelis et obediens ero beato Petro Apostolo, Sanctæque Romanæ Ecclesiæ, et Domino nostro, Domino Papæ, N, suisque successoribus, canonicè intrantibus.

2. Papatum Romanum et Regalia sancti Petri adjutor eis ero ad retinendum et defendendum (salvo meo ordine) contra omnem hominem.

3. Jura, honores, privilegia, et auctoritatem sanctæ Romanæ Ecclesiæ Domini Nostri Papæ, et successorum prædictorum conservare, defendere, augere, et promovere, curabo.

4. Neque ero in consilio, vel facto, seu tractatu, in quibus contra ipsum Dominum nostrum vel eandem Romanam Ecclesiam, aliqua sinistra præjudicialia personarum, juris, honoris, status, et potestatis eorum, machinentur. Et si talia à quibuscunque tractari vel procurari novero, impediam hoc, pro posse; et quanto citius potero, significabo eidem Domino nostro, vel alteri, per quem possit ad ipsius notitiam pervenire.

5. Regulas sanctorum patrum, decreta, ordinationes sive dispositiones, reservationes, provisiones, et mandata Apostolica, totis viribus, observabo, et faciam ab aliis observari.

6. *Hæreticos, Schismaticos, et Rebellos* eidem Domino nostro, vel successoribus prædictis, pro posse, *persequar et impugnabo.*

Translation.

1. "I, N—, elected of the Church N—, from this hour henceforth will be faithful and obedient to the blessed PETER the Apostle, and to the Holy Roman Church, and to our Lord, the Lord Pope N—, and his successors canonically entering.

2. "The Roman Papacy, and the Royalties of St. Peter, I will be their assistant to retain and defend (saving mine own Order) against every man.

3. "The rights, honours, privileges, and authority of the Holy Roman Church, and of our Lord the Pope, and his Successors aforesaid, I will be careful to preserve, defend, augment, and promote.

4. "Neither will I be [engaged] in counsel, or act, or treaty, in which

any [measures] may be devised, sinister or prejudicial to their persons, rights, honour, state, and authority.—And if I shall know that [any] such are attempted or procured, by any persons whatsoever, I will prevent it according to my ability; and as soon as possible will give information to our said Lord, or to some other, by whose means it may arrive at his knowledge.

5. “The Rules of the Holy Fathers, the Apostolical decrees, ordinances or dispositions, reservations, provisions, and mandates, I will with all my might observe, and cause to be observed by others.

6. “*Heretics, Schismatics, and Rebels* against our said Lord, or his Successors aforesaid, I will, according to my ability, *persecute and impugn.*”

CRITO.

[To be continued.]

ENQUIRY INTO PLACES AND PENSIONS.

LETTER II.

Sir,

FROM the result of the inquiry into places and pensions, which the House of Commons has directed to be made by the Committee of Finance, we shall soon learn whether the leaders of our different parties, like the Roman Triumvirs of old, will furnish out a very decent proscription by mutually sacrificing their friends; or whether they will save them all, by declaring a general amnesty. Though private feelings may prompt the latter, public justice requires the former alternative; and agreeing, as I most cordially do, with your correspondent a Trinidadian, on the utility of pointing out abuses in the distribution of appointments, I shall contribute my mite to your political censor.

Lord Auckland, some time since, obtained for his eldest son the reversion of one of the Tellerships of the Exchequer, a sinecure office with a salary of 2700*l* per annum, which became vacant on the death of the late Lord Thurlow. Not satisfied with this, Lord Auckland discarded the Deputy Teller, whose salary is 1000*l* per annum, and gave that place to another of his sons. I speak of this measure as the act of Lord Auckland, taking it for granted that a young man like Mr. Eden would venture on no step of importance, on his first entrance into public life, without the advice and concurrence of his father.

With the grant of this sinecure to Mr. Eden, I have no fault to find. Lord Auckland has devoted his life to the service of the State, in various diplomatic and political capacities, and may therefore reasonably claim, from the public, that provision for his family, which he has thus been precluded from any opportunity of making by his own exertions. But I do find great fault with his turning out the Deputy Teller of the Exchequer; a man who had been more than thirty years in that office, and had risen from the lowest situation in it by regular gradation, in order to give his salary to a stripling; who was thrust into a superior station, without being possessed of that experience and knowledge of his duties which can only be acquired by going through the subordinate departments of the office.

It may perhaps be said, that no qualifications whatever are necessary in the Deputy Teller; for that as the Teller himself leaves all the business

to his Deputy, so the Deputy leaves it to the first Clerk. This may be so; but whether it ought to be so, is the question! We have heard that when the Captain of a man of war has gone on shore, and left the ship in charge of the first Lieutenant, the first Lieutenant has left it to the second, the second to the third, and so on, till the command has devolved upon the Boatswain: but this relaxation of discipline in the navy led to the mutiny; and what this mode of transacting business in public departments may lead to in the State, or how far it is justifiable, I leave it to politicians to determine.

The example set Mr. Eden by his predecessor in office was equally just and disinterested. When Lord Thurlow became one of the Tellers, so far was he from removing any person under him from his situation, that, on a vacancy happening by the death of his Deputy Teller, he permitted his son, Mr. John Price, whom Lord Auckland has discarded, to succeed him, as being next in seniority; and in the same manner advanced each of the other clerks one step, reserving to himself only the privilege of appointing the junior clerk in the office.

That the Teller may have a legal right to nominate his Deputy, I do not deny; but, *summum jus, summa est injuria*: and what noble mind would resort to law, as the only justification of conduct, which violates that great command which should be engraven on the heart of every man, "Do unto others as ye would that others should do unto you?"

It must be considered as an act of oppression, under any circumstances, to dispossess a man of his sole dependence; and that too at a period of life, when his habits are so formed by long and assiduous application to one line of employment, as to disqualify him, in a certain degree, from engaging in any other pursuits: but in the present instance, the oppression of the act is aggravated by the circumstance of the man so dispossessed having an aged mother and two sisters, left dependent upon his exertions for support. Is it liberal, is it decent, in a nobleman who has been placed in a state of affluence by the munificence of his country, to provide an establishment for one of his younger sons, by taking the bread out of the mouths of the widow and the fatherless?

Independent of every moral consideration, should not Lord Auckland have respected in Mr. Price that very claim on which alone his pretensions to all that he and his family now enjoy are founded? By what other title than that of long public services were the grants of a pension for himself, a pension for Lady Auckland, and the Tellership of the Exchequer for his son, obtained? Mr. Price had precisely the same title to plead in his behalf. This title was repeatedly admitted by our Sovereign, in favour of Lord Auckland; but was not admitted by Lord Auckland, in favour of Mr. Price. Is it to be said, that as Mr. Price received the salary attached to his office while he acted as a clerk in the Exchequer, his services have been sufficiently remunerated? So did Lord Auckland receive the customary emoluments of a diplomatic or political character, while he acted in a diplomatic or political capacity; and were he deprived of his pension to morrow, with what propriety could he complain, after his conduct towards Mr. Price; or might it not be considered as an act of retributive justice upon him for his treatment of that gentleman?

Let me not omit to state, that Lord Auckland is understood to make Mr. Price an annual allowance, and to have promised to procure him a

place in some other public department: but death may soon put it out of his Lordship's power to continue the one, as the change in administration has already put it out of his power to do the other. Even while this allowance is continued, what must the feelings of Mr. Price be, at finding himself thus deprived of a situation in which he enjoyed independence and a competency, and being reduced to a state of precarious dependance and comparative want!

When I contrast the numerous places and pensions obtained by Lord Auckland for himself and his family with the single appointment held by Mr. Price, I cannot help comparing the former to the "rich man who had many flocks and herds," and the latter to the "poor man who had nothing save one little ewe lamb, which the rich man, sparing to take of his own flock and of his own herd, took and dressed for the man that was come unto him." Nor can I forget the sentence that the offender unwittingly passed upon himself, in the person of another: "he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

A due regard to the interests of our children is a natural and laudable principle, if acted upon with reason and moderation; but, in this instance, both seem to have been forgotten, or sacrificed at the shrine of avarice. It gives me pain to remark such conduct in a nobleman whose character in other respects I have ever thought estimable; and I hold it up to public notice, both as an instance of a very improper appointment, and in the hope that my so doing may be the means of obtaining redress for a much injured, and to me an entirely unknown, individual.

MARCUS.

TO CORRESPONDENTS.

THE continuation of Dr. Hales's Letters, and several other interesting Communications from Correspondents, shall appear in the Appendix, which will be published, as usual, with our next Number.

Errata in our last Number.

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| Page 155, | line 27, | for "where" read <i>whence</i> . |
| 179, | 30, | for "were" read <i>was</i> . |
| 181, | 8, | delete the inverted commas at the beginning of the line. |
| | 26, | for "every" read <i>any</i> . |
| 220, | 23, | for "pass for" read <i>as</i> . |

APPENDIX

TO VOLUME XXVII.

Œuvres de Louis XIV.

The Works of Lewis XIV. In 6 Volumes, 8vo, of about 550 pages each. Paris, 1806. Imported by De Boeffe.

WE shall not at present inquire what are the peculiar advantages or disadvantages of monarchs becoming authors, especially as there is little in the six large volumes before us that would induce us to rank Lewis XIV among the class of literary sovereigns. On the contrary, although the mass of matter here published is said to be taken from *Olographic* manuscripts, that is, from manuscripts conceived and written *entirely* by the King himself, without the assistance of an amanuensis, it contains sufficient internal evidence of not conveying exclusively the genuine conceptions and sentiments of that ambitious monarch. With the exception of some few private letters, that may or may not be the legitimate effusions of Lewis, and of which the admirers of *Louis le Grand* will not be very proud, there is no proof of one complete sentence which has not been either suggested by the Widow Scarron (Madame Maintenon), or corrected by Pellisson. It is indeed acknowledged that Lewis never was ambitious of being considered, or of having any pretensions to, a "*bel esprit*," and that he cannot be called, with Walpole, a "Royal Author." The attention and labour, however, which he has bestowed on the greater part of the contents of these volumes, are sufficient to give them an importance and interest both to the political chronicler and to the philosophical historian of the progress of civil society. Did we, indeed, rest the merit of these works on the opinion of the bookfellers, who, with a modesty truly French, have recommended their own goods, and depreciated those of others, with no less eagerness than our men-milliners recommend their wares to their fair customers, we should be disposed to hail them as a new revelation to society.

"The history of other countries (say the *modest* and *liberal* Messrs. Treuttelle and Würtz, who appear to have been the literary midwives, act-

ing with the assistance of M. Grouvelle) will not gain less than that of France by the publication of this collection of original writings of Lewis XIV. The English, for instance, will here learn, that notwithstanding the interesting collection of Sir — Dalrymple, the secret connections of their Kings, Charles II and James II, were not completely known, neither in their origin nor in what related to their end. Germany will here see developed all the mystery of a treaty long unknown, of the eventual partition of the Spanish monarchy between the Emperor Leopold and Lewis XIV. The Spaniards will find besides many unknown details of the political proceedings which prepared the change of their ancient dynasty. The singular revolution which took place in Portugal in 1667 is here developed with a great number of particulars omitted or disguised in the memoirs which have been given of it. In short, the nations of the North will also find new facts which may be interesting to them."

With this flattering promise of information we shall proceed to examine the contents of these works. From the collection of letters in the possession of General Count de Grimoard, the editors have published fac-similes of the hand-writing of Lewis XIV, and 21 others of the most distinguished persons of his reign. The engravings contain extracts of letters written by the following persons: Lewis XIV; Madame de Maintenon; the Great Condé; Marshals Turenne, Fabert, Crequi, Schonberg, Luxembourg, Catinat, Villars, Vauban, and Berwick; the Duke of Vendôme; Cardinals Mazarin and de Retz; Colbert; Marquis de Louvois; Fontaine; Boileau; Racine; Bossuet; and Fenelon. It is evident that the first two only can have any relation with these works, and that all the others are given merely as auxiliaries in the art of book-making, which is perhaps the only art that flourishes at present in Paris. The writings of Lewis, says the editor, are divided into five parts, as follow:

"1st PART. Historical and political memoirs. These are chiefly composed of the exposition made by this monarch for the instruction of his son, the Dauphin, of the principal details of his government from 1661 to 1668 inclusive.

"2d PART. Historical and military memoirs. This continuation of narratives and other pieces concerning the campaigns which Lewis XIV made in person, extends from 1667 to 1694.

"3d PART. A selection of Lewis's private letters, addressed to persons of his family, to foreign princes, to his ministers, ambassadors, generals, &c.

"4th PART. Lewis's miscellaneous and literary works.

"5th PART. Additions to the works of Lewis XIV; or anecdotes and historical pieces unpublished or little known, and serving to illustrate the memoirs and other writings of this monarch."

Such are the divisions of these works, which seem to have been suggested to the editor, M. Grouvelle, by Count de Grimoard. For their authenticity we have the following authority: General

Grimoard, in a letter to the editor, states that he "received the MSS. of these works from Lewis XVI, who gave them to him in 1786, with other writings, destined for a work with which the General was then occupied, for the instruction of Lewis XVI's children, whose education the King wished to direct himself. The General was then unacquainted with any writings of Lewis XIV, till the King informed him, and also mentioned the existence of several other MSS. in his library. His Majesty kept a complete copy, similar to that which he gave the General, whom he desired to class all the parts in methodical order, and to add illustrations, especially to the military pieces, which were found extremely confused. In order to accomplish the wishes of the last King of France, he collected all the writings of Lewis XIV which he could procure; but as he was commencing his work, circumstances arose which suspended his labours till the present, when he has again taken charge of the arrangement of the military memoirs." In addition to this proof of the authenticity of these writings, besides the allusions to them by Voltaire and Millot, which tend to demonstrate their existence, we have the certificate of the Marshal Duke de Noailles, who in a formal declaration certifies, that "one evening in 1714, about a year before the death of Lewis XIV, being in company with his Majesty, who was occupied with destroying several papers (some of them interesting to private individuals), at the instance of the Marshal he entrusted him in confidence with those papers which chiefly related to his campaigns, and which the Marshal, after collating the copies he had made with the originals, bound up in three folio volumes, and deposited them in the King's library in 1749." These volumes, besides the military details, contain, in the hand-writing of the King, what he has been pleased to denominate "Detached Pieces," including "Reflections on the Office or *Trade* (metier) of King; Instructions to Philip V, setting out to Spain; Sketch of an Harangue to demand Assistance from his Subjects; and *Agenda*, or Notes and Hints on divers Subjects."

Notwithstanding the above testimonies in favour of the genuineness of the volumes before us, it is acknowledged that all the MSS. are in the hand-writing of M. Pelisson, and not that of Lewis XIV; but that the style, with the exception of a few ornaments of diction, is that of Lewis. With these palpable contradictions and inconsistencies we shall not at present interfere, and only remark, that an anecdote is here related of Lewis himself having said, in 1678, that he amused himself with compiling memoirs at Madam Maintenon's; but this seems to have been expressed only to conceal a connection of which he appears always to have been ashamed. "Although," it is observed, "no person alone has written more than Lewis XIV, whose fault was to love too much the details, yet he often subscribed the work of his ministers, as the ministers that of their deputies." It appears, there-

fore, extremely probable that Lewis either *subscribed* or *transcribed* the greater part of the works which are now attributed to him, and that his vanity induced him to make them covertly pass for his own.

The editor has prefaced these writings with a kind of biographical and historical dissertation, which occupies about 170 pages of the first volume, and is entitled "New Considerations on Lewis XIV." These Considerations, which the booksellers ascribe to M. Grouvelle, although he has not formally acknowledged them, are divided into 35 sections, the first of which commences with the following mixture of falsehood, absurdity, and stupid adulation.

"The most general form of government," says the editor, "in modern Europe having been *absolute* monarchy, historians ought naturally to expatiate, above all things, on what concerns monarchs, the masters of persons and things; and as this is what has been, is, and will still be, as the sovereignty deviates more and more from its primitive basis, and that even the aristocratical spirit is extinguishing in the body politic, it is certain that the knowledge of a species of men on whom our fate and that of our ancestors will henceforth depend, is not merely the object of a vain curiosity, but that it serves as a basis to the experimental science of history, and to the practical utility which may be drawn from it. Thus the reproach which wise men have made to historians for speaking but of princes in their annals, requires an explication; for, since princes have done so much, and nations so little, who is there so ill advised as not to give the former, in the picture of empires, a greater place than that which was assigned them either by their talents, or by their destiny?"

The restriction of absolute monarchy to Europe, the only known region in which other and better principles of government have prevailed, is sufficiently absurd. Since the establishment of Christianity in Europe there has, properly speaking, been no absolute monarchy, till Mahomet and Buonaparte introduced it. During the dark ages, the domination of the Popes divided the power of monarchs, and since the Reformation their authority has been regulated by the wisdom of councils. Such an attempt, therefore, to generalize despotism, and to make the fate of millions for ever depend on the caprice of a lawless tyrant, deserves the indignant contempt of every virtuous mind, which necessarily spurns all adulation to the conduct of an unprincipled, cruel, and ambitious usurper. The attentive observer, who minutely compares the principles and sentiments of the Jacobins with those assiduously promulgated by the Buonapartean writers, will easily discover a general and radical consentaneity to absolute power, which we hope will ever be detestable to all the more enlightened and virtuous nations. The following remarks on the character of Lewis XIV are less exceptionable.

"No other king has reigned a longer time (from May 14, 1643, to

Sept. 1, 1715), none rendered his authority more *absolute*, none had more pretensions to govern *alone*, nor has any in his time better established this pretension, against which so many voices have since been raised. Besides, is there another on whom so much has been written? Alexander and Cæsar have not perhaps had so many historians. In general, however, these writers have been but abbreviators or annalists, more or less exact, but equally devoid of the spirit of observation, and sterile in expressive traits, or characteristic delineations. As to the memorable sayings of princes, many of those cited were prepared. A king like Lewis XIV often plays a studied part, and makes what may be called *impromptus* at leisure. Such a thing was said only to be repeated, another sally was ready at hand, or set afloat by some courtesan, or by an interested cabal. A fine sentence has been preferred in order to give a new colour to the motives of a less amiable action. Such are the causes of so many false and contradictory opinions of Lewis XIV."

The editor, in these considerations, has adduced a number of facts, which satisfactorily demonstrate that Lewis XIV was very *illiterate*, that he only knew a little Italian and Spanish, but not a word of Latin; and as to "his own language, if he spoke it pure, it was by habit, and without theory, for his orthography is very incorrect." He had read none, and was without any knowledge of history; even of religion, which he most cultivated, Bosquet said that "he understood nothing, and that he had but the *faith of a collier*!" He had "learned nothing," says his historian; but "he possessed constancy and application, accompanied by habits of discretion and gravity, which conceal insufficiency. He was silent from taste, and to these advantages added a physical organization as strong as his exterior appeared noble and imposing." All his kingly art, however, he had adopted from Mazarin, whose instructions appear to have been his sole guide through life. The most solemn engagements of treaties, he tells his successor, are only to be considered as *compliments* in the world, of which no person is a dupe, and are only to be respected as it may suit his interest or convenience. Lewis XIV, indeed, did not even stop here, but actually received propositions from his ambassador at Rome, to assassinate the brother of the Pope Alexander VII! The following account, however, of the mutual conduct of Lewis and Charles II of England we fear is but too true, and equally disgraceful to both. It confirms many of Dalrymple's observations.

"The British Government," observes the editor, "so prompt at present to keep other governments in pay, has sometimes hired itself with equal eagerness. The whole court of Edward IV, commencing with himself, were pensioned by Lewis XI, who in that done nothing more than cover the outbidding of the Duke of Burgundy. Charles V and Francis I were emulous in purchasing the good offices of the ministers of Henry VIII, as the growing rivalry of France and Austria had rendered that prince the arbiter of Europe. Charles II believed, without doubt, that he could at

once perform the same part as Henry, and make himself be paid like Edward. No moral sentiment in Charles had sufficient power to repress in him that unfortunate propensity to venality, which derived a constant stimulus from the baseness of his manners. Nevertheless, he was kept for a time within bounds by the influence of his Lord Chancellor, the respectable Clarendon, whom France, despairing to seduce, endeavoured to effect his ruin. After the disgrace of this minister, Charles was surrounded only by the most depraved profligates, and nothing could equal the infamous proceedings to which his greedy passions led him. At first he seems to have followed the usual tactics of those parliamentary orators, who, by a bold and direct attack, attempt to appear at the same time dangerous and useful to those whom they invite to bid for them. By his treaty with the Dutch, Charles gave Lewis to understand that he must either be feared or bought, but at the same time demands an explanation; apprehensions vanish, and Lewis hastens to meet his views. From that period we see the French Monarch entangling the English King in his toils, tampering with him incessantly, and artfully making the most of his bargain. Purse in hand, Lewis proposes such treaties as may suit his ambitious views of aggrandisement and domination. Lewis dictates, Charles subscribes, and in less than sixteen years *eight* such treaties occur, almost all secret, negociated by women, by ministers of divers factions, by Catholics or Protestants, some genuine, others only ostensible, sometimes written by Charles's own hand, and sometimes merely verbal, and known to the parties only. The conferences, correspondences, covert acts, and manœuvres by which these illicit conventions were effected, exceed any thing recorded in history, except the fraudulent policy of the Italian courts in the 15th century. These Kings present two examples perfectly singular.

“Incessantly tormented with the distresses and cupidity which attend a prodigal, the miserable Charles thought only of making money of every thing. It is even said, that after he had sold Dunkirk, he wished to sell his vain title of *King of France*! In reply he was offered the title of *King of Navarre* sufficiently cheap. But Charles easily found more real effects to put up at auction; it was his religion, the law of his country, the liberty and existence of Holland, the spoils of Spain, and the fate of Europe, with which he went to traffic. For a few millions of livres, ready money, he promised to declare himself a Catholic; but he well knew how to elude this declaration, and even dispensed with manifesting any disposition to do it.”

. A very moderate and impartial detail of the numerous acts of venality and meanness of Charles is here given, in selling the Dutch, taking hush-money for the capture of Luxembourg, receiving a *fixed salary* from the King of France! &c.; after which the editor proceeds with the portrait of Lewis.

“In this strange traffic, however, the part acted by Lewis is not less extraordinary. It is unnecessary to observe that this Monarch, whose presents Clarendon and De Witt had refused (although the former was unjustly accused of it by the sale of Dunkirk), was displeased with their virtue, and beheld with more pleasure the vicious habits which enslaved Charles. In fact, they were anticipated, cultivated, and finally nourished by giving

him a beautiful and witty Frenchwoman* as a mistress; nay more, Lewis made settlements on the illegitimate offspring that might arise from these amours. The confidants of Charles were equally pensioned; but it is necessary to have another dependence than that of money, and voluptuousness. The clauses of the first treaty were so imprudent, so contrary to the laws and the dearest interests of his country, that their publicity would have been sufficient to have ruined Charles; besides, the agents of Lewis kept up an intelligence with the malcontents, which England has never wanted. Charles was alternately defended from these factions, or subjugated to their increased fury, according to the circumstances of his conduct; and even he who had paid him to declare himself a Catholic, concurred in forcing him to exile his brother for a similar declaration. The test act, also, that mortal barrier to the English Papists, is the work of a cabal excited by the Most Christian King, the eldest son of the Church of Rome! The money at one time given to Charles to govern without a Parliament, was at another employed to raise the Parliament against him. Has not Lewis pushed his duplicity, his tergiversations, and his continual defections, to the utmost limit? It was no longer thought practicable to restrain him by any other means than fear; and the same Prince that encouraged him to make himself an absolute monarch, agitated his three kingdoms, and at once connected himself with the Presbyterians of Scotland, the Catholics of Ireland, the Whigs of London, and even the remnant of Cromwell's adherents, the exiled republicans, to excite them to opposition. At other times his cupidity was stimulated and deceived, or mocked and betrayed, in order to humiliate him. When Lewis had, by dint of money, for the third time, obtained the alliance of Charles against the Dutch, in a most secret treaty, he immediately acquainted his enemies of this new compact, and they hastened to sign the peace of Nimeguen. Lewis behaved still worse a few years after: when Charles, alarmed by the public outcry, renounced his tyrannical friendship, he sought the means of revenging himself by an incident the most proper to render him infamous, in clandestinely publishing at Paris a work in which the most reprehensible of all Charles's transactions, that of the treaty at Dover, the fruitful source of so many shameful bargains and scandalous engagements, is completely exposed!

“What a tissue of artifice on one side and the other! It is an assault where the two adversaries fence with equal skill. The one is not more industrious to extort money than the other is adroit in drawing from his advances the greatest profit; but if Lewis displays more certain means, a cognizance more solid, it appears that Charles evinces more ingenuity, dexterity, and spirit of invention. His discussions, almost always founded on feigned propositions, at once astonish and afflict. We smile and become indignant at so much sagacity employed to give a body to mere lies by a series of well deduced and judicious considerations. A poet or romancist could not use more art in the interest of his personages.”

M. Grouvelle continues to develop the infamous character and conduct of Lewis XIV, with great perspicacity, precision, and

* Mademoiselle de Kerouel, then lady in waiting to Charles's sister, and since Duchess of Portsmouth.

accuracy, and presents his readers with the most instructive, and certainly the most impartial and interesting memoir on the public and private life and manners of this ambitious and unprincipled monarch that has hitherto appeared. Careful not to alarm the prejudices of his countrymen respecting the imaginary merits of Lewis, he only acknowledges that it is impossible to reconcile his general character of uprightness with his nefarious intrigues with Charles. "It was deliberately," says our author, "that Lewis acted without fidelity, and he continued both the adorer and violator of justice. To the specious sophistry of his counsellors, when acting by interested views, he listened with attention, and, judging their arguments good because it was his interest that they should be so, he found a kind of satisfaction in lulling his *bad* conscience with fine sentiments." He was the first to set the example of trampling on the rights of nations, and institute the atrocious system of partition, which has since desolated and degraded Europe. Lewis, in his dying words, declared that "he had loved war too much," but it was rather the pomp and splendour of martial pageantry than war, as there are abundant proofs of his ignorance of military tactics, and even of his cowardice and timidity. Our judicious editor, in the whole of these considerations, uniformly speaks of Bolingbroke's opinion (Letters on History) of Lewis XIV, as the most correct and impartial of all the numerous observations which have appeared on the reign of this monarch. From the treaty of Nimeguen, it appears that his vanity was so flattered, that he cherished the dangerous presumption which made him believe that he could ravish, extort, and usurp all things which the fortune of war had not given him. As he a long time made war without being a warrior, so he gave many laws without having any idea of legislation. In the administration he maintained rules, and pursued measures, but neither the rules nor measures were his: the methods recommended by Mazarin were frequently his models, as appear by his letters. His opinion of his own power, indeed, was certainly original, and, in reply to an orator who made a distinction between the king and the state, he exclaimed, *I am the state* (*l'etat, c'est moi*). That he considered all the money and property in his kingdom as being his own, cannot be doubted from his declaration, that "every thing which is found in our estates, of whatever nature it may be, belongs to us; and whether it be the monies in our treasury, or *those which we have in the commerce* of our people, should be equally managed by us." He adds, "you ought therefore to be persuaded that Kings are *absolute* Lords, and have naturally the full and free disposition of *all* the property which is possessed." On this declaration, the editor remarks that "it would be difficult to decide which is the most chimerical idea, that of all the wealth united in one individual, or of its equal partition among all persons. Despotism and the agrarian law are on a level: the extremes, in this as in many other cases, meet."

In summing up the character of Lewis, it is observed that he “never wrote a letter, not even to his mistresses, that can properly be called familiar; nothing intimate, nor amicable; he was always formal, always master and king, and it was in this capacity perhaps that he acquitted himself better than in any other.”

“Upon the whole, I shall confine myself,” says M. Grouvelle, “to pronounce that this monarch was neither a great man nor a hero. There is no great man without superior intellect; Lewis’s was very limited. Devoid of a capacious and penetrating mind, he wanted general ideas, without which only one side of the surface of things can be perceived: he was equally deficient in that nervous and active attention which produces sagacity. No man can be great without a sound judgment of men, friends or enemies, and he was as blind in his contempt of the Prince of Orange as in his infatuation for bad ministers. The successes of Lewis were always inferior to his means, his instruments, and his circumstances. In prosperity his pride rose even to vice and descended to ridiculousness; in adversity, his pretended magnanimity gave the idea of the resistance of a mass rather than the energy of a dart; the obstinacy of the leagued powers occasioned his constancy, as they did not leave him the choice of persevering or yielding. A man truly great unites in himself the most precious moral virtues, and renders to his country and to humanity services which contribute to the happiness of posterity. The virtues of Lewis XIV, as a prince, were not of a superior order: he had good qualities, but no virtue. The misfortunes of the succeeding reigns were in a great measure his work, and only influence posterity but for its ruin!”

Such, indeed, is the real character of Lewis XIV, the creature of Richelieu and Mazarin; a man without genius or mental powers, with all the puritanical cunning and gravity of little minds, added to the most extravagant vanity and pride that ever animated a worthless, ignoble, and contemptible wretch. The meanness and venality of his subjects contributed to gratify his insatiable ambition and love of pageantry, as the latter again inflamed the national vanity of Frenchmen, who hailed him *great* that they might participate in his greatness. In this manner the vices of Frenchmen became habits which “grow with their growth and strengthen with their strength,” and are not likely to be cured till the French people undergo the fate of the Romans; an event more probable than is generally supposed, and sufficiently near to vindicate the dispensations of Providence, although perhaps too remote to console suffering humanity in the present age. This history of Lewis XIV will tend to explain many of the causes and circumstances which led to recent events, and also detract much from the supposed talents of Buonaparte, who has been hitherto vulgarly considered as an *inventor* instead of a mere *copier*.

We come now to the personal effusions of Lewis XIV, which the editor has aptly entitled “Historical Memoirs and Instructions for

the Dauphin, his Son." The first volume contains the historical memoirs, or more properly "royal recollections and observations" for the years 1661 and 2; those for 1663, 4, and 5, are not to be found. The King commences these historical instructions by some general views indicating their importance to his son when he shall come to the throne. He sketches the state of France, very imperfectly indeed, in 1661, its exterior relations, his own love of business, and his keeping a private check-book of the receipts and disbursements of his treasury, which he balanced every month with apparently as much care as our merchants do their cash accounts. His first dispositions were to order his subordinate ministers to shew him and let him sign every official document himself; to choose his ministers, so that every one could have equally prompt access to him; and to abolish all offices that would induce his subjects to believe that he had any such thing as a *prime* minister. The disposition he made of persons for their respective offices sufficiently marks his character and views. Fouquet, whose knowledge and whose *robberies* were equally known to him, on his confessing his faults and promising to reform, he placed in the finance department, as superintendant, accompanied indeed by the upright Colbert for controller, under the title of intendant. He ingenuously confesses that it was not his interest to have more distinguished persons, lest the world should have ascribed the merit of governing to them, and not to his Majesty. The love of glory (*la gloire*) was in him the main spring of every action, even that of affecting to fear flattery.

The burthen of these memoirs is a kind of self-gratulatory panegyric on the prudence and wisdom which the Monarch displayed in the management of the affairs of the nation, both foreign and domestic, at an early age, and is certainly more calculated to impress the Dauphin with admiration for his royal precursor, than with facts and reflections capable of expanding his mind and strengthening his judgment. The petty finesse of taking council, of deciding himself on judicial, civil, and ecclesiastical reforms; the artifices of political marriages; distinction on the faith of treaties; dignity of the German emperors; political precautions; the disgrace of M. and Madame de Navailles who obstructed his amours, and were almost the only persons of wisdom and virtue in his court; the forced praise of religion, and the croisade against the Turks; the assumption of the office of superintendant and other financial regulations, and finally the long and ridiculous narrative about the dispute for precedence between the Spanish and French ambassadors at the Court of London, all demonstrate that Lewis XIV had no more exalted views than that of his *personal interest* and ambition; that every thought, word, and action, was for himself; and that he considered even the public offices of religion more as subservient to his worldly successes than a duty due to the Sovereign of the

Universe. His instructions to his son are perfectly consonant with his own practice; all his directions are calculated to make the young Prince consider the sovereignty of the world as his inheritance, and the people of France as his beasts of burthen whom he is to feed, load, and drive according to circumstances and his own interest. Yet he is incessantly speaking of his labours for the public good, of his projects for easing his subjects, and making them happy; but his ideas of public good and happiness only embraced his private interest and his glory. The moral principles inculcated by Chesterfield are truly divine compared with the systematic selfishness of Lewis, whose very sentiments and expressions have been copied by Buonaparte in almost all his messages and senatorial farces.

The memoirs of 1662 chiefly consist (except the sale of Dunkirk to Cromwell) of observations on the finances, of which Lewis appears to have been grossly ignorant, although he has bestowed more labour on them than on any other branch of his government, influenced by the prudent maxim of a contracted mind, that "in the world, the greatest affairs are almost never executed but by the least." In this business, however, he found "divers occasions of testifying his affection for his people," by numerous acts of the most palpable injustice and direct robbery. During his minority, the exigences of the state were frequently so great, that it was necessary to sell taxes, to give grants to companies, and grant immunities, privileges, and tolls, to persons who advanced money to the government. Many of these grants, owing to the continual wars, had never indemnified the purchasers even for the interest of their money advanced; yet Lewis, eager to catch popular applause, *abolished* them by main force. On this scandalous breach of national faith and common honesty, Lewis gravely observes, "he thought that he ought not to lose an occasion so *just* and so *favourable* of easily *acquitting his people* of four millions of annual rent, which it was necessary to levy on them." In a note the editor asks, if "a *forced* reimbursement, a *forced* reduction of the capital of a yearly income, is it not a true bankruptcy? Is it not singular to call that, *an occasion for testifying his affection for his people?*" The same species of beneficence we now see practised by Buonaparte, and recommended by his admirers or followers.

It appears that Lewis XIV in 1663 gave pensions to 33 literary Frenchmen, and 5 or 6 foreigners to the amount of from 57 to 60,000 livres a year. The respective merits of this literary band of pensioners were very imperfectly appreciated, as we find that Racine was not then considered as an *excellent* poet, and that Boileau had *no* pension! The list of these pensions is taken from the MSS. of Colbert, who most probably suggested the measure to Lewis as likely to augment his *gloire*, otherwise his parsimonious

disposition would never have suffered him to have devoted so large sums to such a purpose. That his *own* fame was his object, and not the reward of literary excellence, is evident from the pensions to his historians Mezerai 4,000 and Godefrey 3,600 livres.

The second part of these historical memoirs and instructions on civil affairs relates to the years 1666 and 7, with some observations on the events of 1668. They are in the same style as the preceding, always praising good faith, wisdom, and virtue, and always displaying the most abandoned principles and the most hideous pictures of human nature. Political *cunning* was the only wisdom or virtue which Lewis understood or even studied, and the only one he invariably recommends to his son. He appears to have thought that all men are naturally and necessarily *thieves* or *robbers*, and that his ministers would have either *robbed* or *sold* him, had he not particularly watched them. His life was evidently most miserable, as his mind appears to have been the busy theatre of suspicion, vanity, fear, and lust. Even his incessant *personal* intrigues with foreign ministers, his chicanery and bribery, must have been attended with considerable fatigue. In the copious list of these guilty instruments of treachery, we find the name of Algernon Sydney proposing to overthrow Charles II for 100,000 crowns, which Lewis thought too much, and offered 20,000 in ready money, with the promise of sending the insurgents every necessary, after they had assembled in arms. This perfidious proposal was made at a time when Lewis was not only at peace with Charles, but actually in habits of friendship and alliance, as far as it was possible for such a man to entertain these sentiments. The reflections of Lewis which accompany these facts are feeble, often inelegant, and never original or profound; and the occasional gleams of good sense which occur, are on topics so very obvious and so common-place, that it is almost impossible for the commonest capacity to misconceive or misrepresent them.

The military memoirs, private letters, and miscellaneous papers, will constitute an article of our next Appendix.

Tableau Statistique de la Hollande en 1804.

A Statistical View of Holland in 1804. Translated from the Dutch of R. Metelkamp. Pp. 280, 8vo. Paris, 1807. Imported by Deconchy.

THE deplorable fate of the United Provinces has long occupied the feelings and the reflections of the thoughtful and humane. Such a catastrophe, but more especially the circumstances which either led to it or facilitated it, must be of primary moment to every other commercial nation. To America, and to this country indeed, the relative situation of the United Provinces is particularly

analogous; and it will appear that many of the more grave causes of their fall are at present almost universally predominant in the United States, and that unfortunately they are not wholly unknown in this country. But some, perhaps, will say that their ruin is not irrecoverable, and that the Dutch still smoke their pipes, drink their gin, and enjoy themselves as usual: to such we may recommend the perusal of the present volume. Even this dry statement of facts must convince all those who have not recently visited Holland, that their knowledge of the extent of the general desolation, misery, and depopulation of that country was very imperfect. Hitherto the people of this country have only considered the inhabitants of the United Provinces as suffering under the pressure of accumulated taxes and contributions, deprived of the advantages of commerce, and retrenched of all their luxuries and redundant wealth, whereas in fact the country is literally in a state both of physical and moral dissolution. We shall proceed, however, to state the principal facts, as they occur in the work before us.

This statistical table is divided into four sections: the first treats of "the extent of the country, its situation, fertility, waters, population, and physical and moral character of its inhabitants." The territory of the Seven United Provinces, according to Keuchenius, occupied 46 leagues in length, and 30 in breadth, forming a superficies of 1380 geographical square leagues. On this supposition, each square league containing 3384 acres (*arpens*) of 600 square yards, the republic possessed, without the newly conquered countries, 4,669,920 acres of land and water; a superficies which was divided in the following manner: $\frac{6}{16}$ parts water (1,459,350 acres); $\frac{7}{32}$ land occupied with houses, roads, &c. (1,021,545 acres); $\frac{3}{16}$ heaths, downs, and marshes (875,610 acres); and $\frac{9}{32}$ meadows, woods, and arable lands (1,313,415 acres). Estienne estimated the superficial extent of the United Provinces at 1728 square leagues of 25 to a degree; a difference too trifling to merit the same attention as the subsequent remarks.

"I am not ignorant," says M. Metelkamp, "that several writers suppose that the soil of Holland is more elevated than the ordinary level of the sea; that the downs or sand banks have, for a century, considerably increased before this country, and that during the same time several ponds and marshes have been drained. I also willingly adopt the consoling conclusions thence inferred, although otherwise I cannot deny that there are cantons in this country which are from 15 to 16 feet lower than the level of the sea; that some parts of Holland ought to be considered as lost on the first eruption of the North-sea; and that the peat-mosses, in common years, produce a greater extent of water than is drained in the same time by the mills*.

* As a proof of this fact, reference is made to the newly opened peat-moss in Crimpener-Waard, between the rivers Leck and Iffel, which has

"But there is reason to believe that these lakes present much less real danger than the rivers. The misfortune of this country is, that it has been furnished with dikes some centuries too soon. This is the cause that the great rivers which empty themselves into the marshes of Holland, forced to remain in certain limits, have not been able to accomplish their destination of elevating the soil by fertile layers of clay; whilst that, according to the testimony of well informed persons, it is certain that the beds of the rivers rise every year, and are even now, in some cantons, higher than the soil which adjoins them. It would be difficult to determine what is one day or other to be feared in this respect. The river Issel furnishes an example of what land has been lost, or rather what would have been recovered, but for the premature embankments."

The population is next considered. In 1515 the province of Holland contained 45,000 houses; in 1732, 163,462. According to Kerseboom, whose calculations were made with great care, that country contained 980,000 persons, of whom two thirds lived in cities and towns, and the other third in the flat countries. The estimate made by order of the National Assembly in 1796 gave the following: Guelderland, in the towns 64,994, flat countries 152,834; Holland, in towns 495,017, flat countries 333,525; Zealand, towns 39,978, flat countries 42,234; Utrecht, towns 45,304, flat countries 47,600; Friesland, towns 44,824, flat countries 116,689; Overijssel, towns 41,805, flat countries 93,255; Groningen, towns 23,770, flat countries 90,785; the country of Drent, towns 5,789, flat countries 35,883; and Dutch Brabant, towns 48,711, flat countries 159,466; total 810,192 in the towns, 1,070,271 in the flat countries, making the entire population of the Batavian Republic only 1,880,463 individuals. The author thinks that this number should be made just two millions, which constitute the entire population of the present Buonapartean kingdom of Holland. But even admitting this, if the former population of the provinces of Holland alone was estimated at 980,000, we now find it only 828,542, which gives a *decrease* of one thirteenth of the entire number of inhabitants; an estimate of the depopulation which will afterwards appear considerably less than the fact. Of the present moral and physical character of the inhabitants, M. Metelerkamp gives no very flattering picture.

"The Dutch," observes the author, "have always been considered as strong, vigorous, robust, and capable of much hard labour. This is not generally the case at present, and their prostration of strength must be attributed to the bad and debilitating nourishment with which they are now obliged to be contented. The greatest part of the men in Holland

formed a great lake, and has justly excited an alarm lest the Crimpener-Waard, and perhaps also the Lopiker-Waarden, should be one day converted into a second Biesboch for Holland.

live principally on potatoes, which are often even of a bad quality, and subject to decay. Besides, they drink enormous quantities of tea and coffee, or, more properly speaking, of lukewarm water scarcely coloured. Several months pass, and not a morsel of meat appears on their table; and the high price of wheat is the cause that a great number do not even eat bread or any farinaceous food. But, to give a little tone to their bodies, enfeebled by this bad regimen, they drink a great quantity of spirituous liquors, which, instead of strengthening them, increase their debility.— 456,000 ankers of gin are annually consumed in Holland.

“The causes of this bad nourishment, and the debility which is the necessary consequence of it, ought to be attributed as much to the inability of the laborious class to procure wholesome food, the price of which has risen to a height that bears no proportion to their ordinary wages, as to sloth, carelessness, and the force of habit. Van Geun's, who has discussed this subject with much skill, attributes the disuse of wheat to the augmentation in the price of grain and the imposts on the manufactures of flour and bread, from which the potatoes are almost entirely exempt. The weakening of the mental faculties is a necessary consequence of the debility of the body; and it is, without doubt, to this cause that the actual carelessness and apathy of the Dutch nation must be attributed. There are, nevertheless, other causes which equally concur to produce this effect, but of which it is not proper here to speak. Van Hamelsved said, ‘that there is not perhaps a country in the world, at least in Europe, where the people are reduced to so great a degree of corruption and immorality as in Holland;’ and this opinion is very generally received at present in that country, without knowing for why, as all travellers agree that obedience to the laws, respect for religion and good faith, economy and the domestic virtues, are more conspicuous in Holland than in most other countries. It must be confessed, however, that the inhabitants of divers cantons offer remarkable differences between themselves, and that those of Holland, properly so called, have degenerated much more than the others, by their mixture with almost all the other nations of Europe.”

Thus we see that both the country and the people of Holland are so inundated with water and with vices, that to calculate on the speedy dissolution of both is certainly neither presumptuous nor unreasonable. The second section treats of the national riches, and their elements. The author considers it a gross error to suppose that either the extent of territory, greatness of population, or number of men fit to carry arms, constitute the real power of a state. This, he thinks, depends alone in its wealth; although not in that species of wealth which consists of gold in the treasury, in the immense riches of individuals, or even in the valuable products of a country; but in “that prosperity, the result of the industry and activity of the inhabitants, which, extending itself through all the branches of civil society, gives energy to all, and procures to every person an honest subsistence, and by these means increase the power of the state.” For this definition of national wealth, the author is indebted to the *Gemälde des Russischen reichs*, by Storck, a work of considerable labour and merit.

In estimating the national wealth of the United Provinces, the author professes to have adopted the method of Mr. Pitt, in his estimate of the income-tax, and proceeds to enquire, "1st, What is the real state of their riches, that people are pleased to exaggerate so much; 2d, What is the actual situation of their fisheries, agriculture, manufactures, commerce, and navigation." In order to give a satisfactory reply to these inquiries, more data are necessary than what the Dutch government has ever thought proper to establish. But, taking the province of Holland as a relative basis for the other provinces, a tolerably correct estimate may be formed. On this principle, "Holland, which now pays $62\frac{1}{8}$ per cent of imposts* on its entire property, would give the amount of the national capital at 2151,026,700 florins." This may have been near its real amount prior to the war; but in 1798 it appears to have diminished in value about a thousand million of florins, and in 1800 the entire capital was accurately estimated at no more than 1086,181,264 florins. This enormous decrease (about one half) in the commercial value of the whole nation, the author thinks could not have taken place in so few years; but as his estimate is founded on the results of the taxes on property during several years, it follows that the people must either have contrived to conceal their real property, or transport it to other countries (the latter is most probable); and that in either case, of exportation or burying in the earth, the real diminution of the national wealth must be sufficiently evident to render this calculation extremely plausible, if not absolutely correct.

In opposition to these facts of the extraordinary decrease of wealth, the author produces an ideal estimate of the capital of the ci-devant Republic; and states the amount of property bearing interest, including the value of all the cultivated lands, houses, cattle, implements, interest of money in the funds at home or abroad, and commerce, at 2734 millions of florins: the property not bearing interest, as uncultivated lands, downs, marshes, ladies jewellery and trinkets, at 350 millions of florins. The total amount of both public and private income, including the rent of houses, land, interest of the national debt, and profits of exterior commerce and navigation, is likewise calculated to be 151 millions of florins. In all these estimates, it should be remarked that the author has wisely omitted to specify any sum for manufactures, internal trade, the fisheries, and the possessions in the East and West Indies, all of which are totally annihilated by the alliance with France! The loss sustained by the fisheries only is very considerable; it is admitted

* Those who complain of the taxes in this country would do well to consider how small a proportion they bear to those of Holland, remembering also that manufactures and commerce in the former were never so vigorous, whilst in the latter both are annihilated.

that they formerly occupied and supported 20,000 families, or one-eighteenth of the entire population. According to Keuchenius they produced an annual interest to the country of 15 millions of florins, and M. Estienne estimated the net produce of the whale-fishery at 2 millions.

With respect to the agricultural products of this country, it appears that the author could find no satisfactory data, whence he could establish any accurate conclusions. The number of horned cattle in the United Provinces is the only fact which is properly ascertained; it amounts to 902,526, of which 252,394 are under two years of age. The decrease in horses, sheep, and swine, is so great, that M. Metelerkamp has thought it prudent to decline giving any real statement of the former or present number, except the table given by Estienne, which he notices as an example of the errors of political economists. The quantity of cheese also cannot be ascertained; in North Holland about 18 millions of pounds were sold in 1801; at Gouda, in 1803, about 2 millions were sold. The quantity of grain, however, produced is far from being sufficient to support the population, even in its present decline. There are 74,000 lasts annually used in the distilleries, and 20,000 in the breweries, and powder and starch manufactories. Yet, as a specimen of the great fertility of some cantons, the author asserts, "that the greater part of Friesland yields from 15 to 20 for one of wheat; 20 to 24 of rye; 20 to 30 of barley; 30 of oats; and 160 for one of rape-seed."

The civil and religious liberty formerly enjoyed in Holland is assigned as the primary cause of the great prosperity of their manufactures, by attracting numerous artizans from the other countries of Europe. These privileges are now no more, and their manufactures have ceased to exist as such. The decay of breweries in Holland is particularly striking. It appears by some ancient MSS. that the town of Gouda, in the 15th century, had 350 breweries; in 1518 it had 159; in 1522, 153; in 1588, 126; and in 1803 only 2! The woollen manufactures at the beginning of last century amounted to about 200,000 pieces of broad-cloth, serges, baize, stuffs, &c.; whereas, in 1802, they did not exceed 20,000 pieces; and, according to Keuchenius, the whole manufacture at present does not amount to 400,000 ells of cloth. On the lowest estimate of this manufacture the country has sustained by its decline the annual loss of 4 millions of florins. The effects of this loss are evinced at Leyden, which formerly contained above 80,000 inhabitants, and now only 30,000! The consequences of the late melancholy disaster at this once celebrated place are likely to reduce its population with still greater rapidity. The distillation of ardent spirits is the sole manufacture which has increased; and we find that at Schiedam, in 1775, there were only 120 distilleries; in 1792, 220; in 1798 there were 260; and in the province of Holland 400; each of which yielded annually 4,992 ankers of Hollands

gin. The whole distilleries of the Seven Provinces could produce annually 2,152,672 ankers; but the want of grain renders it necessary to reduce this quantity one-third, which leaves 1,400,000 ankers, of which 456,000 are consumed, and the remainder left for exportation in times of peace. Of late years, however, the domestic consumption has greatly increased, the manufacture considerably diminished, and the exportation almost entirely stopped. "It is a well known axiom, observes the author, 'that Holland cannot exist without commerce.' It is a truth of the highest importance, that the United Provinces cannot preserve their population, prosperity, power, and consideration, but by the great advantages which result from an extensive commerce. Without such a commerce these provinces can neither support their inhabitants, nor procure them the work necessary to their existence." The melancholy and irresistible inference to be drawn from these facts is attempted to be disguised by asking two puerile questions: "Can Europe exist without the commerce of Holland? or rather, Does the general commerce of Europe require the intervention of Holland?"

M. Metelerkamp enters into a long historical detail on the bank of Amsterdam; but to give our readers any adequate idea of the numerous causes and extraordinary combination of circumstances which at present concur to establish the "*desolante certitude*" (to use the author's own expression) of the ultimate ruin of Holland, would exceed the usual limits of our work. We must remark, however, that it abounds in egregious errors, and erroneous conclusions, supported on some of the numerous false dogmas which have been propagated by superficial French writers these last thirty years. The author presumes that the commerce of Holland would have recovered itself, as he finds that as many vessels entered the Dutch ports in 1802 as had done on an average of the 25 preceding years. But had he examined the small number that entered in the last month of that year, or the first three months of 1803, he must have perceived that speculation and not business had occasioned the apparent revival of commerce. In fact, had the truce continued two years more, the author would have seen a less number of vessels enter Dutch ports during that period than what entered them in 1802. France, it appears, still refuses the Dutch fish and herrings as well as their manufactures, and annually exports to Holland to the amount of from 20 to 25 millions, and imports from it only about 10 or 12 millions, leaving a considerable balance against the United Provinces. The annual value of the productions of Curaçoa and St. Eustatia we find here estimated from 5 to 6 millions of florins, and their consumption of merchandise and objects of necessity from 3 to 4. The commerce with this country is still deemed *indispensable*, as "the center of commercial relations," although the translator (for the expression is too much in

the French style to be in the original) has not failed to introduce the favourite accusation of "*l'envie et la jalousie de ces avides insulaires!*"

The third section of this work treats of the finances of the United Provinces from 1500 down to 1805; by which it appears that the expences of the state, whether in war or peace, have always exceeded the revenue from 8 to 40, 50, and even 60,000 florins in a year! This disparity of the resources and expences is attributed solely to a want of a proper financial system. To confirm this opinion, the author states that the interest of the national debt in 1789 and in 1799 is nearly the same, about 15 millions of florins; but during this period enormous contributions were levied in lieu of regular taxes, and the general trade of the country entirely ruined. In 1800, when the contributions had exhausted themselves, the interest of the debt amounted to 25 millions, which has since annually increased, and, in 1804, is here stated at 35 millions of florins. On an average of the taxes from 1788 to 1805, it appears that the people of Holland have paid $38\frac{1}{2}$ per cent on their property, and $38\frac{1}{2}$ on their income, in all $77\frac{1}{2}$ per cent! "The same people," observes M. Metelkamp, "who for the 10 per cent (*denier dix*) required by the Duke of Alba, maintained a war of 80 years, will have (after the contributions of 1804 are levied) paid 36 per cent on their property since 1788, and since 1797 fifty-three per cent on their income! Such is the situation of the finances—*Affreuse idee!*" The revenue of the different states of Europe compared with itself at the beginning of the 18th and the 19th centuries affords another melancholy proof of the ruin of Holland and France. The revenue of Russia in 1700 is to that in 1800 as 1 to 8; in England as 1 to 7; in France as 1 to 3; in Holland only as 1 to 2! The debt of England is to the revenue as 21 to 1; that of Holland as 33 to 1. But the decrease of the results of imposts on the consumption is a more unequivocal proof of the rapid depopulation, and, as the author states, gradual starvation of the ill-fated inhabitants of that ruinous country. "In the province of Groningen the duty on tea and coffee in 1797 amounted to 71,279 florins; in 1801 only to 34,564. The tax on the manufacture of flour in the same province, in 1797, amounted to 114,474; in 1801 only to 94,215 florins." Thus we see the author's assertion established by the plainest facts, that the "people can purchase nothing to eat but tepid-coloured water and potatoes!"

The fourth and last section of this volume details the means of defence by sea and land. In 1804 the military force of the United Provinces is stated to have consisted of 21,000 men, besides 18,000 French troops, which they were obliged to support. Their naval force in 1797 consisted of 54 ships carrying 2,348 guns. But the English have taken, as here stated, between 1795 and 1799, 25 ships of the line and 39 frigates, in all 64 vessels; and it is not presumed to say that Holland has any longer a marine force,

as the few ships that may have been built since that period are very inconsiderable, and even several of those have been since taken or lost.

With respect to the authenticity of this picture of Holland, we have only to remark, that it was drawn up under the direction of the late government, and that too at a time when it had no reason to apprehend its total annihilation by Buonaparte; that its accuracy and merit have been generally acknowledged; and that three years after its publication in Dutch it has been ably translated into French, and received even in France as containing very interesting and authentic documents of political economy. We shall only add, as one of the powerful causes which have occasioned, and are still occasioning, the depopulation of Holland, that in consequence of the invasion of the French and the want of virtue in the people, great numbers of women, many of them persons of fortune and family, were carried into France by the French soldiery, where their fortunes were no sooner exhausted, than they were abandoned, and exposed to languish in misery and want, the ridicule of their husbands, and the invidious scorn of Frenchwomen. The extent of this voluntary *enlèvement*, in imitation of the Romans with the Sabines, would stagger belief, unless in persons intimately acquainted with the private characters of the parties. The Dutch women too were generally Protestants, enthusiasts for liberty and equality, and their nuptials were celebrated in Protestant churches; yet even then, when Frenchmen avowed their hatred of all religions, they did not omit to satisfy their consciences for robbing and abandoning these innocent women, by alledging the insignificance of any union effected by heretics! Such were the necessary consequences of a dissolution of the accustomed laws of matrimony among unprincipled and unfeeling people, corrupted in infancy by the pernicious trafficking principles of Popery. The effects of this misfortune on the minds of Dutchmen are also among the causes of their present apathy, drunkenness, and general decline; and of all other people on earth, the Dutch are the most likely, from their constitutional habits, to sink into irrecoverable decay, instead of being regenerated to virtue under the wholesome scourge of their own vices.

Tableau Élémentaire d'Ornithologie, ou Histoire Naturelle des Oiseaux.

Rudiments of Ornithology; or Natural History of the Birds commonly found in France. To which are added a Treatise on the best Mode of preparing their Skins for Preserving in Cabinets, and a Collection of 41 Plates. By Sébastien Gerardin de Mirecourt, formerly Canon of the noble Chapter of Poussay, Ex-professor of Natural History at the Central School of Vosges, &c. 2 vols. 8vo, pp. 1000; and one vol. 4to, Plates and Tables. Paris, 1806. Imported by Deconchy.

THE study of ornithology is, perhaps, the most simple, fascinating, and easy of all the branches of natural history. The number of the subjects, and their variety in unity, simplicity, and beauty, are sufficient to amuse the industrious, and delight the gay. No other objects in nature, present such diverse and various combinations of colours, and their admirable plumage has the peculiar merit of being equally agreeable and useful to man either in the savage or civilized state. Their passions, appetites, habits, or instincts, likewise present endless sources of observation and reflection, which directly tend to improve and meliorate the actual state of social existence. Their economy, indeed, is often both an example to, and a satire on, reasonable man, who too frequently evinces less reason and less humanity than appear to influence many of these inhabitants of the air. An acquaintance, therefore, with such of the feathered race as exists in our climates, with their natural history, and their influence on the vegetable kingdom, or the fruits of the earth, must be an object at once pleasing and useful to enlightened minds. Should, indeed, the observers of the wonders of nature, as the author remarks, become in some measure less ambitious, and begin by observing minutely that which is domestic, and describing the attributes and properties of the productions of their own country, before they busy themselves with that which is foreign; the progress of natural history, if not so rapid, would be much more certain and determinate. Agreeing with M. Gerardin in this sentiment, we shall patiently examine the contents of his volumes; and as the native birds of France and England are not very different, perhaps some facts may be found equally illustrative of this branch of natural history in both countries. But, first, to notice some particulars in the author's preface, which not only evince the acute misery which still tortures the minds of most Frenchmen, but also their address in veiling their murmurs.

"Fortunately placed," says M. Gerardin, who, contrary to the usual practice, always speaks in the plural, "in a country covered with mountains and forests, by the happy accident of our birth, on the direct line which the greater part of the birds follow in their periodical migrations from the south to the north, and again from the north to the south, we have constantly followed these animals from our tender youth in all their stations. Led from infancy by an almost irresistible propensity to the study of Nature, full of ardour to observe her productions, the apparently hardest labour never offered us but sweets, and the enjoyments which resulted from them were always for our heart a felicity so much the more perfect, that they were never poisoned by remorse. It is thus that we early began to collect numerous materials, which indeed were destined only for our private amusement, or that of our friends. But the unfortunately too imperious circumstances of the Revolution, which overturned so many fortunes, obliged us to render them useful to youth by way of public instruction, to which we devoted ourselves in a central school as much from

necessity as inclination. After eight years of instruction, always directed by the same zeal, *our sweetest recompence was not, without doubt, that of our suppression !*"

The unhappy author found the only reward of his labour in the rectitude of his own conscience in having faithfully fulfilled the duties of his office. It is necessary to observe, however, that during the existence of central schools in France, the professors, who were to be paid by the executive government, never received but a part of their salaries, as the directors found the money levied for that purpose more useful to their own designs, and Buonaparte, improving on the corrupt and dishonest practices of his predecessors, converted it entirely to his private use, judging it more conducive to his projects of ambition to shoe his horses with gold, than to pay philosophers to instruct his slaves, lest their knowledge might enable them to shake off their chains. But to return to the labours of our hapless author, whilst professor at the central school of the modern Vosges, the ancient Lorraine, the result of which has produced the volumes before us, accompanied with a 4to volume of plates, of which 34 present the outline figures of 133 birds, and 7 delineate the various inventions for bird-catching, and for skinning, stuffing, and preparing birds for preservation in cabinets of natural history. Each of the plates has been disposed so as to offer, in the species which it represents, the distinct characters that are peculiar to each order, section, family, genus, tribe, or species, according to the system which the author has adopted. To these are added synoptical tables, which present at one view all the divisions and subdivisions adopted in these elements of ornithology.

M. Gerardin introduces his work by a very plain and simple definition of the different parts of the skeleton of birds, of their general habits and manners, and of the usual characteristics of the different families. The rapidity of the flight of some, the slowness of others, and the corresponding quickness and strength of their fight, their want or imperfection of the sense of touch, and also of taste and smell, are incidentally mentioned; and it is alleged that when an eagle darts down from the higher regions of the air on its prey, or when a raven descends on the carrion, that they are not directed to these objects by the smell, but by the extraordinary powers of their sight. The vulgar opinion, that rooks flee the presence of the fowler in consequence of their smelling gunpowder, he thinks should rather be attributed to the extreme distrust which these animals have as an instinct for avoiding the approach of an enemy already known. Whether we attempt to approach them either with the wind or against it, they are equally prompt, he observes, to make their escape. But this opinion, however consonant it may be with the pre-supposed notions of their defective olfactory organs, and their presumed want of reason or

reflection, is difficultly reconcilable with the general conduct of these birds, especially in cultivated countries, where they have frequent intercourse with men, and follow the plough for the worms that are thus exposed to their view. The sense of hearing, indeed, in birds is admitted to be very perfect, and next to that of their seeing; the facility with which they acquire certain notes, and even sentences of language, remove all doubt of their powers in this respect. The cause of their periodical singing, such as in spring, &c. the author, Frenchman-like, ascribes to the influence of the tender passion! "If," says he, "during their amours, the songs of birds are sweeter, more frequent, and more animated, it is undoubtedly because the organ of their hearing is then more flexible, more dilated; and that they console themselves more in the melodious accents which express, in the most sensible manner, the tender emotion of the sentiment with which they are transported?" The author is not an anatomist, otherwise he would not have ventured such a childish conjecture, or have supposed that the connection of male and female could render the organs of hearing more or less *flexible*. This, however, reminds us of Bernardin de St. Pierre's reason for keeping Lent, namely, that at that period of the year, in consequence of the accouplement of animals, there is a scarcity of meat! Similar puerilities occur in the writings of all the French philosophers, who not unfrequently exhibit a strange mixture of wisdom and folly, of judgment and imbecility. Are these the men destined to be the conquerors and governors of the world?

The author's observations on the structure of birds offer little that is new or interesting, although they are very well adapted to initiate youth in a knowledge of this branch of natural history. The calculation that birds of prey can move at the rate of fifty miles an hour, is far from satisfactory; nor does the anecdote of Henry II's falcon, having escaped from Fontainebleau, and being taken the next day in Malta, determine more precisely the swiftness of these fowls. The plumage, nests, eggs, and incubation of birds, however, present inquiries always innocent, amusing, and sometimes useful. Birds in the southern or tropical regions are always more richly and gaily clothed than those in the northern, but their covers are also lighter and less furnished with fur. This wise foresight of Nature is particularly extended to those which are destined to pass their life in a continual navigation. In order to protect them from cold and humidity, their bodies are not only covered with a thick, fine, silky down spread over their skin under the feathers, but they have also placed on their croup two glands filled with an unctuous humour, which they extract with their beaks in order to anoint their feathers, and thus render them impenetrable to the water. As to the natural causes which influence the variety in size, number, and colour of the eggs of birds, little is yet

known; some authors have pretended to find an intimate relation between the colour of the shell of an egg and that of the plumage of the bird which springs from it. A modern ornithologist, Daudin, has considerably circumscribed this fact, which is not yet sufficiently ascertained. He limited it at first to birds in the wild state, and he believed that those only, the colour of whose feathers was of a uniform tint, had originated from eggs of a uniform colour. He likewise admitted as possible, that spotted eggs might produce birds of varied plumage, and that the colours of their coats were more lively and more distinguished in proportion as the eggs were more or less spotted. Such analogies, if they have any existence, should be minutely investigated and ascertained by numerous experiments and observations before they can be admitted into the principles of science.

From a pious and enlightened ornithologist we should have expected a much more copious and able defence of the utility of birds in the general scale of creation, as well as their importance to man in the highest stages of civilization. An inquiry to this effect might be of considerable service to agriculture. It is evident that Nature has made the seeds of plants so abundant, that, were it not for the fowls of the air, the whole surface of the terrestrial globe would not only be insufficient for their growth, but their accumulated numbers would greatly impede, if not finally arrest, the progress of vegetation.

“When birds,” says our author, “in obeying the designs of the eternal Power which formed them, feed themselves in a manner analogous to their natural organization, and that we have the weakness to be offended at it, it is because we have not taken the trouble of reflecting, that without their succour the waters in a little time could not nourish the fish which are every year bred in them, and without them the game would soon become so abundant as to spread trouble and desolation on the earth. On the other hand, if the fowls do some injury to our crops, if the birds of prey deprive us of some animals which are destined for our own use, we ought also to admit that they have a keen appetite for rats, moles, field-mice, caterpillars, snails, worms, and a multitude of other insects and reptiles, the generation of which, if unmolested, might in a little time extinguish all our hopes. We ought therefore to conclude that birds, in every respect, are infinitely more useful than injurious to us, and that we ought even to consider them rather as vigilant sentinels, which Nature has destined for the guard and conservation of our crops, than as enemies whom it is our interest to repel by force, or destroy by cunning.”

Several prefects of departments in France, finding the country in many parts desolated by the enormous increase of insects and other vermin, have prudently prohibited the indiscriminate massacre of insectivorous birds, which to the epicurean maw of Frenchmen are particularly delicious. The open and sterile plains of Picardy of late years scarcely furnished seeds enough to support the

grubs, or leaves sufficient for the aurelia. The Province of La Mancha in Spain has shared the same fate; and for the want of trees to attract and collect the moisture, and birds to consume a part of the innumerable insects, one of the most rich and fertile plains in Europe is rendered arid and unproductive. Judicious farmers, therefore, will not be too zealous in destroying those birds whose chief nourishment may always prove highly destructive, and some seasons ruinous, to their crops of grain.

The following is M. Gerardin's classification of birds, which he divides into three principal tribes or orders.

"The FIRST ORDER contains the FISSIPEDES *properly so called*; that is those which have the toes naked, separated from one another, and the legs covered with feathers at least to the talons. These frequent the plains, the fields, the woods, and the immense canopy of the heavens.

"The SECOND ORDER comprises the FISSIPEDES *of the shores* (the WADERS of English ornithologists). The birds of this order have the toes more naked and separated the one from the other than the preceding, and have also a part, more or less considerable, of the leg above the talons unfurnished with feathers: this construction enables them to advance farther, and that without fear of wetting their feathers, in the muddy borders of rivers, rivulets, lakes, and ponds, in which they find their nourishment. The most part have their toes united at the base only by a short membrane.

"The THIRD ORDER is composed of PALMIPEDES or SWIMMERS, whose toes, furnished with entire membranes, scolloped or split up, prepare them for perpetual navigation.

"We divide only the first order in four principal *sections*, which are again subdivided into *families*, then into *genera*, and sometimes the latter into *petty tribes*, when the want of perspicuity for the intelligence of our system requires or commands it. The first *section* contains the *accipitres* or *birds of prey*; the second, the *sparrows*; the third, the *climbers*; and the fourth, the *gallinæ*.

"The *second* and *third orders* are divided but in *families*, *genera*, and *petty tribes*, and not in *sections*."

As M. Gerardin's work contains the description of no birds with which we were not previously acquainted, and as his descriptive observations, often related in the style of a journal, are frequently prolix and triflingly minute, they are too miscellaneous and egotistical to interest mere English readers. Many of his remarks indeed, especially those which are properly original, are only directed to remove the vulgar prejudices of the French peasantry, who are really, perhaps, the most ignorant and most superstitious race in Europe. We shall not, therefore, translate any of his histories of birds, which to experienced ornithologists would be trifling; but make some extracts from the vast mass of miscellaneous intelligence respecting the methods of catching, preparing, and keeping birds in a cabinet, and also their eggs, nests, &c. which

the author has reserved for his quarto volume, very improperly denominated an *atlas*.

Passing over the author's ideas of the mode of forming a cabinet of ornithology, which are limited not only to the birds of France, but even to those of his own department, we observe that he recommends the eggs to be taken from the nest when perfectly fresh, and, in order to preserve the shells, he extracts their contents, not by perforating each end of the shell, but by emptying them through a small puncture on the side by means of an instrument, composed of an oval glass bulb and two bent tubes, attached to its opposite extremes, one of which is inserted in the shell and the other in the mouth. It is evident that this method possesses little facility or convenience. The divers methods of catching birds are far too numerous to be particularized here. M. Gerardin seems to have studied and practised this branch with considerable patience and success. His directions for eviscerating birds would not be intelligible without the plates with which they are illustrated. The process, however, of merely skinning, stuffing, and, after having applied some exsiccative composition, impaling and baking the bird, seems much preferable to the troublesome and tedious methods adopted and recommended by our author. The practice of embalming birds has very properly given place to that here stated. The following is the celebrated preservative discovered by Becœur of Metz, which the author has found sufficient to preserve either birds or insects during more than thirty years, without their experiencing the least decay.

“Recipe. To a bottle of river or rain-water, add an ounce and a half of quick-lime; an ounce and a half of salt of tartar; five drachms of camphor; four ounces of arsenic; and four ounces of white soap. Dissolve the camphor in two drachms of spirit of wine; put the arsenic, salt of tartar, and quick-lime, in the bottle of water, and shake it in order to dissolve these substances: after this, pare down the soap into thin pieces, to render it more easily dissolved, and add it to the bottle, which should be well corked and covered with leather. Finally, add the camphor and spirit of wine to the other drugs in the bottle, cork it hermetically, and place it in the hottest rays of the sun, or in the centre of a stove, during a week, taking care to shake it two or three times a-day, in order to facilitate the perfect incorporation of these drugs together.

“This preservative is the only one we have employed during many years, and always with the greatest success, as well for the large mammiferous animals as for the smallest insects. Our fellow citizens, as well as a multitude of lovers of natural history, who have visited our collections, will attest that they have seen, although in the open air, individuals perfectly whole, notwithstanding that several were placed there these twenty years; even a hare, prepared in its form, has been remarked there, perfectly preserved and entire since 1786, although it passed three summers in a thicket which we had in the country, for an illusion to our friends who gratified us with their visits, and who several times shot at it.”

This liquid preservative of our author, of which he is so proud, is applied with a pencil, and differs but little from the composition recommended by the professors at the Parisian Museum of Natural History. The latter was used in the consistence of paste, and contained the same ingredients in the following proportions: Camphor 5 ounces, powdered arsenic 2 pounds, white soap 2 pounds, salt of tartar 12 ounces, and powdered lime 4 ounces. These substances were triturated together, and incorporated by means of a little spirit of wine into a glutinous or pasty mass, which required to be moistened every time it was used. For this purpose, English artists generally use some corrosive sublimate, sal ammoniac, and frequently tobacco ground into powder, as preservatives or exsiccatives applied to objects of natural history. M. Gerardin gives the following directions for making a kind of glue, which he found extremely serviceable, either for fixing detached feathers of birds, or for attaching embalmed insects in any glass frame.

“ Dissolve gum Arabic in water, so that it may be a little thick; strain it through a piece of linen; then add some hair powder, and stir it with a wooden spatula till it becomes an uniform mass. When it is wished to use this composition either to glue the feathers to their proper place, to fix the eye-lids of the birds on the enamel eyes, or to bind down the wings and the bodies of insects in a frame, it is necessary to add a little of the preservative liquid. This glue keeps a very long time without corrupting; and when we desire to use it, if it be too dry, it is sufficient to add a little water, and put it on hot cinders.”

The author gives very copious directions for remounting skeletons of birds, and covering them feather by feather; a method sufficiently curious, and will be interesting to those artists who devote their time to the designing and making profiles of birds with their proper feathers. The latter method, when properly executed, is unquestionably the cheapest and most convenient means of forming a very useful collection of birds, perfectly adapted to initiate youth into a knowledge of ornithology, and although inferior to the entire skins impaled, is yet incredibly superior to any drawings or paintings that can be executed to convey an idea of animated nature. We could wish this art to be more cultivated and patronized in this country, and earnestly recommend it to the attention of our ladies, as equally amusing and much more *chaste* than that of botany.

As connected with the various means of preparing and conserving birds, M. Gerardin gives some very useful directions for “ embalming and mounting small mammiferous animals, lizards, frogs, serpents, fishes, and insects; likewise a mode of breeding caterpillars to have beautiful butterflies.” Leaving the preparation of dogs, cats, hares, rabbits, and other quadrupeds, as well as the lizard and

fish, to those who make this business a particular trade, we shall notice the author's method of preserving insects. In this subject we feel particular interest, as it is not without strong emotions of shame and regret that we behold the scattered fragments of beautiful insects in our national cabinet, the British Museum, which ought to have been better preserved. The author assures us that he has still several thousand of insects which, "during thirty-eight years that they have been enclosed in frames, are as perfect and as fresh as when they were first collated in families."

The manner of preserving insects here proposed, may be comprehended in the following directions. A butterfly, for instance, is made fast to a piece of cork by means of a small pin being passed through its corset; its wings are extended, and an oblong incision is made in its body, by which the intestines are chiefly extracted; and, after having its mouth and the eviscerated body touched with the preservative liquid, a small packet of cotton rolled into the shape of the body is then introduced, and the insect is thus removed to a soft board (we prefer cork) in which is a small hollow or cavity to receive the body, so that the wings may lie perfectly flat during a week, when it will be sufficiently dry and fit for putting into a glazed frame. Of this method, we have to observe that it is very inadequate to the perfect preservation of most insects; some large wasps and spiders, for example, whose bodies are encircled with very beautiful coloured rings, are entirely spoiled by such an operation, as it destroys the diversity and brilliancy of the colours, and not unfrequently leaves the whole body a colourless mass. We cannot too earnestly caution young entomologists against such a practice. A much safer means of preserving the beauty of insects may be adopted by having some highly exsiccative vegetable powder, such as common snuff, powdered fern root, pepper, pimento, cinnamon, &c. introduced into the body, which should immediately after be placed in a glazed box, perfectly air-tight, kept in a dry situation, and excluded from the direct rays of the sun. The coleopterous insects might be preserved according to M. Gerardin's method; but in most of the apterous it would destroy more than half their beauty.

The author's invention for rearing caterpillars and butterflies consists in an oak chest, 5 feet long, $2\frac{1}{2}$ wide, and 3 feet high, made very massive and strong, and supported by round feet. Three fourths of the bottom are covered with earth, and the remainder with sand, over which moss is put, in order that the caterpillars may there find conveniences for their metamorphoses into the chrysalis state. In the earth are placed small phials of water containing the plants on which every species feeds; and when these plants are all eaten or withered, fresh ones are put in, care being taken not to withdraw the withered ones till the fresh plants have been tasted. The inside of this chest is lined with thin canvass or

ganze, and, in addition to a common lid, it has also a door in front, through which fresh bottles of water and plants are introduced. This business may afford a very innocent and pleasing amusement to elderly or unemployed persons who cannot bear more active recreations.

The immense variety of devices which the author and his friends, in the ancient Lorraine, have adopted for catching or ensnaring birds, are far too copious for us to detail, nor would it be easy to comprehend these verbose descriptions without the aid of the well-executed plates which accompany them. The author is pleased to adopt a new term for this favourite art of bird-catching, which he calls *aviceptology*, from *avis*, *captus*, and *λογος*. This preposterous combination of Latin and Greek words evinces such pedantic ignorance as merits the keenest reproach.

From the preceding extracts and remarks, it will be evident that these volumes, although not very rigidly scientific, are yet extremely simple, and very well adapted to convey a knowledge of ornithology to young persons studying the French language. The figures of the birds are only given in outlines, but the portraits are sufficiently correct and distinguishable. The descriptions, indeed, are very copious and often verbose; a fault perhaps which will be pardoned by many of those persons who amuse themselves with forming collections and studying the history of birds. The occasional judicious moral reflections do not detract from the merit of this work, which is throughout designed to impress young minds with the utility of every object in nature. To the 4th volume, or atlas, are added four synoptical tables of the birds of France, which merit a place in the library of every ornithologist, or student in this science.

Essai sur la Vie du Grand Condé, &c.

Essay on the Life of the Great Conde. By [His Serene Highness] Lewis Joseph de Bourbon, Prince of Conde, now in England. A new edition, revised and corrected. 8vo. Pp. 339. Dulau, London, May, 1807.

DIVITIARUM et formæ gloria fluxa atque fragilis est, said Sallust; *Virtus clara aternūque habetur*. "The name of the great Conde, observe the London editors of this volume, will without doubt be always sufficient to recall to memory the rare qualities and brilliant actions which have rendered him immortal. The most remote posterity will recognize in him the greatest hero of his age; he whose virtues at once honour the august House of France, the French name, and, as it were, all human nature." We admit the truth of this observation, and also of the want of an historian qualified either with talents or virtues sufficient to appre-

ciate fairly and adequately the political life and military talents of one of the first and unquestionably the greatest soldier of the House of Bourbon. But after the events which we have witnessed, the overthrow of a throne, and the plunder of a family, and, above all, the inglorious death and infamous murder of a descendant of the Great Condé, we think the editors have not done their duty in withholding a brief detail, as an appendix, of the successors of this great man, down to the present day. The author of this volume, we are told, is the great great grandson of this hero. Yet when a family like the present is expelled its country, shorn of its honours and fortunes, and exposed to such contingencies as endanger its extinction, before the guilty usurper may have run his course, surely its friends and admirers should have availed themselves of such a permanent and respectable a vehicle of announcing the disconsolate situation of its scattered remains; of again declaring to the world at least the unparalleled sufferings, if not the virtues, of its surviving members. We repeat, it is the bounden duty of every friend to justice and humanity to re-echo the atrocious murder of the Duke of Enghein from pole to pole, till the hollow murmurs reach the deafened ear of the fallow assassin, and sting his soul with black remorse, if not with compunction.

The neglect, however, of the present editors is no diminution of the intrinsic merit of this work, which, it appears, is an early production of his Serene Highness the Prince of Condé, but since often revised and corrected by himself, and destined exclusively for the instruction of his own family. The MS., which the author's modesty prevented from being entrusted in the hands of any person, and which was known only to a very few, was deposited in the mansion of Chantilly, where it might perhaps have remained but for the revolutionary spoliation, which, in the torrent of miseries and disgrace that they have poured on society, may have occasionally effected some partial good. The Prince, indeed, was surprised and vexed at the surreptitious appearance of his work recently at Paris; but he has now acknowledged it, and sanctioned the present publication, which is the first authentic and legitimate edition of this important Essay; an Essay composed from the original documents preserved in the archives of his family. "This work, in which," as the editors judiciously observe, "it appears as if the Great Condé was judged by himself, is so remarkable for a tone of nobleness, justice, and truth throughout, that nothing more is wanting to rank it among the most important historical monuments. But what interest does it receive from the certainty that its author is one of the most worthy descendants of the Great Condé; one who in the same career has followed the nearest his footsteps, and even reaped his laurels in the same plains!"

A few introductory pages are properly devoted by the author to an account of the family connections from the marriage of Charles

de Bourdon, Duke of Vendome, prince of the blood, in 1515, with Frances d'Alençon, and the birth of Lewis, the first Prince of Condé, in May 1530, till the birth in 1621 of Lewis the Second of that name, Duke of Enghein, afterwards Prince of Condé, and known by the name of the *Great Condé*. It is this brief introduction which induces us to reproach the editors for not having continued a similar sketch down to the present day, which might have been done without any violence to the feelings of the Prince. The Great Condé, we are told, was educated at the college of the Jesuits in Bourges, and at the age of eight years knew Latin, and at eleven he composed a treatise of rhetoric, and supported theses in philosophy with the greatest success. His father obliged him to write to him during his absence in Latin, which he did very punctually. Some of his Latin letters during the years 1635 and 1636, when he was only fourteen and fifteen years of age, are added to this volume. Among the numerous and happy traits of character which abound in this Essay, the following may be considered as indicative of the future conduct of the young Condé.

“ The Prince of Condé sent his son into Burgundy during the siege of Dole in which he was engaged, and which he received orders to raise on the news of the entry of the Spaniards in France by Picardy. The Duke of Enghein wrote from Dijon to his father, ‘ If my desires were accomplished, I would be in the camp to serve you, to alleviate your sufferings [with the gravel], and to take a part in your labours. I read with pleasure the heroic actions of our kings in history; in contemplating such admirable examples, I feel a *holy* ambition to imitate them; but, it is enough for me at present to be the child of desire, and to have no other will than yours.’ ”

The Great Condé was introduced to court at the birth of Lewis XIV, when seventeen years of age; but the astonishing power, the arrogant tyranny, and pompous luxury of Richelieu, were disgusting and intolerable to the young Prince, who could never approach the Cardinal but at the express order of his father, whom he always obeyed. Indeed, he seems to have imbibed an unconquerable aversion from this Pope of France, and to have even entertained a similar antipathy for all his relatives. Yet, strange to tell, his *selfish* father forced him into a matrimonial connection in the family of the Cardinal. The injudicious and interested policy of such an alliance was no doubt the efficient cause of his contempt and ill treatment of his wife, which is almost the only conspicuous blot in the life of this great soldier. The following brief account may afford some idea of the concise manner of delineating characters in this Essay.

“ In 1639 the Prince of Condé sent his son to command in Burgundy, where he acquired the esteem and confidence of every class, and his father allowed him to make his first campaign under the orders of Marshal

de la Meilleraye. He distinguished himself by his valour at the siege of Arras. It was at his return from this campaign that the Prince of Condé, whose interests were then intimately allied with those of the Cardinal, caused him to marry, on the 11th of February, 1641, Clare Clemence de Maille Brezé, niece of this minister. This young Prince performed prodigies of valour at the sieges of Collioure, Perpignan, and Salces. In returning he passed by Lyons, and neglected to visit the Archbishop of that city, the brother of the Cardinal. The imperious minister complained of this to the Prince of Condé, who immediately caused his son to set out again solely to repair what had so much displeased the Cardinal. The minister was implacable and all-powerful; the Prince idolized his son. On this occasion nature prevailed, and dignity was sacrificed (*la nature parla dans cette occasion, et la dignité se tut.*)"

Need we be surprised that the lofty mind of the Great Condé would spurn such servile submission to a tyrant? Richelieu died, and the two Princes immediately resumed the precedence of their birthright, which the late Cardinal had usurped. A general outline, in which are conspicuous all the more important features, pencilled by the hand of a great master, of the sieges, battles, and military life of the Great Condé, constitute the greater part of this *Essai*. The battles of Rocroi and Fribourg, the siege of Thionville, &c. are among the exploits of this young Prince before he had attained his 24th year. In one of these affairs he was assisted by the great Marshal Turenne, whom the Prince always considered as a worthy emulator, but never a rival. The particular genius of these two great commanders, either of whom were much superior to Buonaparte, is thus portrayed, after stating the relative positions of the hostile armies near the village of Allerem, in the plains of Norlinguen.

"At the aspect of a position so formidable (as that of the enemy under General Mercy) Turenne thought that it would be rash and dangerous to attack him. The Duke of Enghein, on the contrary, was only struck with the possibility of gaining another victory. It is extraordinary that these two great men, with the same esteem the one for the other, had almost always different views in important occasions: the former thought but of fixing the caprices of fortune, the latter but of seizing her favours. The enlightened prudence of the one made him always view the most sure means; the ardent genius of the other led him to find and prefer the most prompt."

From such a sketch it is not difficult to conceive which of these Generals would gain most victories, and which avoid great defeats. The second book treats of the factions which agitated the French government, particularly of the troubles occasioned by the party called *La Fronde*. From the view here given of these intrigues, in which we find several women played a conspicuous and often important part, some salutary lessons may be learned on the bale-

ful effects of all intriguing deviations from justice and the propriety of things. The ambition and despotism of Mazarin also afford some interesting sketches, which merit the attention of statesmen and legislators. The third book is likewise occupied with details of the intrigues of the Duchefs de Longueville, of Cardinals Mazarin and De Retz, and of the perils and sufferings of the Prince, in consequence of his attempts at rebellion. Such views are not very flattering to human vanity, and we think the author has given them in a manner and style worthy of a father deeply interested in the education of his children. The greatest moral defect in the Prince's character is thus mentioned.

"The Prince, who never could love his wife, in 1671 thought that he had found a favourable opportunity of separating from her; a project which he had long cherished. He accordingly obtained permission from the King (Lewis XIV) to fix the residence of this Princess at Chateauroux, where she died in 1694. It is impossible in reading the history of the Great Condé not to lament the little consideration in which he held her all his life, notwithstanding all that she had done for him; but great men would be superior to humanity, were they exempt from all its weaknesses. There are insurmountable aversions for which no reason can be assigned, and heroes, doubtless, are no more exempted from them than the vulgar."

On this subject the Parisian editor observes, in a note, that "it was not astonishing that his invincible aversion from Richelieu, and the hatred which he had devoted to that minister, should recoil upon his niece." This apology we think much worse than the accusation of the text; it would indeed detract considerably from the real greatness of mind frequently exhibited by the Prince, were such an allegation admissible. It is however much more natural to conclude, that, as his father had forced him to marry for political motives, he had imbibed an aversion from her person, in consequence of their union being, on his part, an act of duty, and not of affection. Her tender assiduity and attention to him, however, should have received a more grateful acknowledgment, and we should be tempted to suspect that his extraordinary fortune had so inflated his vanity, that he thought such services rather tributes to his greatness, than emanations of conjugal affection. Yet we find that he only wanted a little more rooted sense of religious obligation to have been both meek and humble.

The details of the private life and retirement of this great warrior at Chantilly are simple and affecting. He devoted much of his attention in this delightful retreat to gardening, in which he appears to have been skilful. His manners and his dress retained much of the ancient simplicity, notwithstanding his military life; and it was not without some difficulty and persuasion that he could be reconciled to the fashions of Lewis the XIVth's court. His imprisonment at Vincennes, it is unquestionable, made a much stronger

impression on his mind than was generally supposed, and perhaps tended to check and chastise his ambition and his vanity. It cannot be doubted that it induced habits of serious reflections which could not have been acquired in a camp.

Both the royal author of this volume and his Parisian editor concur in a circumstance which is too much allied with vulgar credulity. Speaking of the interment of the Great Condé at Valéry, in the diocese of Sens, and of his heart being deposited in the church of the Jesuits, in St. Anthony's-street, Paris, now the parish of St. Lewis, the Prince adds in a note:

"In bearing the heart of the Count de Clermont, my uncle, to the same place, I had the opportunity of seeing all the hearts of our fathers, which are deposited there in boxes of gilded silver. I remarked, as well as all those who were with me, that the box in which was the heart of the Great Condé was double the size of all the others. I know not if the workman who made the box designed any allusion to the moral heart of the Prince, or if this part of his body was really larger than ordinary; but, however it may be, this singularity appeared to me worthy of remark."

Thus far the Prince, who no doubt states a simple fact respecting the relative size of the box, which the goldsmith made so, perhaps, either from superstition or compliment. But the Parisian editor, by way of comment, in a note, has furnished us with the following specimen of *philosophical nonsense*.

"The author would not have been surprised at the difference which he remarked relative to the heart of the Great Condé, if he had had an opportunity of seeing, like professional men, the opening of bodies and the extraction of hearts: he would have observed, that timid, cowardly, and avaricious persons usually have this organ extremely compact; while, on the contrary, brave, loyal, and generous men have it extremely extended."

That there is a difference in the size of human hearts must be self-evident; but that this difference is indicative of any peculiar qualities of the mind, is too preposterous and too vulgar to require any refutation in this country. Of all the organs in the body, perhaps the heart is the least susceptible of feeling, or the least sentient, as it is throughout a very strong muscular body, otherwise it would not be capable of sustaining the mechanical force of the blood, to which it acts at once as a conduit and a reservoir. This proof of bravery reminds us of Virey's proof of Buonaparte's being a great man, merely because the savage never laughs!

Among the peculiar merits of this admirable Essay must be noticed what we shall denominate the *chastity* of its style and sentiments. To the English students of the French language it is, perhaps, at once the most useful, the most pure, and the safest model for imitation which exists in that idiom. The flippant inanities of Sevigné, the artificial gait and measured pomp of Fenelon, the licentiousness and provincial vulgarity of MarmonTEL, the irony

and censoriousness of Voltaire, and the petulant, immoral, and affected sentimentality of Rousseau, are equally improper for the minds of youth, and inimical to simplicity, good taste, moral rectitude, or habits of deep reflection. Very different, however, is the simply elegant and truly noble work before us; the tone indeed is panegyrical, but never exaggerated, never forced or unnatural; and whoever has read the memoirs of Richelieu, Mazarin, De Retz, and the other ambitious and ferocious bigots that alternately directed the court of the sanguinary Catharine de Medicis, must have been impressed with even a still higher opinion of the Great Condé than is here inculcated. In genuine eloquence, the essential character of which is simplicity, as being presumed the spontaneous effusion of the occasion, we hesitate not to prefer the impressive and unaffected style of this Essay to that of Bossuet, whose admirable funeral oration on the Great Condé is here appended. We shall give a few of the author's concluding sentiments on the character of his great ancestor.

“ Brilliant in the aurora, full of warmth and splendor in the zenith of his career, Condé still shed a mild and majestic light at the twilight of his life. There are other laurels than those of victory, less brilliant, but more pure; Condé did not despise them. The perspicuity of his mind, the extent of his knowledge, the celebrity of his name, collected around him all that was illustrious in France. Birth and valour, eloquence and philosophy, polite literature and the arts, were emulous to embellish his retreat; and this great man, in wishing to abdicate glory, still found it under his steps in the bosom of repose. The object of so much homage enjoyed it with gratitude, but never suffered himself to be dazzled by its splendor. In the midst of his grandeur, Condé turned his attention to that class of men whose obscurity appears to condemn them to oblivion and poverty. Oppressed innocence, indigent merit, and the timid unfortunate, experienced the effects of his generous sensibility, and the conqueror of nations became the benefactor of man.

“ Notwithstanding so many virtues, this hero, in arresting our admiration, had less merited our esteem, if the empire that he acquired over the weakness of nature had extinguished the sentiments of humanity in his heart; but in the midst of the great events which troubled his life, we see him always occupied with a tender affection for his family: he watched with care the education of his son; in the horror of carnage and of danger he gave him striking lessons in this murderous and unfortunately necessary art, in which he was so superior. He was profuse in confidence to his brother; he was the victim of his tenderness for his sister; his relatives and friends every where experienced the candour of his soul and the goodness of his heart. A famous warrior, an illustrious Prince, an enlightened man, a tender father, and a faithful friend, Condé united in himself every great quality and virtuous sentiment; his character, unique in the annals of the world, would appear fabulous before reading his history. Full of genius and agreeableness, of talents and modesty, of grandeur and affability, Condé was at once warlike and humane, impetuous and reflective, profound and dissipated, rebellious and loyal; he loved the sci-

ences and war, agitation and repose, business and pleasures; he inspired at the same time attachment and jealousy, esteem and hatred, interest and fear; and under whatever point of view that history represents him, he is always the greatest ornament of it; he illuminates all the views, and enriches all the details; he interests, he seduces, and gains the heart by the lustre which he casts on the times, places, actions, and men. Frenchmen, princes, warriors, cherish, with me, the memory of this hero; render homage to his genius; imitate his virtues, avoid his errors; and let us together congratulate our country in having produced a Prince, whose existence will at all times honour the blood of kings, the list of heroes, and the age of great men."

Of this hero's religious opinions we naturally entertain sentiments very different from those of the present author, and we must be permitted to think that the Great Condé has not yet been *impartially* judged in this respect. Protestants quarrel with him for submitting to the ceremonies of Popery, and Papists revile him for rejecting their mummeries. The most sanguine advocates, however, of the Romish Church, must admit the truth of the following observation,—that since the establishment of Popery in the sixth century, the Popish faith cannot boast of having an orthodox follower of so great and capacious a mind as that of the Prince of Condé. Whatever truly great men may have been born in countries subject to Popery, have left unquestionable proofs of *their disbelief* of many of its dogmas and ceremonies, and have been *in foro conscientiae* virtually Protestants. Popery can have no Lockes nor Newtons, however it may have its Whitfields and Wesleys. We hope his Serene Highness the present Prince of Condé, on reflection, should he not be able to grant the laurel, will at least yield the palm of religion to his immortal father.

Chimie appliquée aux Arts, &c.

Chemistry as applied to the Arts and Manufactures. By J. A. Chaptal. 4 vols. 8vo. Paris, 1807. Imported by Deconchy.

WERE our notice of this work proportioned to its intrinsic merit, we should dismiss it with the national consolation, that we have never seen so disgraceful a *catch-penny* publication issue from an English press. As the author, however, in consequence of his famous prophecy, that the first six months of peace would annihilate all the English manufactures, was at one time Buonaparte's commercial and manufacturing oracle, we shall notice his *present* sentiments on these subjects. That they are now diametrically opposite to what they were in the fifth year of the Republic, is only what we should expect, and is perfectly in character.

"The best way of illustrating the arts," says this medico-chemico-political babbler, "consists not so much in describing their processes with accuracy, as in reducing all their operations to general

principles." Now, with this writer's permission, we must consider the best way of illustrating or improving the arts, would be for philosophers, as they call themselves, to apply abstract or general principles to the operations of the arts, and in that manner reduce their speculations to practice. "The description of an art," adds this French sage, "however correct it may be supposed, is nothing more than the *history*, the *picture* of the existing practice." How the history and the picture of an art can be the same, we leave it to the Boetian genius of Chaptal to determine. Hitherto we have understood a history to embrace the origin, progress, and actual state of any thing, whereas a picture can only present *one* view of the subject in some one of its stages. From such blundering in the very first sentences of his work, what is to be expected in four large volumes? In truth, the author's ignorance of arts and manufactures would disgrace an English porter; and all that he does know of these matters he has gleaned from Messrs. Parker, Jacobs, and other English mechanics, who foolishly emigrated to France, but never yet could acquire the means of leaving it. One of these persons was adjudged a prize of 3000 francs for some pieces of cotton machinery, and the other 5000 for teaching the process of manufacturing English cast-steel: the *honest* minister, indeed, forgot to pay them; and these luckless adventurers at length discovered that it was a *French* premium, *la gloire et la parole du Ministre*, which if put at compound interest for a thousand years would not have purchased either of them a joint of roast-beef. But to leave the author, and return to his work, the following detail of improvements, however frequently it has been repeated, is less erroneous.

"But the chemistry of the arts is not confined to the elucidation of what is already known, or to the improvement of what is already practised. It daily creates new arts, and within the period of a few years we have seen it teaching new methods for the bleaching of cloths, manufacturing ammoniacal salts, alum, and copperas; decomposing marine salt, for the purpose of extracting soda; enriching the art of dying with new mordants; forming saltpetre, and refining it by the simplest processes; composing powder by methods the most certain and expeditious; reducing the tanning of hides to its genuine principles, and abridging its operations; improving the extraction and working of metals; simplifying the distillation of spirits; economizing the means of producing heat; establishing the combustion of oil, and lighting our habitations on new principles; and furnishing us with expedients to soar aloft in the air, and to consult nature three or four thousand fathoms above the surface of the earth."

Of the disposition, character, and progress of the French manufacturers, the author speaks thus:

"Although I commend the cautious prudence of the manufacturer, who, almost inaccessible to new ideas, adopts no change till it has undergone the test of practice and of his own experience; I blame the obsti-

nacy of him who rejects, without examination, all the improvements that are proposed to him; for he who does not endeavour to keep pace with the improvements in the arts, will soon be left behind. He finds that his productions gradually become disliked; he can no longer furnish them at so low a price as his competitors; and instead of imitating them, he censures their new processes, which he treats as dangerous innovations; he petitions government for regulations, that the manufactories may be rendered uniform; he demands that they may be shackled with inspectors, and loudly invokes every thing that can retard the enlightened progress of the arts. In consequence of this fatal blindness, we have seen establishments which have flourished for ages fall to decay and ruin, and from the same cause do the arts daily emigrate from city to city, and nation to nation."

As M. Chaptal is a man of all trades, we shall give a specimen of his different observations in his preface, which is the only part of his book, we think, worth turning into English. The following observations on the situation of manufactories will shew that Frenchmen have no idea of looking forward, of being prepared for any contingencies, or of making their manufactories permanently flourish either in war or peace.

"We have already observed, that the arts of luxury and manufacture of stuffs may thrive in cities, where a numerous assemblage of individuals affords them resources which cannot be expected in other situations. But how are these advantages counterbalanced by the crowding together of so many workmen on so small a spot! What an awful spectacle to behold twenty or thirty families, whose existence essentially depends on the prosperity of a manufactory! A political revolution, a change in the prevailing taste or fashion, a declaration of war, paralyze the activity of these manufactories; and we see almost in a moment the industry and livelihood of 40,000 persons checked and cut off amidst the anguish of penury and despair."

Unmeaning bombast! What a pitiful idea of the manufacturers, where "a change of fashion" could paralyze their exertions, and set 40,000 people idle! Again:

"If we direct our attention to the manufactories which have flourished for a long period of time, which have been unaffailable by the storms of revolutions (where are there such?), the caprices of fashions, and the versatility of the laws and regulations imposed on commerce, we shall find them all situated in the country, where the barrenness of the soil, and the inclemency of winter, prevent the inhabitants from following without interruption the employment of cultivating the earth; and experience teaches us, that although the means of execution are less perfect on the sides of mountains, and beneath the roof of thatch, than in cities, yet the productions manufactured there are offered in all the markets of Europe at a *lower price* than those of cities; the reason of which is, that as workmanship is there lower, it balances with advantage against the more imperfect means of execution."

We have seldom or never read such a tissue of blunders. The author balances the low price of labour of mountaineers against their imperfect implements of manufacture, and assigns these as the *reasons* why the products of such labour should be *cheaper* than those of superior manufactories, and not because they are, as before acknowledged, *inferior in quality*! Such reasoning is worthy of Buonaparte's late minister of his interior. After this follow his instructions to governments.

“A government,” observes M. Chaptal, “that is truly the protector of industry, is ever attentive to the arts, and its expedients to facilitate their development, and to insure their prosperity, are reduced to the following: to render the supplies of primary materials easy, and to accelerate the consumption; to grant premiums on exportation, that the productions of the national manufactures may find their way into all the marts of Europe; to employ its credit with other governments for the purpose of obtaining a knowledge of improvements, and new methods with which it may enrich its own country; to determine, and to maintain with energy, the relation which ought to exist between the workman and the master; to consult the soil, the climate, the *character of its inhabitants*, and the interests of agriculture, that it may grant only a judicious protection. Consistently with these principles, the French government ought to devote its particular attention to the manufacture of wool, silk, flax, hemp, preparation of wines, earthen-ware, and all those articles for which the primary materials are abundantly supplied by the soil. *It is only from a deplorable inversion in this order of things that we have, for half a century, seen it encourage the COTTON manufactures*, without reflecting that the fate of these establishments, supplied with materials from abroad, was liable to be affected by all the chances of revolutions, the intrigues of cabinets, variations of laws relative to customs, and that the *manufactures essentially territorial* would *suffer* so much the more by this *competition*, as, in order to encourage, multiply, and consolidate these infant establishments, it was found necessary to grant premiums, to prohibit the importation of analogous productions, and to direct *all the capital*, the science, and *all the hands* in the country to *this truly exotic branch of industry*!”

In a note it is admitted that the French government should now protect the *cotton* manufactures, as they employ “nearly 200,000 persons,” (multiplying a hundredfold); but it is contended, that France should have left them to her “rivals, as means of exchange against the productions of her industry and soil.” But why did not M. Chaptal state this fact before? In truth, the effects of the late frantic measures against English manufactures begin to be severely felt in France; and thus, after Buonaparte has administered the poison to his vassals or slaves (as he affects to despise feudal terms), his speculating physicians begin to seek for an antidote. A subsequent sentence conveys a pointed censure of the folly of wishing to monopolize all manufactures, by which we understand the madness of the opinion formerly urged with zeal when

this writer was a republican, that France should exist on her own manufactures.

“It is also a necessary consequence of that *forced state*, and of that *false direction* which is given to industry, that governments conceive themselves *obliged to prohibit the importation of foreign manufactures*. Besides these considerations, that such prohibitory laws would be unnecessary, were each nation to confine its industry to such objects alone as Nature herself seems to have pointed out; and that it would then be sufficient to lay a duty on importation proportionate to the prime cost of the articles, on all similar productions of foreign manufacture; these laws organize fraud, *corrupt the morals of a portion of the people*, and have a prejudicial influence on the progress of the arts; for the manufacturer does not strive to improve, unless he has before him articles of a better or more economical manufacture than his own. Deprived of these objects of comparison, and content with his work, because he finds means to dispose of it, he falls asleep in his state of mediocrity.”

The author bestows a considerable degree of labour in order to convince his countrymen that laws establishing inspectors, standards, &c. are highly injurious to the progress of improvement in trade, and that such regulations have been the causes of the decadence of French manufactures, and the prosperity of their rivals. That the latter assertion is manifestly absurd will be generally admitted even in France; and it is perhaps not less certain, that manufactures cannot exist in that country as in this, without some restrictive laws. To suppose so, would be to presume that all the French manufacturers are men of probity and honesty, and that they would not defraud the public by spurious fabrics in imitation of superior manufactures. This they never have done, nor is it likely that they ever will do, whilst their avarice tempts them to seek, by any means, to accumulate ample fortunes in a few years, instead of in the course of a long industrious life. It is therefore in vain that the author declaims against such restrictive laws; he should rather have inveighed against the dishonesty of the manufacturers that render them necessary. The genius of his countrymen, likewise, which he admits ought to be studied, is positively adverse to the spirit of manufacturing. Frenchmen always *begin* very well, and *finish* very ill: this is equally true whether in their morals, politics, commerce, or manufactures, and even in their agriculture. Upon the whole, the false reasoning, gross ignorance, superficial and erroneous observations, and intermeddling disposition, evinced in this preface, will complete the detestation and contempt in which this ex-minister is held, even in France, for his want of talents and moral honesty.

But to notice this “Treatise on Chemistry as applied to the *Arts*,” we cannot better describe it, than by saying, that it is a crude compilation of extracts from various chemical writers, who have treated of the manufacture of the acids, alkalies, oils, and

such substances, in commerce ; but on no one of these subjects will the reader find either *original*, satisfactory, or intelligible information. The endless repetition of the most common-place views of chemical science, the tasteless, vulgar, provincial style and *verbiage*, and the palpable defects in every subject touched on in this work, are sufficiently disgusting, and display this Frenchman's zeal for the *arts*, which, although he cannot illustrate, he seems determined to multiply in this rude specimen of the *art* of book-making. He acknowledges, indeed, that he was at a loss how to write on this subject, and we have no hesitation in believing that confession. He begins by "stating the principles of chemistry," which he defines very inadequately, "and the general laws obeyed by bodies in their reciprocal action." The latter is gleaned from the obscure speculations of Berthollet. He then "points out the modifications introduced in these primitive laws of nature by incessantly operating causes, such as the pressure of the atmosphere, action of heat, *influence of vitality*, effort of elasticity," &c. &c. What the "influence of vitality" on chemical action has to do with the arts, we are at a loss to determine, unless the author means, like Humboldt, in his process for *making thought*, to introduce the *art* of making life. As a sanction for introducing this puerile effusion of a feeble imagination, Chaptal has not even mentioned the art of agriculture, although the most important of all the arts and sciences too, or the process of vegetation, in which the action of vegetable life is really brought in contact with chemical action. But the quack of Montpellier overcame the philosopher of Paris, and he was necessarily obliged to say something about *vitality*, however absurd and irrelevant it might be. We shall, however, translate a specimen.

"Let us suppose," says the author, with all the gravity of a philosopher, "for a moment, that the germs of life ceased to act in nature, our planet would exhibit nothing but masses of matter subject to the invariable laws of gravity and affinities. These laws would determine the arrangement of the masses, and the disposition of their respective particles.—It is a great truth, that the phenomena and the results proceeding from the action of air, water, and caloric, on organized bodies, are essentially different, according as those bodies are dead or alive."

Doubtless it is a "great truth" that there is an essential difference between dead and living bodies ; but to know this truth it certainly was not previously necessary to purchase M. Chaptal's four volumes of "Chemistry as applied to the Arts !" Fortunately, since that gossip of science, Count Rumford, thought proper to withdraw from his country, and spend the pension which the beneficence of his Sovereign allowed him in the capital of the enemy, we have not seen such a contemptible collection of *gossipings* about arts in this country. Such literary labourers, as compilers they are disgraceful ; as presuming to be men of science, they are detestable.

It would be a waste of time, and a misapplication of our pages, to shew the numerous defects and gross errors in these four volumes, which perhaps do not contain *one* original idea or observation on the subjects which they profess to discuss. The preparation and application of manures, the manufacture of paper, and several of the pigments and substances of commerce, are wholly omitted. The methods of preparing writing ink are taken from the English chemists, and only repeat that calcined sulphat of iron (copperas) is better than the salt in its usual state. Printer's ink, he says, is made of linseed and nut oil (the latter being burnt) boiled together, with a pound of crust of bread and six or seven onions to fifty pounds of oil, to which is added $2\frac{1}{2}$ ounces of lampblack for every pound of oil. This may be a *philosophical* view of the manufacture of printer's ink, but we fear our author will have but little success in endeavouring to make practical manufacturers believe such materials sufficient. He admits, however, that Prussian blue, vermilion, carmine, orpiment, lac, mastic, gamboge, &c. may be added to it. His observations and processes for distillation are equally imperfect and destitute of novelty. He knows nothing of the arts and manufactures as they exist in a state of perfection in this country; and the sum of all the knowledge displayed in these volumes may be found in the various papers of Hatchet, Davy, and Dalton, and Thenard, Deyeux, Parmentier, Guy-Lussac, Seguin, and O'Reilly. Several plates are added of furnaces, retorts, pneumato-chemical apparatus, and such things as are to be found in every book of chemistry since the discoveries and inventions of Priestley and Black.

Chaptal proposes to publish "The Art of Making Wine," and "The Art of Dying Cotton Red," as a sequel or rather a continuation of his Chemistry as applied to the Arts. Perhaps, however, his avarice may check the violence of the *cacoëthes scribendi*, and the neglect which this work has experienced may tend to prevent him from devoting his plundered wealth to the publication of books destitute either of eloquence or science, and which no person will read.

Dictionnaire raisonné et abrégé d'Histoire Naturelle.

An Accurate and Concise Dictionary of Natural History, by the Ancient Professors; a Work devoted to the Progress of the Sciences, Agriculture, and the Arts. 2 vols. 8vo. Pp. 1126. Paris, 1807. Imported by Deconchy.

OF all the numerous volumes which the French have of late years ushered into the world under the title of Dictionaries of Natural History, the present are perhaps the only ones which strictly correspond to their title, and are properly a nomenclature or vocabulary of the terms and names applied to the known subjects of

the three kingdoms of nature. The editors assert that they have collected more than nine hundred articles which are not to be found in any similar work, however copious it may be. This is not altogether a French assertion, as their Dictionary is in many respects much more complete than that lately produced by the titled bookmakers, Chaptal, Fourcroy, and Co. in 24 volumes. The design of the compilers has been, as they state, to present the lovers of natural history with a work as complete and concise as the immensity of the materials would permit; and by avoiding all extraneous dissertations, to describe clearly the distinctive characters of every object, to detail briefly the properties of plants, and to indicate the taste and habits of animals. They have followed the arrangement of Lacepede for the quadrupeds and fishes; Buffon for the birds; Linnæus and Jussieu, with the assistance of Tournefort and Willdenow, for the plants; Lamarck, with the new species of Latreille, for the insects; and Haüy for the mineralogy and crystallography. This method necessarily limits the general application of their work, and confines it chiefly to the best or most generally received systems produced in their own country and language. The number of the latter, indeed, as well as of French readers, is so considerable, that it cannot be an unacceptable service to the public to produce, in a portable form, literary skeletons of the different systems proposed by French naturalists. Our *ancient* professors, however, have manifested a disposition sufficiently *modern*, and the names of the *original* naturalists, as Reaumur, Daubenton, Geoffroy, Brisson, &c. are never mentioned; whilst the living authors, chiefly the favourites of the despot, except Lamarck and Latreille, are the unceasing topics of eulogy. This instance of venality, indeed, must not lead us to condemn their work, which is executed with considerable neatness and general accuracy, except the Greek etymons, which are often extremely incorrect. We shall translate a short article in entomology as a specimen of the information to be obtained in this Dictionary.

“AGLOSSA, a denomination derived from *α* and *γλῶσσα*, without a tongue. It has been given to a genus of insects of the lepidopterous order, the characters of which are, four tentaculi; the posterior bent; no trunk; setaceous antennæ. Linnæus has placed these insects among his phalænæ, and Fabricius among his crambes. It is the tallow phalæna of Linnæus (the *phalæna pinguinalis*). In France it is called the *falsé jêurf of hides*, (*fausse teigne de cuir*). The caterpillar is black, shining, apparently scaly, with some white hairs, and six limbs. It spins a cocoon of white silk, which it covers with its excrements in small black grains. This insect is found in houses, and appears perfect and flying about in summer, of an ash-coloured bronze. The aglossa can enter the human body, and it is said that there are no worms more tormenting. The *lichen cumatilis* delivers us from this evil.”

The above is neither the most curious nor most accurately described subject, but the first that occurs detached from all other references, and may serve to convey an idea of the concise and scientific manner which the authors have uniformly adopted. Under the word *anthropophagi*, indeed, the editors evince a laudable indignation for those travellers who detail such false and disgraceful fables, and boldly assert, what we hope is at least generally true, that neither man nor brute ever ate creatures of the same species. "Too often," they observe, "men abandon reason, and give themselves up to violence and even crimes against their fellow men, but that of devouring each other is contrary to all truth." As the natural sciences are exclusively the object of this work, however, we are not, like in most of the modern French publications, insulted with silly and extraneous national or political reflections. The following is almost the only instance in which the authors evince the feelings of ancient professors, which are highly honourable to them. "CHAPTALIA. A new denomination, imagined by flattery, which, without doubt, has been despised by him in favour of whom it has been wished to create a new genus of plants to wear his name: This pretended *Chaptalia* is the *perdicium semiflosculare* of Linnæus, and a native of the Cape of Good Hope. V. PERDICUM." Under the word referred to, it is remarked, "this plant, which in our opinion is very well placed in this genus, has been withdrawn from it, we know not for why, and erected into a new genus, under the name of *Chaptalia*."

In a word, we can safely recommend these two volumes as a very necessary and useful Supplement to the Dictionary of the Academy, that of De Wailly, or any other Dictionary of the French language, in which few of the words here explained and defined can be found. In botanical terms they are particularly copious, nor are they very defective in those of mineralogy or ornithology: their entomology is by much the least complete.

"*Le Corbeille de Fleurs*," and "*Le Panier de Fruits*." Pp. 32, 8vo, each No. with 3 Plates. Paris, 1806. Published monthly, and imported by Deconchy. Price to Subscribers 3l 12s per ann. for 24 Nos.

THE neatness and taste displayed in the Numbers hitherto received will doubtless recommend them to the attention of persons of taste and fashion. The four first numbers of the *Corbeille* contain very well executed and correctly coloured drawings of the cowslip, the violet, the rose, the lilach, honeysuckle, convolvulus arvensis, blue-bottle, and the wild poppy.

To each number of the *Corbeille*, or Flower-basket, is attached a tale or a fable generally imitated from the English, some pleasing little pieces of poetry, and some pastoral stanzas, descrip-

tive of each flower, set to music. The contents of the numbers now before us seem very well adapted for innocent and polite amusement, recommending the simplicity and innocence of pastoral life, ridiculing every species of affectation, and inculcating the more amiable virtues in modest allegories and chaste tales.

The Fruit-basket (*Panier de Fruits*), which also contains highly finished coloured drawings of the ripe fruits and flowers of fruit-trees, aspires to a higher degree of utility than the Flower-basket, and besides the descriptions and uses of such trees and their fruits, it is accompanied with lively dialogues and memoirs of young persons born deaf and dumb. Upon the whole, the general simplicity of the language, and the care taken to define all technical terms, added to the merit of the drawings, may render this periodical work highly useful to young persons studying both French and botany.

La Mort de Henri Quatre, Roi de France.

The Death of Henry IV, King of France, a Tragedy in Five Acts, and in Verse. By Gabriel Legouvé, Member of the Institute, Legion of Honour, &c. *Represented for the first Time on the 25th June, 1806. To which are added, Historical Observations on the Death of Henry IV.* Pp. 112. 8vo. Paris, 1806. Imported by Deconchy.

LEGOUVÉ is the avowed poetical chief of the modern Parisian Jesuits, who, with the Pope to anoint them, avail themselves of every topic which they think likely to flatter their fallow tyrant. This piece commences with a denunciation against Austria, put into the mouth of Henry.

“ Je veux, sur le debris d’une altiere puissance,
Relever de Germains l’antique independance.
Il est temps d’écraser par de nouveaux exploits
Ce colosse orgueilleux qui pese sur les rois.”

The author has, doubtless, conceived this an adequate apology for the violent dissolution of the Germanic empire by Buonaparte. The whole piece, indeed, for it does not deserve the name of a historical tragedy, or even a dialogue in rhyme, is conceived in a spirit and style very unworthy its truly great hero, and evinces both in language and sentiment too much of the modern littleness to be worthy of so exalted a subject. It is in vain we look for either the delicate point of Voltaire, or the nervous energy of Chenier, in the milk and water lines of Legouvé; and those who can be delighted with the harmony of such French verses, would, perhaps, be equally pleased with the melody of the smith’s hammer and anvil.

Le Génie de l'Amour, &c.

The Genius of Love ; or a Dissertation on Profane and Religious Love, and its Influence on the Arts and Sciences. By M. C. de Miroménil. Pp. 254, 8vo. Paris, 1807. Imported by Deboffe.

M. MIROMÉNIL loves, and is tenderly beloved. To tell the world this truth, he publishes a book ; but he is very much afraid that it will be despised, as he acknowledges that his name is not only *new* in the plebeian mob of the republic of letters, but also to princes ! This, we must confess, is rather singular, though it only proves that he has never associated with butchers, barbers, bakers, publicans, or common robbers, otherwise he must have had an old associate now a prince in Buonaparte's court. We shall not, however, despise him because he has no connection with *modern* Princes, alias plunderers or slaves ; and should we not admire his opinions, we must his frankness, in declaring that it is neither fame nor interest that induced him to publish, but the "*necessity* of telling every one that he loves and is loved ; that the only happiness on earth is love ; and that immortal love is the completion of the felicity of Heaven." This singular essay, however, he says, is only the "vestibule by which he desires to introduce a work of religion, piety, and divine love, that he meditates (a Paraphrase of the Psalms and of Ecclesiastes) ; the portico of the ethereal palace into which he wishes to lead the tender and celestial souls of his readers, whose sensibility will recognize his sensations, whose belief will applaud his faith, and whose hopes will fortify his attempt ; it is the symbolical mountain, from the summit of which he seeks to discover the land of promise, whence he prepares to rush forward in the plains of eternity." From this introductory flight he proceeds to return his "thanks to love, fortunate, delicious, eternal, and immortal !" "I thank thee, delicious Love !" continues M. Miroménil, "henceforth the only charm of my life, for having given me Antoinette. I thank thee, eternal Love ! for a friend who can divine my heart by her's, and determine my happiness by her felicity. I thank thee, immortal Love ! for having offered and given me a wife who knows to love as I love ; who, like me, places all her happiness in the action of loving, and in the sweetness of being beloved ; who makes hope succeed my chagrin, laughter my tears, felicitations to my complaints, ease to my penury, consolation to my forlornness, the perspective of abundance to the picture of poverty, courage to despair, peace to grief, and felicity to misfortune !"

We have found nothing in M. Miroménil's *Genius of Love* that will suffuse the cheek of chastity with a blush, sooner than most of the sermons and auricular confessions common in Popish churches, of which he professes himself a zealous member and advocate.

Nor are we particularly averſe from calling, like our author, that motive which influences men's minds in every character and occaſion, by the epithet of love; on the contrary, we prefer it to that of ſelfiſhneſs, which ſome writers would have us believe to be the main ſpring of human action. The author conſiders love as the inventor of the art of writing; as the ſource of all inſtitutions and ſenſations, whether moral, phyſical, or religious; as the principle of the fine arts, architecture, painting, ſculpture, muſic, poetry, eloquence, aſtronomy, natural hiſtory, dance and ſong, hiſtory, fable, education, morality, religion, creation, elements, age of the patriarchs, laws, Chriſtianity, Mahometaniſm, and Paganism. Over the diſgraceful times of Heliogabulus, and ſuch malefactors, he has drawn a modeſt veil, whiſt the page of ancient and modern hiſtory, both authentic and fabulous, has been rigidly examined to invoke the manes of all faithful lovers, from the creation of the world to the preſent day. Upon the whole, through this ingenious rhapsody we can perceive ſome ſtrokes of keen irony and well-directed ſatire, although we ſhould occasionally ſmile at the *penſiero lambiccato* in which it is couched.

Mes Ecart, ou le Fou qui vende de la Sageſſe.

My Rambles, or the Fool who ſells Wiſdom; a Manuſcript, publiſhed by M. Coffin-Rony, formerly an Advocate in the Parliament of Paris, &c. &c. 3 vols. 12mo. 10s 6d. Paris, 1807. Imported by Deconchy.

THOSE who delight in high-coloured pictures of human depravity, or wiſh to know ſomething of the fashionable life of the Parisians, will here find ſome ſtrong traits, frequently accompanied by reflections that will doubtleſs make an impreſſion on the penſive reader. Much of the ſatire is levelled at the learned, but caſtic and time-ſerving, Geoffroy, the doughty editor of the *ci-devant Journal des Debats*, now *Journal de l'Empire*. The obſervations on his theatrical criticifms, which always diſplay much more talents than candour or a love of juſtice, are judicious and correct. The abuſe of criticifm, or what is called ſo, in France has perhaps attained the utmoſt degree of literary turpitude. Criticiſm, indeed, has never been ſo much a ſcience in Paris as in London, conſequently the greater part of the Parisian critiques are dictated in a violent ſpirit either of love or hatred. The principal object, however, of our author ſeems to be to prove, by tales and incidents, that there is no ſuch thing as virtue or friendſhip in human nature; and although we may contemptuouſly reject ſuch demoralizing notions, we have no hesitation in ſaying that the writer's talent for obſerving and delineating characters, and his claſſical erudition, entitle him to a degree of attention which ſuch works as that before us

rarely receive. Virtuous persons of matured judgment, who wish for knowledge to preserve themselves from the snares and delusions of vice, may read these volumes with safety and advantage; but corrupted minds are more likely to be confirmed in their vices than reformed by such effusions, except in persons who are influenced by contrarieties.

Rose et Damete, Roman Pastoral.

Rose and Damete, a Pastoral Romance, in three Books; translated from the Dutch of M. A. Loosjes. Pp. 203. 18mo. Paris, 1806. Imported by Deconchy.

EITHER the author or the translator (for we have not seen the original) has imitated the manner of Fenelon too closely to be tolerable in a pastoral tale. Neither is the moral always unexceptionable, as appeals to "Holy nature" are too frequent and too grave; otherwise this piece is not less amusing than most similar productions, erroneously called Moral Tales.

MISCELLANEOUS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

THE author of the enclosed little piece did not know to what person he might more properly send it than to you. The Satire (to which this is a Parody) was written many years ago by a Mr. Perronet, a Dissenting minister at Canterbury, who endeavoured to ridicule the Church of England, with all her modes and ceremonies, and attempted to shew a similarity in all these things between her and the Church of Rome. Towards the close he alludes to the awful earthquake at Lisbon, in the year 1755, and loudly calls upon Britain to repent and reform, lest she should share the same fate. It seemed proper to inform you thus far, as perhaps you may not have seen Mr. Perronet's pamphlet, entitled THE MITRE.

July 14th, 1807.

A PARODY TO MR. EDWARD PERRONET'S "MITRE."

BY JACOB PEMBERTON.

—————"Ridentem dicere verum
Quid vetat?"

HOB.

PREFACE.

It is said by some, that the end of satire is reformation. If this end be attained, if a growing evil be prevented, or an old sore cured, we must ap-

prove of the medicine or means used, how may be to the patient. Bitter draughts are dren, who are very unwilling to take them equally averse to be cured of a habit in w themselves.

Whether the following little piece shall pr thor cannot prognosticate. He leaves it to phans in the world, without a father or a fri would be of little use to it, or, if known, (a would probably prevent its having full for made human nature a principal part of his sometimes vary a little in different shades or be found to be the same in every age.

He has long endeavoured to look with cal ent nations, have set out with a profession o or the State ; and he perceives that, though the errors and defects of their predecessors have adopted or fallen into something simila demned. A *real patriot* has long been a *desi* deed, like *Marcus Curtius*, to leap into a gul stition ; but one who will devote his whole ti his country, and, upon the most disintereste the vessel from being swallowed up in *Charyb* against the rocks on the other.

Men, suddenly raised from obscurity to state, are intoxicated with pride, and com rants. And it must be confessed, that the (in the various sects or denominations which The author is not a bigot to the external me lar denomination of Christians, though he p but he sincerely wishes that all would more internal and living principle in the soul, nals, or what may be termed, comparatively

With respect to the following versification, except that, as a PARODY, it is in the same refers. But, if the ideas conveyed in it be son may, if he chooses, put them into a whole in a way more acceptable to the publi

June, 1807.

A MOTHER, bred in Englat
Hath been renown'd since da
A grave and worthy dan
Who bore a num'rous race of
Some Priests, some Prelates,
Of most distinguish'd fan

* ————— " aut tineas pasces taci
Aut fugies Uticam ; aut vinctus mittêris Ille
† Preface to Pursuits of Literature.

APPENDIX. VOL. XXVII.

I i

This matron liv'd in great repute,
 With Kings and Nobles in her suite,
 And shed a lustre round ;
 Illuming those within her sphere,
 And, scatt'ring superstitious fear,
 She bade the TRUTH resound*.

The lamp, in Smithfield lighted up,
 Is not extinct ; and (as we hope)
 Will still more clearly shine ;
 Diffuse a vivid lucid ray,
 A brilliant spark of Gospel-day,
 And shew the light divine.

Yes, British heralds shall proclaim,
 In distant climes, a Saviour's name ;
 His love to fallen man :
 Shall spread the glad, the joyful news ;
 Expound to Bramins and Hindoos
 The great mysterious plan.

'Tis true, she bore some restive boys,
 Who thro' perverseness made a noise,
 And took their froward way ;
 Who wantonly indulg'd their will,
 For, Nature is old Nature still,
 And loves to go astray.

There's nothing new beneath the Sun†,
 And, what was once in *Shinar* done,
 Is acted o'er and o'er :
 That pride which built the shapeless pile,
 Is still at work in Britain's Isle,
 Just as in days of yore.

These boys had not departed far,
 When, lo ! they soon began to jar,
 And with each other fight‡ ;
 Pre-eminence they all pursu'd,
 Whilst each suppos'd his title good,
 And claim'd it as his right§.

A *Nimrod* now harangues the crowd,
 With harden'd front he hoots aloud,

* The *essence* of pure and undefiled religion is contained in the Articles, Collects, and Liturgy of the Church of England ; even candid pious Dissenters themselves being judges.

† Eccles. i, 9.

‡ When some persons, under pretext of avoiding persecution at home, went to America, and in time established a Presbyterian discipline in New England, did they not in their turn fall upon and persecute the Quakers ?

§ Jure divino.

Miscellaneous.

And roars with *Stentor* lungs ;
With frenzy full his eye-balls glare,
And make the stupid vulgar stare ;
(Confusion on their tongues.)

This bravo fitter, surely, far
For soldier, or for jolly tar,
To guard our native coasts ;
His brawny arm could deal out blows,
To terrify our haughty foes,
And scatter all their hosts.

Behold, forsooth, this doughty blade,
Who late forsook old Crispin's trade,
Deck'd out all cap-a-pie ;
How full of self, how swell'd with pride !—
At council-board he must preside,
For who so wise as he ?

Another, yawning, gives a groan,
Whose dull and most discordant tone
Would shock an ass's ear ;
Awhile he whines and wipes his eye,
Then groans again, or seems to cry,
Yet never sheds a tear*.

A lasting discord next takes place,
Whilst paleness, spread o'er ev'ry face,
Diffus'd a horrid gloom ;
And tho' some strove to growl or bark,
Their dialect was just as dark
As that of *Papal Rome*.

Old Satan, whilst he view'd the scene,
Was highly pleas'd behind the screen,
And laugh'd at either side ;
He knows the maxim still is sure,
“ A lasting conquest to secure,
“ Sow discord, and divide.”

Some brandish'd now their flaming swords,
(Foul epithets and spiteful words,)
From rostrums or the press ;
And others rais'd a doleful din,
(As if it were a heinous sin,)
'Gainst modes, and forms, and dress.

Now what avails this bitter strife ?
Since 'tis not words but inward life
That proves a work of grace :
If real worth you wish to find,
Search well and scrutinize the mind,
But not the outward face.

* ————— “ interque precandum
Invitis oculis lacrymas simulare.” BUCHANAN'S *Franciscan*.

What tho' the head be shav'd or bald,
 The hair be lank, or sometimes poll'd,
 The wig be neat and trim;
 And tho' some feign to hate a cue,
 Or 'bout a hat make much ado,
 'Tis all but wayward whim.

What tho' the coat be black or blue,
 Or green, or red, yea crimson too,
 These all are *little things**;
 Then why should some, with gesture queer,
 Bewray their sanctimonious sneer,
 And rail at Priests and Kings?

The plainest garb may often hide
 The foulest stain and naughty pride,
 Or what is empty puff;
 The inner vesture, we are told,
 Must be compos'd of purest gold†,
 All else is tinsel stuff.

If we attend to Nature's clue,
 The labyrinth she'll guide us thro',
 Howe'er disguis'd by art;
 She'll lead us thro' the winding maze,
 And, pointing out its crooked ways,
 Disclose the human heart‡.

Tho' some affectedly may sneer
 At Prelate, Bishop, Overseers,
 May chatter, whine, or prate;
 Tho' others hate the name of King,
 Yet still we see the very thing,
 The same in Church and State.

Yes, tho' with rancour in their eye,
 In mumping cant they loudly cry
 Against all lordly pow'r;
 The passive flock they slyly fleece,
 Or treat them as the fox doth geese,—
 First kill, and then devour.

These act just in the Christian fold
 As sons of *Eli* did of old,
 They take by fraud or force||;
 For, tho' they rail at Romish Priests,
 And call them bears, or cruel beasts,
 Themselves are tenfold worse.

* "Parva leves capiunt animos." OVID.

† Psal. xlv, 13.

‡ Psal. xxxvi, 1.

§ Some modern teachers will not use the term *Bishop* or *Prelate*, but substitute *Superintendent*, a word of the same import; and thus they gull poor simple unthinking souls.

|| 1 Sam. ii, 16.

A begging tribe starts up again,
And mummers mincing in the train,
With harden'd front and rude ;—
Who ape what Monks have done before,
And, lusting for the golden ore,
They flatter or intrude.

These roam about in quest of prey,
And, taking each a diff'rent way,
But sure to meet at night ;
Producing all the store they've cull'd,
And, laughing at the fools they've gull'd,
They feast when out of sight.

Some Jezebel, to shew her zeal,
Provides the groupe a dainty meal,
And crams with sweet-meats too ;
But pamper'd pride may get a fall,
As did the haughty priests of Baal,
Whom furious Jehu slew*.

Now, why do these complain of *Rome*,
Or wantonly pronounce her doom,
And execrate her name ?
When, with the same perfidious guile,
Or, with a sly Satanic smile,
They practise what they blame.

The self-same evil we behold,
Which Solomon had seen of old†,
And springs from the same root ;
We see the world turn'd upside down,
The peer is levell'd with the clown,
And princes walk on foot.

A Phaeton ascends the cart,
And with disdain looks down from far
On Prelates, Priests, and Kings ;
But when he takes his utmost flight,
His head grows giddy with the height,
And soon he drops his wings.

At first he us'd some sophistry
To hide his scheme, lest men should see
How far he meant to go‡ ;
At length detected, then he bawls,
And, lo ! the boasting hero falls
In *Thames*, in *Seine*, or *Po*.

* 2 Kings, x, 25.

† Eccles. x, 7.

‡ "Weak and worthless men are ever foremost in thrusting themselves into power ; while the wise and good decline rule, and prize the use of their native ease and liberty above all the gaudy trappings of sovereignty."—*WARR. Div. Leg.*

§ Julius Cæsar, knowing that the name of King was hateful to the Romans,

Tho' Sectaries oft disagree
 'Bout modes or forms; yet still we see
 Their spirit is the same :
 And tho' *Diotrephes* may prate,
 Or *Paine* may rail at regal state,
 They differ but in name.
 Though some affect humility,
 Yet, like the sons of *Zebedee*,
 They only seek to rise;
 'Tis secret pride that lurks within,
 'Twas *Lucifer's* besetting sin
 Which hurl'd him from the skies.
 These rudely tear the seamless coat*,
 Divide, transpose, mistake, misquote,
 And each lays down his rule;
 Sure all this clatter, dust, and noise,
 Bewrays the anarchy of boys,
 When once let loose from school.
 The Christian cause most sadly bleeds,
 By men professing diff'rent creeds,
 In high dogmatic tone;
 Why leave the plain, the simple path?
 (*One Lord, one baptism, one faith†*,
 In Christ, the corner-stone.)
 This baptism must be within,
 To cleanse and root out in-bred sin,
 And wash from ev'ry stain;
 External sprinkling will not do,
 Nor dipping, no, nor plunging too,
 Tho' dipp'd and plung'd again.
 A fire must pass thro' ev'ry part,
 To purge the foul corrupted heart,
 And ev'ry thought refine;
 'Tis not in man to heal this sore‡;
 T'extract pure gold from such hard ore,
 The pow'r must be divine.
 And why contend 'bout saving faith?
 It's kind, it's nature (Scripture faith)
 Can surely be but one;
 A trust in him who was the WORD,
 The God of Abram, David's LORD,
 Yea, God's Incarnate SON.

assumed the title of *Imperator* (General or Emperor). Oliver Cromwell, in like manner, assumed the title of Protector. Another, in modern times, takes first the modest title of *Consul*; till at length he throws off the mask, and styles himself both Emperor and King!!!

* "Tunica Christi, per totum textiles et cohærens, ostendit populi nostri, qui Christum induimus, concordiam cohærentem." CYPRIAN, *de Unit. Eccl.*

† Ephes. iv, 5.

‡ Job xiv, 4.

If this foundation we forsake,
And wood, or hay, or stubble take*,
To raise a mighty pyre;
However pompous be the pile
Erected, or with pride or guile,
'Twill be consum'd in fire.

Behold the day of vengeance near;
The Judge will suddenly appear,
(His vesture dipp'd in blood;)+
To punish rebels, who defied
His pow'r, and impiously denied
Their SAVIOUR and their GOD†.

'Tis true, (to hide their subtle scheme,)
They feign to venerate his name,
And praise him as a man;
Yet keep his Godhead out of sight,
And, painting human nature white,
Reject th' atoning plan.

To knowledge making high pretence,
As if alone possess'd of sense,
Their dogmas they proclaim;
And, most sophistically loud,
Flarange the undiscerning crowd,
(Morality their theme.)

But HE, who hateth all disguise,
Who sees with scrutinizing eyes,
And penetrates the heart;
To such will say, in awful tone,
"Ye brood of vipers, be ye gone,
"And instant hence depart!"

Behold, what terror and dismay
Await that dreadful final day,
When Christ with clouds shall come!
In vain shall these to mountains fly,
To shun the lightning from his eye,
Or 'scape their awful doom.

Consider this, ye Gnostics wife,
Who now a Saviour's blood despise,
And proudly raise your horn;
Beware, lest, feeling all his ire,
Ye wail, and wish ye could expire,
Or never had been born.

Ah! think on that blood-thirsty band,
Who call'd down vengeance on their land,

* 1 Cor. iii, 12.

† Rev. xix, 13.

‡ 2 Pet. ii, 1.—Jude, 4.

And on their children too !
 The self-same crime throughout the world
 Demands that lightnings should be hur'd
 On Briton, Turk, or Jew.

Awake, ye Britons, now awake !
 Behold the nations, how they shake ;
 See Poland drench'd in blood† !
 Look all around, and trembling stand !
 Confess, with awe, the Almighty's hand,
 And his uplifted rod !

Ah ! listen to the din of war !
 The widow's cries and sad despair,
 The orphan's sore distress !
 How vain, alas ! the farmer's toil ;
 The famine rages, and the soil
 Becomes a wilderness !

What tho' a remnant still be found,
 Whose creed and principles are sound,
 Their conduct most sincere ;
 What tho' they supplicating stand,
 Imploring God to stay his hand,
 And still a nation spare :

Yet Lot could not prevent the fire,
 Which God pour'd down, in vengeful ire,
 On Sodom's wicked race ;
 Yea, Noah could not stem the flood,
 Nor Daniel save the callous brood
 Of Jews devoid of grace.

Lo ! God is making bare his arm ;
 Let Infidels now take th' alarm,
 And own his sov'reign sway ;
 Let Sciolists no longer mock,
 Or think to shun the fatal stroke
 Of JUSTICE in this day.

Ye fools, in deep prostration fall,
 And lend your ear to Wisdom's call,
 She cries in ev'ry street,
 " Repent, believe, obey the Lord,
 " *The winds and storms fulfil his word,*
 " The clouds beneath his feet."

No more *fastidiously* contend,
 Because ye cannot comprehend
 His great mysterious plan ;
 Who else besides himself could know
 Why He was pleas'd to stoop so low,
 To save the race of man ?

* Math. xxvii, 25.

† Socinus diffused his doctrine chiefly through Poland.

Miscellaneous.

Will ye pretend to mount on high
And count the stars in yonder firmament
Or fathom the profound*
Can ye descry the wind that blows
Define a blade of grass which grows
Or pebbles on the ground
Shall creatures, impotent and blind
Presume to search th' Eternal Mind
Or cavil at his ways?
Rather let dust and ashes bow,
With sacred awe, profoundly
"And silence speak his praise"

THE CATHOLIC QUARTER

LETTERS TO THE REVEREND DOCTOR THOMAS
OF DUBLIN,
*By the Reverend William Hales, D.D., late Professor
in the University of Dublin, and Rector of*
[Continued from page
SIXTH LETTER

The eleventh daie of Maie [1532], the
for the Spekar again, and twelve of the
with him eight Lordes, and said un-
Subjectes, we thought that the Clergy
our Subjectes *wholy*, but now we have
be but *halfe* our Subjectes, yea, and
all the Prelates at their Consecration
Pope cleane contrarie to the Othe that
that they seme to be *his* Subjectes, as
bothe the Othes, I deliyver here to
vent some ordre, that we bee not the
Subjectes.—The opening of these
casions why the Pope, within two
jurisdiction in Englande."—*Hall's*

Rev. Sir,

YOUR Advocate having objected to a
(his tonsure) of Dutch fabrication, as he al-
him, I have here chosen a motto, of Royal
somewhat longer indeed, but inculcating
er and stronger terms than Madame Pom-
ever questionable in other respects, is admi-
naturally be presumed to have only echoed
mour, Louis XV; which I will venture to
son with these of our imperious Defender of
affecting their Royal Prerogatives, though
tholic and Protestant Governments. I shall
to select.

* Job xi, 7, 8. Eccl

II. *Extract from a Popish Priest's Oath of Ordination.*

1. Ego N. N. firma fide credo et profiteor, omnia et singula quæ continentur in Symbolo Fidei quo sancta Romana Ecclesia utitur; videlicet, &c.

2. Apostolicas et Ecclesiasticas Traditiones, reliquasque ejusdem Ecclesiæ observationes et constitutiones, firmissimè admitto et amplector.

3. Profiteor quoque, septem esse vera et proprie Sacramenta Novæ Legis, à Jesu Christo Domino nostro instituta, atque ad salutem humani generis, (licet non omnia singulis) necessaria; scilicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Uctionem, Ordinem, et Matrimonium, illaque gratiam conferre; et ex his, Baptismum, Confirmationem et Ordinem, sine sacrilegio reiterari non posse; Receptos quoque et approbatos Ecclesiæ Catholicæ Ritus, in supradictorum omnium Sacramentorum solemnī administratione, recipio et admitto.

4. Profiteor pariter, in Missâ offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiæ sacramento esse verè, realiter et substantialiter corpus et sanguinem, unum cum anima et divinitate Domini nostri Jesu Christi; fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, quam conversionem Catholica Ecclesia *Transubstantiationem* appellat: Fateor etiam, sub altera tantum specie, totum atque integrum Christum, verumque Sacrificium, sumi.

5. Sanctam, Catholicam, et Apostolicam Romanam Ecclesiam, omnium Ecclesiam Matrem et Magistram agnosce, Romanoque Pontifici, Beati Petri Apostolorum principis successori, ac Jesu Christi Vicario, verum obedientiam spondeo et Juro.

6. Cætera item omnia à sacris Canonibus et Œcumenicis Conciliis, ac præcipuè à sacro sancta Tridentina Synodo, tradita, definita et declarata, indubitanter recipio atque profiteor: Simulque contraria omnia, atque Hæreses quascunque ab Ecclesia damnatas, rejectas et anathematizatas, ego pariter damno, rejicio, et anathematizo.

7. Hanc veram Catholicam Fidem, *extra quam nemo salvus esse potest*, quam in præterea sponte profiteor ac sinceriter teneo, tandem integram et inviolatam usque ad extremum vitæ spiritum, constantissime, Deo adjuvante, retineri et confiteri, atque à meis Subditis, (vel illis, quorum cura ad me, in munere meo, spectabit) teneri, doceri, et prædicari, quantum in me erit, curaturum: Ego idem N. N. spondeo, voveo ac juro. Sic me Deus adjuvet, &c.

Translation.

1. I, N. N. with firm faith, believe and profess all and singular, [the Articles] that are contained in the Symbol of Faith which the Holy Roman Church useth; namely, &c.—[Then follows the Nicene Creed.]

2. The Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the said Church, I most firmly admit and embrace.

3. I profess also, that there are seven true, and properly [called] Sacraments of the New Law, instituted by our Lord Jesus Christ, and *necessary to the salvation of mankind* (though not all for each); namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Uction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot, without sacrilege, be repeated: The received and approved Rites of the Catholic Church, [used] in the solemn administration of all the aforesaid Sacraments, I also receive and admit.

4. I profess likewise, that in the Mass there is offered unto God, a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most Holy Sacrament of the Eucharist, there exists truly, really, and substantially, the *body* and *blood*, along with the *soul* and *divinity* of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the *bread* into the *body*, and of the whole substance of the *wine* into the *blood*; which conversion the Catholic Church calls *Transubstantiation*. I confess also, that under either species alone, the *whole* and *entire* Christ, and true Sacrament, is taken.

5. The Holy, Catholic, and Apostolical Roman Church, I acknowledge to be the Mother and Mistress of all Churches; and to the Pope of Rome, Successor of the blessed Peter, Prince of the Apostles, and Vicar of Jesus Christ, I promise and swear true obedience.

6. All other things also, delivered, defined, and declared by the sacred Canons, and by the General Councils, and especially by the Sacrosanct Council of Trent, without doubting, I receive and profess; and likewise, all things contrary thereto, and whatsoever Heresies have been condemned, rejected, and anathematized by the Church, I equally condemn, reject, and anathematize.

7. This true, Catholic Faith, *out of which no one can be safe*, which at present I freely profess and sincerely hold; I, the said N. N. do promise, vow, and swear, that I will most constantly retain and confess, inviolate, with God's help, unto the last breath of life; and that, as far as in me lieth, I will be careful that it be held, taught, and preached by my Dependents, or those the care of whom shall belong to me, in my function.— So help me God, &c.

Such is the wretched and miserable state of vassalage and subjection in which these Ecclesiastics are held, who in our statute-books are justly denominated *Popish*, (and their bigotted adherents, *Papists*) because they are tied and bound by the most solemn oaths and obligations, as we have seen, to bear true allegiance to the Pope of Rome, not only as the spiritual Head of their Church, but also as their temporal *Lord* or Sovereign. For what else can possibly be understood by “the Royalties of St. Peter,” “the Rights, Honours, Privileges, and Authority,” not only “of the Holy Roman Church,” but also “of *their Lord the Pope* and his successors,” which these Prelates are engaged to preserve, defend, augment, and promote against every man; what, by the “rebels against the Lord the Pope and his successors,” whom equally with “heretics and schismatics,” condemned by their Church, they are, “according to their ability,” bound to persecute and impugn? and what else, by “the true obedience” which these Priests “promise and swear to the Pope of Rome?” Surely the inference of that jealous monarch Henry VIII, “that they be but half our subjects, yea and scarce our subjects; for all the Prelates at their consecration [and Priests at their ordination] take an oath [of allegiance] to the Pope, cleane contrarie to the othe that they make to Us, so that they seme to be his subjects and not ours,” must necessarily also be the inference of every other Prince and Government, (especially Protestant) who are apprised of these oaths, so alarming and unconstitutional; and they will, or ought, “to invent some order, that they be not thus *deluded* of their Spiritual Subjects,” for their own peace and the security of the commonwealth.

But while our Statesmen and Rulers shall be vigilant to counteract such, they should ever be careful to discriminate the dangerous Papist from the loyal Catholic, who only acknowledges the Pope as Spiritual Head of the Church of Rome, but disclaims his temporal dominion, or interference in the realm; and "is ready to make every sacrifice, encounter every danger for the defence of the King and Constitution, and for the preservation of the peace."—Such are the sentiments (and I am persuaded the genuine sentiments) of a respectable Nobleman of this description, Lord Fingal, in his interesting private correspondence with Lord Redesdale, the present estimable Lord Chancellor of Ireland, lately made public; exhibiting on both sides a finished model of polite and amicable controversy, which it is devoutly to be wished, but can scarcely be hoped, were imitated by their inferiors! Indeed, Lord Fingal proceeds so far as to assert of the whole body, "that Catholic loyalty and allegiance would oblige every one of that persuasion to resist and repel even the Head of the See of Rome, were it possible to suppose that the Usurper who now disturbs the peace of the world, could send him here with his invading armies!" But would, or could, "his superior *Clergy*" conscientiously subscribe to this, consistently with their oaths and engagements aforesaid? Might not Dr. Troy "refuse" and plead these "oaths which he has taken, and is determined to observe," as incompatible therewith? Might not his advocate "scout" this doctrine as "renegade" "against Peter's primacy?" supposing they durst declare their real sentiments without incurring the risk of offending Government, and alienating the Catholic Nobility and Gentry, by declarations so revolting and repugnant to their alledged "loyalty and allegiance?" When this Nobleman, therefore, hastily asserts in the succeeding sentence, "My Lord, the doctrine of allegiance is perfectly understood and incessantly preached by the Catholic Clergy," we apprehend that he has not sufficiently considered nor maturely weighed the nature and tendency of such popular publications as those of Dr. Hussey, and his advocates; and if he is possessed of that candour and fairness of mind which may induce him to examine the honest evidence here displayed, he will assuredly make his recantation, and accede to the well-founded argument of his more enlightened correspondent, which he has left unanswered and uncontradicted.

"On the contrary, in many instances, it appears to me [and who could have better opportunities of correct and authentic information?] that the conduct of some high among the priesthood is calculated to excite in the minds of those under their care, hatred to their Protestant fellow subjects, and disloyalty to their Government." "Indeed, it cannot be forgotten, [and I now trust it cannot, with truth, be denied] that your whole priesthood acknowledge obedience to one [the Pope] who is the vassal of France, who exists as a temporal Prince at least only by the permission of France, the avowed enemy of the Government under which we live. Under such circumstances it cannot be believed, that any honest and conscientious means have been or will be taken by the Priests of the Romish persuasion to make 'the lower orders' of the people composing their congregations, loyal subjects of the Protestant Government of this country*."

CATO.

* The original publication (whether licit or illicit) of the private "Correspondence between the Lord Chancellor of Ireland and the Earl of Fin-

SEVENTH LETTER.

March 29, 1804.

—And oft, though *Wisdom* wake, *Suspicion* sleeps
 At *Wisdom's* gate, and to *Simplicity*
 Relinquish her charge; while *Goodness* thinks no ill
 Where no ill seems.

MILTON.

Rev. Sir,

PROCEEDING in his Vindication, your advocate declares, that "Dr. Troy took the Oath of Allegiance immediately on his arrival in Ireland; that he decided those Bishops that scrupled to take it; that for his eminent loyalty he was recommended by Dr. Butler, and made Titular Archbishop of Dublin; after he had received the thanks of the then Viceroy, on account of that loyalty."

After assertions so positive, *in verbum sacerdotis*, I will no longer presume to doubt or dispute the facts; while I lament the unkind and ungrateful return "your eminent loyalty" experienced from your own countrymen, Papists as well as Protestants; for we learn elsewhere—

"He (Dr. Troy) whom you (the Yeoman) charge with [ill] intentions, was charged among us with being the Pensionary of a griping Power; with having sold his authority, in those very Addresses you ransack, to the end of quenching our public virtue: and he experienced such sights, as our sacred discipline had never been wounded by, amidst the greatest disasters."—Vindic. p. 228.

This indeed is not improbable: Dr. Butler and his Suffragans experienced the same ill treatment before, for their eminent loyalty both at home and at Rome, as stated in my Fourth Letter. But is it likely in such circumstances, when Dr. Butler was rather in disgrace with his Holiness the late Pope Pius VI, and the Congregation, that his recommendation would have had much weight with them? or that Dr. Troy's eminent loyalty, and distinguished favour with the Protestant Government, contributed to his promotion? This surely requires explanation and reconciliation.

I am sorry, however, to observe, that two facts of a suspicious and alarming nature are ascertained by this account: 1. That some of the most intelligent and conscientious (we must presume) of the Catholic Body, scrupled to take the Oath of Allegiance; and, 2. That the public virtue or patriotism of Papists is somewhat distinct from, and repugnant to allegiance to the Crown, and attachment to the established Constitution.

He incidentally and somewhat pettishly remarks, "Pity the Bishop did not inform against the dead!" For what offence? (let me ask, as their advocate). Surely their scruples, embarrassed as they were, cannot be counted criminal; and their conformity afterwards, when they were re-

gal," beginning with Lord Redefdale's first letter, August 18, and ending with his last, Sept. 6, 1803, will rationally account for the polemical nature and tendency of Doctor Troy's last Pastoral Exhortation, published first in the *Hibernian Journal* of October 17th, and again in the *Dublin Evening Post* of the following day, October 18th, and published a third time by his advocate in the Appendix.

moved by Dr. Troy, as you alledge, was equally creditable to him and them. This I consider as an act of justice to both, alike disdaining to adulate the living with unmerited praise, and to depreciate the dead by undeserved censure.

I will also allow to your advocate commendation when due, and readily admit, that "among his muddy effusions there is something worthy of adoption."

Cum fuerit lutulentus, erat quod tollere velles.

And the following manly, liberal, and explicit declarations on his part, are justly entitled to my unqualified approbation, and to the attention of his Ecclesiastical Brethren. May they tend to remove the scruples of the living!

1. "By the existing laws for the *settlement of the Crown* (which laws we Romanists will defend, as we have sworn to do), any future Sovereign professing the Popish religion, or being reconciled to the See of Rome, is, by the fact, an *abdicating Prince*; the subjects are *absolved* from their allegiance, and the next in right of succession shall take his place, i. e. the next Protestant.—The Oath of Allegiance is unconditional, and includes the promise of revealing 'all conspiracies against his Crown and Dignity:' and did not the King, for himself, consent that his subjects should remove him if he became a Roman Catholic? Yet I, who believe my own religion the *only true* one, do profess, that the Parliament, without recurring to its pretended [and, in Crito's mind, impious expression] '*Omnipotence*,' had the right and power of apposing [or adjoining] this condition; and that the condition is not an injury to the sacred test of an oath, but a covering [or proviso] to preclude the ill effects of the collision above stated. *Catholics may rightfully be compelled by a Government to abjure any opinion that is highly dangerous.*"—Vindic. pages 212, 76.

Though I am willing to believe that this argument is sincere, as it is just and equitable, and that it will in time contribute to reform the *public virtue* of his Popish brethren, if calmly and dispassionately weighed, yet I cannot afford it the merit of consistency; and am rather apprehensive that it will not at present be admitted as soundly orthodox by his brethren of the Old School, who have read and still remember Dr. Burke's pointed and forcible reprobation of the aforesaid Act of Settlement and Limitation, in his *Hibernia Dominicana*, when animadverting on the heads of a bill for Registering Popish Priests; in 1756 and 1757:

"Nomen plusquam absurdum foret, quod Sacerdos Catholicus, Catholico populo verbum Dei scriptum et traditum, sermone et opere prædicans, eundemque Sacramentis Ecclesiæ pascens, *juret fidelitatem Regi Georgio, quam diu cultor est Religionis heterodoxæ, quam diu uxorem non habet orthodoxam; si vero fidem amplectatur orthodoxam*, (ut anno superiori ipsius fecit gener, Fredericus nempe, Princeps Hassiæ, vulgo Hesse-Cassel) *aut uxorem ducat orthodoxam*, (prout Reges Carolus Primus et Secundus fecere) *eo ipso, Sacerdos iste Catholicus abjurare debet Regem cui fidelitatem antea juravit!*—O facinus plusquam indignum!"

"Would it not be more than absurd [i. e. downright sinful] that a Catholic Priest, in discourse and demeanor, preaching the word of God Scriptural and Traditional to a Catholic people, and feeding them with the sacraments of the Church, *should swear fidelity to King George, so long as*

. *Miscellaneous.*

he is professor of a Heterodox Religion; but if Orthodox Faith, (as did last year his son-in-law Cassel,) or marry an Orthodox wife, (as did King the fact, the same Catholic Priest ought to abjure fidelity before! O deed, more than unworthy! lute perjury].

“When Doctors differ,” so diametrically, unlearned “lower orders” of “a Catholic people be disposed to consider the former declaration a questionable shape from an unauthorized unlearned, from a Titular Bishop of learning and Offory, the accredited Historiographer of the land, and speaking his genuine sentiments with that the Heads of the Roman Catholic Church formally to sanction the former loyal declaration most effectually to reform the political principles the suspicions and quiet the fears of their Protestants then, can look forward to no *Halcyon* days of peace and tranquillity for this distracted country—war and rebellion, as of short duration, like the atmosphere, or the deceitful calmness of the forerunners of the convulsions of an earthquake hurricane!

Equally commendable also are the following

2. “It is wicked and impious to assert or Power on Earth (nay, I would add, the who now on Earth,) ‘have, or ought to have, any depose the King’s Majesty,’ or to intermeddle — Vindication, p. 214.

3. “You, Sir, (S. N.) after the Theological position, either attempted or brought about and what Catholic, Sir, defends them in Ireland highly of the very name and office of a Pope, power annexed to his See as a great lowering come an Usurper beside, and a Disturber of must be a great criminal.

“I think, besides, the time is not far remote power will be as little as mine: and I have this shall happen, his *true prerogative* will shew to the common good of Christians. If further this end, let it come; and if he (the Pope) predecessor, (Pius VI) he will not hesitate before able pre-eminence, and the better greatness nothing equal or second.”—Vindication, p. 2

And the time, I trust, is not far removed, lance of the Imperial Parliament will put an end to the Pope in this Realm, by reclaiming and relieving the valuable and important Ecclesiastical patronage so long, impolitically and negligently, been perverted. “For this is the great tie to secure the attachment of the people would regard the Pope but little, unless they could

him ;" as acutely and honestly observed by a Romish German Bishop, who, in 1763, resolutely opposed the usurpations of the Papacy, under the fictitious name of *Justin Febranius*, in a most learned and elaborate Work, *De Statu Ecclesie, et legitima potestate Romani Pontificis, liber singulari, ad reuniendos dissidentes in Religione Christianos*.

From these Extracts, it manifestly appears that a considerable revolution is working in the minds of the most unprejudiced and enlightened members of the Romish Church, every where tending to reform the corruptions of her doctrine and the abuses of her discipline, even with the assent and consent of the members themselves ; which, indeed, are so glaring and notorious, that (in the language of Lindanus, another respectable Romish Prelate), *Multum cecuciat, qui hac non videt ; et insanus fit, qui excusare conetur*.

" He is very blind, that sees not these ; but he may be counted insane, that attempts to excuse them."

Crito.

EIGHTH LETTER.

*Ego autem fidenter dico, quia quisquis se universalem Sacerdotem vocat vel vocari desiderat, in elatione sua, Antichristum * præcurrit, quia superbiendo se ceteris preponit.*

" But I do confidently say, that whosoever calls himself, or desires to be called, *Catholic Priest*, is, in his self-exaltation, the forerunner of *Antichrist* ; because, by domineering, he sets himself above the rest." Pope Gregory I, Lib. vi, Epist. 30.

Rev. Sir,

In the preceding Letters, I considered " the Oaths you have taken and are conscientiously determined to observe" (however discordant), namely your Oaths of Allegiance to the Pope and King :—I now proceed to consider " those other Oaths which you refuse to take and your conscience condemns," which we learn from your advocate, and in his libellous language, are, " the renegade Oaths against *Peter's Primacy* and the *August Sacrament*."

The TEST ACT (that other sacred palladium of our Constitution, long may it subsist, inviolate and inviolable, beside the Ark of the Covenant, in the sanctuary of our laws) thus expresses the first of these obnoxious Oaths " against *Peter's* (or the Pope's) *Primacy* :"

" And I do declare, that no foreign Prince, Person, Prelate, State, and Potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within this realm."

Our Legislature, by this clause, evidently intended to counteract that mischievous and alarming ecclesiastical jurisdiction, and spiritual pre-eminence, primacy, or supremacy, long claimed and usurped over the other originally independent Churches and Prelates of Europe, by the See and Pope of Rome ; at length formally avowed and solemnly prescribed in the final settlement of the constitution of the Romish Church, by the last

* This alludes to *Isaiah's* celebrated description of the pride and fall of *Lucifer*, Isa. xiv, 13-14.

general (Popish) Council of *Trent**, convened against Heretics, Dec. 1545, in the *profession of faith* attached to the *Nicene Creed*, usually called that of Pope *Pius IV*, because he dictated and sanctioned the decrees of that servile Council; declaring “that *the Roman Church is Catholic* (or universal), *the Mother and Mistress* of all Churches:” and that “the Pope is successor of the blessed *Peter*, Prince of the Apostles, and *Vicar* of *JESUS CHRIST*!” and *Pius IV*, by his bull, dated Nov. 13, 1564, the year after the Council was dissolved, enjoined “all Catholics under pain of *anathema* to believe and profess all the articles thereof,”—(comprised in the Oath of a *Popish Priest* at ordination); and in the plenitude of his pride and arrogance, styled himself “the *Father and Master* of all Christians!”

These extravagant pretensions and titles were rejected by our Fathers of the *Reformation*, and their successors of the *Revolution*, as unconstitutional, unscriptural, and antichristian; dangerous to the State, and subversive of true religion: and sorry am I to be under the necessity of reviving the *Popish Controversy*, and of retracing those principles on which our forefathers *protested* against the errors of the Church of Rome, and *seceded* from her communion; in consequence of the indiscreet zeal of her partizans, at the present day; who ought rather to have wished, by a prudent silence, to draw the veil of oblivion over these long refuted pretensions, than to have provoked a discussion that can only end in their own disgrace and confusion. For,

1. The Church of Rome was not the *Mother and Mistress* of all Churches.

The *Mother Church* of Christendom was unquestionably the Church of *Jerusalem*, founded on the day of Pentecost, by the Apostles, Acts ii, 42—47; and viii, 1. Of this See, the Apostle *James* the less, commonly called our *Lord's Brother* (in reality his cousin german), was the first Bishop, according to Ecclesiastical History. He it was, who presided in the first General Council held at *Jerusalem*, for exempting the Gentile converts from the yoke of circumcision, Acts xv, 4—29. And *Paul*, reciting “the pillars of the church,” gives the precedence to “*James*,” above “*Cephas*” (or *Peter*) and “*John*,” Gal. ii, 9.

The next in order of time, was the Church of *Antioch*, the capital of Syria, “where the disciples were first called *Christians*,” Acts ii, 26. Of this See, *Peter* was the first Bishop, according to Ecclesiastical History. And *Chrysostom* thus glories in its founder.

“For this also is one prerogative of (*Antioch*) our city, that we had at first the Chief of the Apostles for our master. For it was meet, that the place first honoured with the name of *Christians* should have the Chief of the Apostles for its pastor. But though we had him for our master, awhile, we did not detain him unto the end, but resigned him to the imperial city of *Rome*.”

The See of Rome, therefore, (even admitting that it was founded by *Peter*) can only claim the third rank, as founded later than *Antioch*, the head of the *Gentile Church*.

2. *Peter* was not prince or chief of the Apostles, in point of any spiritual pre-eminence or ecclesiastical jurisdiction.

* See a fuller account of the proceedings of this degenerate Council, in the 10th Letter; whose members “went thither *Bishops*, but returned *Vicars*,” according to the sarcastic observation of *Philip II*, for betraying the rights of their Sees to the Pope.

Peter indeed had unquestionably a precedence of order or rank among the Apostles, and is first mentioned in the list, Matt. x, 2; Mark iii, 16; Luke vi, 13; &c. either on account of his early call, John i, 42, or of his seniority, or of the forwardness of his zeal, which usually made him chief spokesman in the name of the rest; as in the remarkable case of that noble confession of faith, "*Thou art THE CHRIST, THE SON of THE LIVING GOD,*" Matt. xvi, 15—16. For this, our Lord pronounced him "*blessed*;" surnamed him "*Peter*;" and declared, "*On this rock will I build my Church,*" &c. The rock (*πτερον*) here meant, was neither "*Peter*" (*Πετρος*) with the Popish Commentators; nor "*his confession,*" with some Protestants; but "*CHRIST*" himself, according to the most judicious expeditors: who was repeatedly so styled in the Old and New Testament; "*Who is God, save the Lord?* or who is *the Rock*, save our God?" Ps. xviii, 32. "*The rock of our salvation,*" Deut. xxxii, 15, "*the rock of ages,*" Isa. xxvi, 4, and that "*Rock was CHRIST*;" 1 Cor. x, 4; "*JESUS CHRIST, the same, yesterday, and to day, and for ever,*" Heb. xiii, 8. "*For other foundation can no man lay, but that which is laid, even JESUS CHRIST,*" 1 Cor. iii, 11: The Church is built upon Christ by faith, as "*a house upon a rock,*" Matt. vii, 24. And our Lord's figurative expression, "*upon this rock will I build my Church,*" &c. is similar to his foregoing declaration, "*destroy this temple,*" &c. John ii, 19, meaning "*the temple of his body,*" John ii, 21, to which he might have significantly pointed in both cases.

In a secondary and subordinate sense, indeed, the Church of God is said to be "*built upon the foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief corner Stone,*" Ephes. ii, 20: for *Peter* and "*Paul* planted, *Apollos* watered, but GOD only gave the increase," 1 Cor. iii, 6. And the high privileges of the *keys of heaven*, and of *binding and loosing*, &c. granted to *Peter*, Matt. xvi, 19, were not granted to him exclusively, but communicated alike to all the Apostles, Matt. xviii, 18.

It is truly remarkable, that the same *Peter*, thus pronounced "*blessed*," for the forwardness of his zeal, and his noble confession of faith, was shortly after branded by our Lord with the epithet of "*Satan*," (or adversary) and declared to be "*an offence to him*;" for his worldly mindedness, in reprobating our Lord's approaching sufferings, Matt. xvi, 22—23. And his self-confidence and presumption afterwards, his unworthy denial of his Master, repeatedly, and with oaths and execrations, are all humiliating circumstances of frailty and fallibility, unbecoming the last of the Apostles.

That *Peter* possessed no spiritual primacy among the Apostles is evident, from the just censure he incurred from *Paul*, the last of the Apostles in point of time; who "*withstood Peter to his face,*" even in his own city of *Antioch*, "*because he was to be blamed*" for wishing again to impose the yoke of circumcision on the *Gentile* converts, through a base compliance with the *judaizing* teachers; contrary to the decree of the first General Council of Jerusalem, Gal. ii, 11—14.

All the Apostles had their separate departments allotted to them by the HOLY GHOST; to *Peter* was committed "*the Apostleship of the circumcision*" or *Jewish* converts; to *Paul* "*of the Gentiles,*" Gal. ii, 8. Rom. xi, 13. The mission of *Peter* was chiefly confined to the eastern provinces of the Roman empire, *Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia*, where he planted churches, and to whom he addressed his general Epistles,

as to the *Jewish* converts of "*the dispersion*," 1 Pet. i, 1. And it is truly remarkable, that this great Apostle, "after his own conversion," Luke xxii, 32, modestly disclaims any superiority over "*the Elders*" of these churches, styling himself a "*fellow-elder*," and exhorting them to *guide the flock of God* among them, not as *lording it over* (God's) heritage, but becoming *patterns* to the flock, [in humility and lowly mindedness] 1 Pet. v, 1—3; thus evidently alluding to our Lord's injunction to himself, "*Guide my sheep*," John xxi, 16; and to his foregoing exhortation to the disciples in general, "Ye know that they who appear to rule the Gentiles, *lord it over them*, and their great men *exercise authority* over them; but it shall not be so among you; but whosoever wishes to become *great* among you, shall be your *minister*; and whosoever wishes to become your *chief*, shall be *servant of all*," Mark x, 42—44.

Hence, out of an affected humility, the early Popes, following Gregory the Great, assumed the lowly title of "*Vicarius Jesu Christi*;" the word *Vicarius* originally signifying *servus servorum*, "*a servant of servants*;" in which sense it is used by the classic authors:

Sive *Vicarius* est qui *servo* paret; uti mos
Vester Ait——

"Whether he be a *Vicar*, who *obeys a servant*,
According to your usual phrase."——

Hor. Sat. II, 7, 79.

Esse sat est SERVUM, jam nolo VICARIUS esse!

"It is enough to be a *servant*, I desire not to be a *Vicar*!"

Martial Epig. II, 18.

But in process of time, by a strange perversion of the original meaning of the word, *Vicarius*, came to be understood by the adulators of the See of Rome, in the opposite sense of a "*vicegerent*" or "*deputy*." And thus, by an ominous fatality, the title *Vicar of Christ*, most unwittingly, and in disgrace of the boasted infallibility of the Roman Pontiffs, became the exact rendering of the obnoxious term, Ἀντίχριστος, "*Antichrist*:" the Greek preposition ἀντί, in composition, frequently signifying *pro*, *vice*, "*for*, *instead of*," as Ἀντίβασιλευς, *Pro-rex*: Ἀντιπαις, a "*Pro-consul*," or "*deputy Consul*;" Ἀντίλυτρον, "*a counter-ransom*," Ἀντίτυπον, an "*antitype*," &c. And consequently, the term "*Antichrist*" signifies one who assumes the authority of Christ, a "*false Christ*;" in which sense *Antichrist* is plainly used by John, 1 Epist. ii, 18, compared with Matt, xxiv, 5—24; and also by Lactantius:—Hic est autem, qui appellatur *Antichristus*; sed se ipse Christum mentiatur, et contra verum dimicabit. "This is he, who is called *Antichrist*; but he shall *feign himself to be Christ*, and shall *fight against the truth*"—[as foretold by Daniel, vii, 25; xi, 36—39; and by Paul, 2 Thess. ii, 3—4]—at once the *Vicar of Christ* and the *Adversary of Christ*; than which a shorter and fuller character of the Papal Antichrist could not be drawn even by a Protestant of the present day, than by this early father of the primitive church. And thus, by a singular circumstance, Gregory the Great became himself the "*forerunner of Antichrist*," by assuming the inauspicious title of *Vicarius Christi*, perverted by his successors into the name of blasphemy, when, in his letter of complaint to the Emperor Mauritius, whence the motto is taken, he so strongly reprobated John the Patriarch of Constantinople, for assuming the arro-

gant title of *Œcumenicus*, or "*Catholic Priest*," conferred on him by the Council of Constantinople, A.D. 588.

"This foolish and arrogant title," as it is termed by Gregory in his celebrated Letter of Expostulation, to John himself, written A.D. 595, (and which is published most correctly in the earliest editions of Gregory the Great's works, either the *Rasil*, 1564, or the *Antwerp*, 1615, Epist. lib. IV, 38) was soon after conferred on his successor Boniface III, A.D. 606, by the usurper Phocas, who murdered the Emperor Mauritius, and has been retained ever since, along with the other names of blasphemy, *Papa*, signifying "*Father*," "*Master*," and "*Lord*," in direct opposition to our Lord, in his exhortation to his disciples: "Be not ye called *Rabbi*; for one is your *Master*, even CHRIST, and all ye are *brethren*: and call no man upon earth your *father*, for one is your *Father in heaven*; neither be ye called *masters*, for one is your *Master*, even CHRIST." Matt. xxiii, 8—10.

Paul also in his Epistle to the Romans, the chief of the Churches within his province or jurisdiction, thus emphatically warns the Christians, of that great capital of the Roman empire, against *pride*, the sin that was most likely to beset them: "I say, through the grace of God given to me, unto every one that is among you, not to think of himself more highly than he ought to think, but to think soberly, accordingly as God hath dealt to every man, a measure of faith." And he enforces this by an argument drawn from the nature and unity of the Christian Church: "For as in one body we have many members, but all the members have not the same function; even so, we the many are one body in Christ, and every one singly, members of each other," Rom. xii, 3—5.

The finest and most comprehensive description of the *Holy Catholic Church* I have any where seen, is furnished by Pope Gregory the Great, in the following extract from his valuable Letter to *John* aforesaid.

"Certainly *Peter* the Apostle is the first member of the *Holy and Catholic Church*. *Paul*, *Andrew*, *John* [&c.], what else are they than heads of particular congregations? And, yet, all are members of the Church under one head. And to comprize the whole within a short compass of expression, *the Saints before the law, the Saints under the law, the Saints under grace, all these, composing the body of the Lord, are appointed among the members of the Church*: But none of these ever wished to call himself *Catholic**."

Admitting that *Peter* came to Rome in *Nero's* reign, according to *Lactantius*, and that he was a joint founder of that Church, with *Paul*, and that they both suffered martyrdom together, in the first persecution raised by *Nero* against the Christians, and that *Peter's* Episcopate lasted two years, according to *Nicephorus*; small reason have the Romanists to boast

* Certè *Petrus* Apostolus, primum membrum Sanctæ et Universalis Ecclesiæ est. *Paulus*, *Andreas*, *Johannes*, quid aliud quam singulare plebium sunt capita? Et tamen sub uno capite omnes sunt membra Ecclesiæ. Atque ut cuncta brevi cingulo locutionis astringam, *Sancti ante legem, Sancti sub lege, Sancti sub gratia, omnes hi, perficientes corpus Domini, in membris sunt Ecclesiæ constituti*: Et nemo se unquam *universalem* vocare voluit.

of this Chief of the Apostles, as their founder or first bishop, or to glory in "*Peter's primacy*," if this Apostle wrote his general Epistles from *Rome*, under the mystical title of *Babylon*; according to the opinion of the early Fathers, *Origen*, *Jerom*, *Eusebius*, *Chrysostom*, *Bede*, &c. by the principal Protestant divines, *Grotius*, *Estius*, *Valerius*, *Whitby*, *Pyle*, &c. and by all the learned writers of the Romish Church; and consequently first branded this capital city with that opprobrious appellation, afterwards more distinctly unfolded in the *Apocalypse*.—"Mystery: *Babylon* the great, the *Mother* of Harlots, and of the Abominations of the Earth," Rev. xvii, 5. Here we recognise the assumed title of *the Mother* of all Churches, who imitate her idolatries and corruptions; and it is further remarkable, that the ominous title "*mystery*" was unwittingly inscribed on the front of the Papal mitre, until it was observed and censured by some of the early reformers.

3. The arrogant claims and pretensions of the See and Pope of Rome were early and strenuously resisted by the first four General Councils.

The first General Council of *Nice*, held A.D. 325, ordained, that the *ancient custom* should be observed which gave jurisdiction to the Bishop of *Alexandria* over all the provinces of *Egypt*, *Libya*, and *Pentapolis*; "because," says the sixth Canon, "the Bishop of Rome has the like power over all the *suburbicary* regions;" namely, the lower parts of *Italy*, *Sardinia*, and *Corfica*.

The second, held at *Constantinople*, A.D. 381, allowed to *Rome* the first rank or precedence of order, as to sit first, vote first, in the General Councils, on account of its ancient imperial dignity; but allotted the next to *Constantinople*, as the present seat of empire. This Council expressly prohibited appeals to Rome from the other dioceses.

The fourth General Council of *Chalcedon*, A.D. 451, reckoned the greatest of all Councils, consisting of no less than six hundred and thirty Bishops, decreed that the See of New Rome (or *Constantinople*) should have equal privileges with the See of Old Rome.

Afterwards, when the *Italian* Bishops revolted, and disclaimed the jurisdiction of Pope *Pelagius*, for endeavouring to impose on them the decrees of the Council of *Constantinople*, to please the Emperor *Justinian*; and when the *French* Bishops also disapproved of his proceedings, charged him with heterodoxy, and proceeded to hold a Council at *Paris*, under their King *Childebert*, A.D. 557, without consulting his Holiness, *Pelagius*, not daring to offend the French monarch, instead of anathematizing their proceedings, wrote a most submissive letter to him, confessing the supremacy of kings above popes.

"How anxiously and earnestly should we strive, for the purpose of removing the scandal of suspicion, to furnish unto *Kings* the duty of our confession [of allegiance]; to whom the *Holy Scriptures* command even us to be subject.*"

And that "*Lay-supremacy*," which Irish Ecclesiastics now so conscientiously "*deprecate*," was acknowledged by Gregory the Great, both Pope

* Quanto nobis studis ac labore fatagendum est, ut, pro auferendo suspicionis scandalo, obsequium confessionis nostræ regibus ministremus; quibus nos etiam subditos esse, sanctæ scripturæ precipiunt.

and Saint, in his humble submission to a decree of the Emperor *Mauritius*, which trenched not a little on the assumed privileges of the Church; prohibiting *soldiers* from being admitted into clerical orders before the expiration of the term of military service for which they had been enlisted.

The early history of England furnishes numerous instances of the spirited resistance of our Kings and their Parliaments to the encroachments of the Papal jurisdiction. We have seen the patronage of the benefices of the Church of England reclaimed by the Crown in *Wickliffe's* time; and a most curious instance occurs of the English Parliament undertaking to *legitimate* a Pope, in the person of *Urban VI*, whose interest they espoused in the famous Papal schism, by an act passed in the second year of *Richard II*, in 1378, in opposition to Pope *Clement VII*, who was supported by the French interest. The act is not in the Statute-book; but it is upon the Rolls, and a copy of it, in the original French, is given by Archdeacon *Blackburne*, in his valuable *Considerations on the Popish Controversy*, p. 250, second edition; and in English, as follows:

“ Forasmuch as our Lord the King hath understood, as well by certain *letters patent* lately come from certain *Cardinals, rebels* against an holy Father *Urban* at this time Pope, as otherwise by common fame, that division and discord have arisen between our said holy Father and the said Cardinals, who labour with all their might to *depose* our said holy Father from the estate of Pope, and to provoke and stir up against him kings, princes, and Christian people, by their own *mere* suggestions, to the great peril of their souls, and setting an evil example to others; Our said Lord the King caused the said letters to be shewn to the Prelates, Lords, and other grandees and sages of his kingdom, being at the said Parliament: and the letters aforesaid having been seen and understood, and mature deliberation had upon the matter, it was by the said prelates declared, and for many great and notable reasons then shewn in full Parliament, as well from the contents of the letters as otherwise, that *the said Urban was duly elected Pope*, and so is and ought to be true Pope, and, *as Pope and Head of Holy Church, he ought to be received and obeyed; and to do this, agree all the Prelates, Lords, and Commons, in the Parliament aforesaid.*

“ And moreover it is agreed, that all the benefices and other possessions which the said *rebellious Cardinals*, and all others their coadjutors, fautors, adherents, and any other enemies of our said Lord the King and of his kingdom, have within the *jurisdiction* of our said Lord the King, *shall be seized into the hands of the same our Lord the King*; and that our Lord the King shall be *accountable* for the fruits and profits of the same benefits and possessions, so long as they shall remain in his hands for the cause aforesaid.

“ And furthermore it is enacted, that if any liege man of the King, or any other within his jurisdiction, shall purchase any provision, benefice, or any other grace, of any person by the name of Pope, save of our said holy Father *Urban*, or shall yield obedience to any other person or Pope, *he shall be put out of the protection of our Lord the King, and his goods and chattels seized, as forfeited.*”

CRITO.

[To be continued.]

TO THE EDITOR.

THE GHOST OF WILLIAM CHAMPITT TO MR. KEOGH'S
SPEECH.

Sir,

BE not alarmed at my signature, nor at an epistle coming by an invisible hand, and from a supernatural being. I was inhumanly murdered by the rebels of 1798, and since that separation from my mortal body I view all things with an eye enlightened far above what knowledge I possessed in the humble state of life I enjoyed on earth. I have read the debate at a late Catholic Meeting, and in the 9th page found the following assertion:—"That at Enniscorthy it is become a settled custom to found a solemn toll upon the death of a Protestant, whereas the *bells* ring out a merry peal when a Catholic has given up the ghost."

My father, mother, and brother, have successively filled the office of sexton in the church of Enniscorthy for upwards of forty years. In the cruel rebellion of 1798, the church of that town was made a total wreck; the bell, organ, bible, prayer-books, &c. were destroyed; the pulpit, pews, and chancel demolished; and forges for the fabrication of pikes for the rebel army erected in this ancient house of divine worship. Since that period, the Protestants of the parish have been compelled to resort to the Market-house to perform their devotion; and a small market bell has tolled to give notice of the time for assembling themselves together, which, from its size, is incapable of founding out a solemn peal. It is only within these last six months that the church has been opened for divine service, and the rebuilding of it completed. Is it not then most amazing how *bells* can toll for the dead, where no bell has been for nine years past, unless they are conveyed and rung by some invisible spirit like myself? But, as Mr. Keogh says in his speech that he had this information from a Mr. Young, I must suppose him to be the agent of the Earl of Portsmouth, who comes over twice a year to receive his Lordship's rents; and who, being a native of England, and resident in London, can know but little of the customs and superstitions of the Irish; and, like most of his countrymen, easily led into errors with respect to that people. But, although he may be ignorant of those things, I cannot suspect Mr. Keogh to be so too. For supposing the market-bell of Enniscorthy, for want of any other, to toll for the death of a parishioner, it is a well-known custom in many parts of this country for the bell to toll in a different manner on the death of a Protestant from that of a Papist; not from any intent of savage merriment or derision, as Mr. Keogh wishes to insinuate, but for the old established purpose, that all neighbouring Catholics may know when one of their own communion has departed this life, that they may offer up their prayers for the benefit of his soul; a ceremony never practised by them at the death or funeral of a Protestant.

I think it requisite to state these circumstances in opposition to Mr. K.'s bold assertion, which seems evidently designed to impose on one part of his hearers, and to irritate the other; and to inform that gentleman, that I am determined to haunt him, if he perseveres in insulting the Protestants of the County Wexford. They suffered sufficiently nine years ago, from the pikes of their enemies, without the tongue of Mr. K. to wound them

in the estimation of their fellow-subjects, and when even their murderers have been forgiven, I would advise him to let all animosities remain at rest.

I am, Sir, your devoted servant,

GHOST OF WILLIAM CHAMPITT.

Dated from Vinegar Hill, near Enniscorthy.

REMARKS ON SHAKSPEARE AND HIS COMMENTATORS.

MIDSUMMER NIGHT'S DREAM.

ACT 1, S. 1. *Die the death.*] Steevens, in his note on these words, in *Measure for Measure*, justly observes, "the phrase is taken from Scripture," and refers us to a note on the present passage, in which, however, that observation does not appear, at least in the edition of 1803. Happy is it for Mr. Malone that he did not commit such a blunder: if he had, how Steevens would have triumphed! Mr. Tyrwhitt does not think the phrase "either of *legal* or *scriptural* origin." It was enacted by the SUPREME LEGISLATOR, as recorded in *Scripture*, "He that curseth father or mother, let him *die the death*." Matt. xv, 4. That "the death," in other passages adduced by Mr. Tyrwhitt, was "a mistaken translation of the French *La Mort*, I think very probable; and the following passages will confirm his opinion no less than my own: Judges v, 18. Acts xxii, 4. Rev. vii, 12. Let it be remembered, also, that *very many* of the positive declarations of the penalty of death, to be met with in the Old Testament, are expressed in the original exactly in this phrase. Take a single instance in the primary denunciation of death on our first parents:—"In the day that thou eatest thereof," מוֹת תָּמוּת—θανάτω αποθανήσῃς. Comp. Matt. xv, 4, in the original. This passage of Genesis ii, 17, is, in the Bible of 1591, rendered, "thou shalt *die the death*." See also in the same edition, 1 Sam. xiv, 39, 34.

Act 1, p. 328. *Demetrius loves your fair.*] "Fair is again used as a substantive in" Beaumont and Fletcher's *A King, and No King*: Act 1, S. 1.—"Had she so tempting *fair*."

Act 4, S. 1. *Rock the ground.*] Parnell, who, in his *Fairy Tale*, certainly kept this play in his eye, took from hence, perhaps, this expression, when he wrote, "a trembling *rocks the ground*."

Act 4, p. 448. *Sad.*] After Blackstone's note—There is also a statute, A. D. 1552, Edw. VI, entitled, "An act for the true making of woollen cloth," which, among other colours of cloths, enumerates "orange-tauny, russet, marble-gray, *sad*, new colour, &c.

Act 5, S. 1, p. 480. *When lion rough.*] The omission of the article before a substantive was very common in the time of our author. See the instances adduced by Mr. Malone in his note on *Measure for Measure*, Act 2, S. 4, p. 268. So likewise in Preston's *Cambises*, "But *lion* did the whelp convince," "But faithful love was more *in dog*." And as Shakspeare undoubtedly meant to ridicule this "lamentable tragedy mixed full of pleasant mirth," it is not improbable that he here omitted the article in mockery of a similar ellipsis, which occurs half a dozen times in every page of that delectable performance.

MERRY WIVES OF WINDSOR.

Act 1, p. 32. *A master of fence.*] Mr. Steevens's entertaining note on

this phrase might receive, if it were necessary, additional illustration from the parody, if I may so call it, of the pomp and parade in taking a degree in the "Noble Science of Defence," given by Ben Jonson in his *Cynthia's Revels*, Act 4, S. 5. "*Here is a gentleman, my SCHOLAR, whom (for some private reasons me specially moving) I am covetous to gratifie with title of MASTER, in the NOBLE AND SUBTILE SCIENCE of courtship; for which grace he shall this night in court, and in the long gallery, hold his publick ACT, by open challenge to all MASTERS of the mystery whatsoever, to play at the four choice and principal WEAPONS thereof.*"—Again, in Act 6, S. 2, we have the terms of fencing applied: "But then, you have your *passages* and *imbroccata's* in courtship." "You give him the *reverse stroke*." In the following scene we have the challenge: "*Be it known to all that profess courtship, by these presents—that we—Master of the noble and subtil Science of Courtship, do give leave and license to our Provost, to play his Master's Prize, against all Masters whatsoever in this subtil mystery, at these four, the choice and most cunning weapons,*" &c. The whole scene is, without doubt, in ridicule of the forms of the fencing schools. Sir R. Steele has con-signed to immortality the challenge of one of the masters in this "noble science," and his "opponent's" answer. *Spectator*, 436.

Act 1, p. 42. Steevens's note on *Humor*.] A similar affectation prevails in the *Merry Devil of Edmonton*, once falsely ascribed to Shakspeare. Sir John's phrase is "Grass and hay—we are all mortal—let's live till we die, and be merry, and there's an end."

Act 1, S. 4. *What, the good-jer!*] Mr. Malone's remark is quite correct. In Ruggle's *Ignoramus*, Act 4, S. 7, we find the phrase translated (*Oscè & Volscè*) *Bonus annus de te*. Mr. Hawkins completely misunderstood the meaning, and his *sapient* note is *nihil ad rem*. Ignoramus's imprecation is neither more nor less than "P— on you," a common and not "ironical compliment" in the comedies of that time.

Act 2, S. 1, p. 63. When I read, in the note, Sir H. Spelman's epigram, I at first thought it had been erroneously transcribed, till I compared it with his glossary. Had the worthy Knight forgotten "his *kies*, his *kæs*, and his *kods*," that he made the penultima of "prorepit" short? Perhaps it was originally a typographical error instead of "prorepit hic;" or it might have been "*Interea e caulis se hic proripit*," alluding either to their *sneaking* or to their *swaggering*.

Act 2, S. 2, p. 86. *You wot of*.] To *wot*, for, to *know*, is of very frequent occurrence throughout the Bible. Thus Gen. xxxix, 8, "My matter *wotteth* not what is with me in the house." Rom. xi, 2, "*Wot* ye not what the scripture saith."

Act 2, S. 2, p. 87. *Frambold*.] Ray's definition of this word may be confirmed from Ben Jonson's *Tale of a Tub*, Act 4, S. 4, where, after *Hilts* has been scolding and grumbling, *Tub* says—*Nay, Hilts, I pray they grow not fram-pull now*.—And in his *New Inn*, he describes the Lord *Frampull* as given over to *peccant humors*, and *cock-brain'd*.

Act 2, S. 2, p. 91. *And hath sent your worship a morning's draught of sack*.] So in the *London Prodigal*, injuriously attributed to Shakspeare, "Sir, here is one that hath sent you a pottle of *Rhenish wine*, brewed with rose-water—To me?—No, Sir, to the Knight, and desires his more acquaintance."

Act 3, S. 3. *Eyas musket*.] Warburton's note—So in the *Devil is an*

afs, Act 1, S. 6. "Thou art a *niaife*," where we are "edified by the margin," which tells us that "*A niaife is a young hawk tane crying out of the nest.*"

Act 3, S. 3, p. 140. Steevens's note—Surely here "*the raven chides blackness.*" For one who seems to have taken delight in raking together all the filth and obscenity that he could collect; who is anxious to excite an impure idea where it would not otherwise have suggested itself (see his second note, p. 81, of the *Tempest*); who, under a fictitious name, has showered down such "*a tempest of provocation,*" to sneer at poor Theobald for so comparatively venial an offence—"it is *affectations!*"

Act 4, S. 1. *Master Slender is let the boys leave to play.*] I should wish to read, *is get the boys, &c. i. e. has begged a holiday for them,* as it does not appear that Slender was the school-master.

Act 4, S. 1. *Sprag.*] This word, as Steevens observes, is still used to signify *alert and lively*. I have a nursery-maid from Gloucestershire, who, one day, when my young child was very *lively*, told me he was quite *sprack*.

Act 4, S. 3, p. 178. *To pinch.*] "I shall add" another "instance, to shew that this use of the preposition *to* was not entirely antiquated in the time of our author. So in" Judges ix, 53—"And a certain woman cast a piece of a millstone upon Abimelech's head, and all *to brake* his skull."

Act 4, S. 5, p. 187. *And so they shall be both bestowed.*] I imagine that *bestowed* does not here signify *made a present of, or given away*, but rather *got rid of, packed off*. To *bestow*, to *intreat*, in our author's time signified no more frequently than to *flow*, to *treat*. So 2 Kings v, 24, "And when he came to the tower, he took them from their hand, and *bestowed* them in the house."

TEMPEST.

P. 116. *And with a quaint device the banquet vanishes.*] Steevens's note on this passage may be confirmed by an extract from the "*Antiquary.*" See Doddsley's *Old Plays*, 1780, vol. X, p. 78. "And in the middle of the table to have an artificial hen, made of puff-paste, with her wings display'd, sitting upon eggs compos'd of the same materials; where, in each of them, shall be inclosed a fat nightingale, well seasoned with pepper and ambergrease. So then will I add one invention more of my own: *for I will have all these descend from the top of my roof in a throne, as you see Cupid or Mercury in a play.*" S.

ON RELIGIOUS INDIFFERENCE.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW, &c.

"The heart is deceitful above all things, and desperately wicked:
"who can know it?" Jer. xvii, 9.

Sir,

I CANNOT too much thankfully admire the pains you take against all disloyalty in general, and in exposing the abominations of that great whore of Babylon, the apostate Church of Rome, who is made to be taken and destroyed, together with her harlot daughters, Rev. xvii; but at the same

time with you to make more use of the apostolic weapons of warfare, which are not carnal, but mighty through God to the pulling down of strong holds, &c. 2 Cor. x, 4, 5; for when the devil tempted the Lord, he used no other against him, saying, "It is written again." The wisdom of this world is foolishness with God, 1 Cor. iii, 19, and will answer no good purpose in resorting to it. Every man has a conscience, which is the voice of God within; and however he may stifle it for a time, when heart and flesh are failing, it will more or less be heard, as it was in some measure in that great firebrand, the late Charles James Fox, upon his dying bed.

The decency and desperate wickedness of the heart has been fully displayed in religion ever since the kingdom of the clergy hath been erected in opposition to the kingdom of Christ, which is not of this world, John xviii, 36; and it has not been behind in politics also, but in both, calling evil good, and good evil; putting darkness for light, and light for darkness; bitter for sweet, and sweet for bitter; wise in their own eyes, and prudent in their own sight, against whom woes are denounced, Jer. v, 21, 22.

You say in your Magazine of June last, the Church of Rome will perish. This is true. See her rise, consumption, and destruction, in 2 Thess. ii, for one proof only out of many more in the Scriptures. But will Protestants be more safe merely by protesting against her errors, without at the same time denying all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present evil world? Tit. ii, 11, 12. You also add, that Protestantism, after its present corrections, will revive in a triumphant and most glorious manner, and yet complain of universal religious indifference. This is no good sign of its revival, though I well understand the popular notion of a flourishing kingdom for the clergy by the conversion (as they call it) of both Jews and Gentiles putting far out of sight the glorious hope of the second and glorious appearing of the Lord Jesus, who shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i.

The religious indifference you complain of is the fulfilling the sacred Scriptures, for "when the Son of man cometh, shall he find faith on the earth," Luke xviii, 8. And just before his appearance (which is now very nigh at hand, well known by the signs of the times) what was to come to pass, and what is, you may see in 2 Tim. iii, 1, 5, and 2 Pet. iii, 1.

Be it known unto all men, that after all their contentions, if the pure and undefiled religion described by James, ch. i, ver. 27, is not fully practised, but instead thereof laying up treasures upon earth, and not making rich towards God in alms-giving, their whole religion is vain, and will end in fearful judgment; for he shall have judgment without mercy, that hath shewed no mercy, Jam. ii, 13.

I shall conclude with the Lord's own words often repeated, "He that hath ears to hear, let him hear." And refrain from adding more (at least for the present); knowing it to be a subject despised by all but the few who are taught from above.

I am, Sir, your's truly,

A SOLICITOR.

1st Sept. 1807.

May 15, 1807.

TO THE MOST REVEREND THE ARCHBISHOP OF CANTERBURY.

My Lord,

TO the charge of the non-residence of the clergy may be laid many and great evils. When parishes are left to the flying visits of a weekly pastor, can we be surprised that the morals of the people should degenerate, that their hearts should grow cold to the interests of religion, and that they should be tossed to and fro with every wind of doctrine? Does not our blessed Lord himself tell us, "that when the hireling fleeth, whose own the sheep are not, that the wolf cometh (sometimes even in sheep's clothing), and scattereth the sheep?" I crave your Grace's patience while I dwell for a moment upon so trite a subject as non-residence.

Far be it from me, even to insinuate that the clergy, as a body, do not discharge their duty. Collectively, they may challenge comparison with any body of men in the community. But, my Lord, there are spots and blemishes which should be expunged—spots and blemishes rendered doubly conspicuous by the whiteness of that garment which they are permitted to defile. It is impossible that I can be personal without being illiberal. For why should one instance of neglect of duty be held up to public view by an individual, when there may be others still more flagrant? But this reasoning does not hold good with respect to those whose duty it is to correct every abuse within their reach. What I have to address to your Grace must therefore of necessity favour much of mere declamation. I cannot bring forward proofs, for the reason just assigned. But, while such ample powers to work reformation exist, why is there not a lustration? If the existing power is not sufficiently great, in the name of justice, why are not greater powers obtained? One military coward who deserts his post shall lose more than the valour of thousands can regain: and one unfaithful minister of the gospel does an injury to the cause of religion and the interests of the establishment, which a host of his pious brethren may never be enabled to repair. When a clergyman forsakes his post and neglects his duty, it does not indeed, like the treachery or the cowardice of a military commander, produce general dismay, or portentous forebodings of approaching ruin; but, are the mischiefs which it eventually entails upon society less to be deprecated? Is not the loss of morality, and religion infinitely more to be dreaded than the loss of towns? The effects of the one are indeed immediate, and therefore sensibly felt. The effects of the other are more remote in their consequences, and therefore do not strike so forcibly upon the generality of minds: but they are nevertheless equally certain, with this dreadful superiority, that they pave the way, not only for the subversion of states and empires, but, infinitely greater calamity! for the everlasting destruction and misery of the souls of men.

I beseech your Grace—I beseech most earnestly all who have the power to do it—place a resident clergyman in every parish. There may be instances, though they cannot be many, where the residence of the incumbent ought to be dispensed with. But whenever this happens, the curate should undoubtedly be a *strict resident*. I am well aware that the individual inte-

rest of the incumbent, often falsely so called, will be set up in justification of a non-resident curate. "His living of *** will not bear the expence; and as the adjoining parish is a small one, the same curate, *who probably resides upon neither*, can serve the two very conveniently." Conveniently enough, it is true, for the incumbent, who thus endeavours to do what our Saviour assures us is impossible to be done,—serve God and mammon. Interest will often make a man to plead against his better knowledge. But, my Lord, let us consider if it be just to deprive the inhabitants of a parish of a spiritual pastor, and to prevent them from receiving many of those advantages which can seldom accrue to them but from a resident minister, merely for the sake of individual emolument! That the revenue of each church was originally intended to secure to the parishioners those spiritual advantages, no one will be hardy enough to deny. But does that minister (generally speaking, for I would not willingly be guilty of indiscriminate censure), does he discharge those duties aright who pays one single sabbatical visit to his flock; who, on account of other Sunday engagements, is obliged to gabble over what is with the greatest propriety called *divine service*, with a haste often bordering upon indecency; and then, under the common, though false, idea that there is no *weekly duty*, gallops off to his next church, leaving his flock to finish the duties of the day in foot-ball or debauchery*? But, that there is *weekly duty* in every parish, which ought to be conscientiously performed, I need not endeavour to prove. The point to be proved is, if the revenue of the church be adequate to the providing of a proper person to perform it. This, with few exceptions, is the case. For how many conscientious curates have been many years resident on that, or even a less stipend! To give the whole to the curate would certainly lessen the income of the pluralist; but I am confident that your Grace, as well as every other true disciple of Christ, will grant, that the revenue of the church should first provide for that for which it was originally granted, and then the interest of the incumbent should be consulted. But the reverse of this generally obtains; for the interest of the individual incumbent is the first, and the duties of the church and the eternal interests of the parishioners oftentimes only a secondary consideration. The inference which I would draw from these observations is, that where the revenue of the church is adequate to the maintenance of a resident minister, the parish, if we consider it only as a matter of common justice, have a right to demand one. But, if we consider it with respect to the interests of religion and the eternal welfare of an immortal soul, the subject indeed takes a most awful turn. To pursue it to that degree which its supreme importance imperiously demands, would exceed my abilities and my leisure. To every Christian mind the bare proposition of it will suffice; to others, strong coercion will be necessary.

On a superficial view, it seems strange that men in power, who always talk much of the welfare of society, should neglect to improve, by every means, the religion of the people. But wonder will cease when we hear

* It is far from my intention to throw any degree of censure upon those curates who, from pecuniary circumstances, are obliged to serve several curacies: their case is peculiarly hard. But whoever undertakes the service of the church, should at least perform it decently.

such expressions as these: "What has a man's private habits to do with his public character?" This will in some measure account for the little interest which some men, when they come into office, take in improving the morals of mankind. They who in private are the abettors, at least, of whoredom and adultery; who are not ashamed, even in the broad eye of the world, to offer their paten of incense at the shrine of an impudent harlot, or a haughty barefaced adulteress; could once describe with more than syren sweetness (while wondering jurors hung upon their words) "what damned minutes tells he o'er," who suffers in the honour of his bed—They could publicly descant upon the numerous evils which are entailed upon society from the illicit intercourse of the sexes. *But this was their public duty.* What aid had morality to expect from such men? What aid had the religion of this country to expect from rulers educated in dissenting principles? or from them whose modern candour and liberality of sentiment teaches them to view every sect with an eye of equal approbation, and who publicly professed to the world that they parted for an opportunity of throwing down every mound of separation, and of giving both to church and state, at this momentous crisis, an opportunity of profiting by the united labours of Jew, Turk, Infidel, and Heretic*? I heartily congratulate your Grace, and the country at large, on the opening of a better prospect. But, my Lord, whatever aid our rulers may be disposed, or able to give to the religious establishment, let it not be wanting to itself, in the correction of those abuses, the long continuance of which will work its ruin, whatever worldly arm may support it. When they are once radically cured, though no arm of flesh may interpose in its behalf, it will undoubtedly flourish under the protection of that Almighty Being who is alone able to save or to destroy.

With the most sincere respect,

I remain, your Grace's obedient servant,

FREDERIC DE COURCEY.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IN page 309 of your Review for March, 1807, I observe an Essay from this neighbourhood, addressed to his Grace of Canterbury, on Schism and Schismatics. As myself and some other of your friends think the matter therein contained somewhat wanting in candour and liberality, your inserting the following observations would prove your impartiality, as well as oblige me and them.

I have for some time been in the habit of cherishing hopes, and expectations, that the enlightened liberality and increased knowledge of this our age, would, by degrees, banish narrow and ill-founded jealousies, and, from a spirit of brotherly love, universal benevolence, and Chris-

* The unwearied exertions of all Dissenters in supporting those who voted for the Catholic question, and their strenuous endeavours to procure their return to Parliament; is a proof of the light in which they beheld it—a rallying point—a preparatory step to the removal of tests, &c. &c.

tian charity, promote, without envy, that spirit of toleration, which should quietly permit each peaceable and respectable individual, to prostrate himself before his Maker in that way and in that society that is most congenial to his own feelings, habits, and manners.

With respect to hints for the security of the Established Church, the expression itself is merely a watchword, and in the present state of things can mean nothing: the Established Church is so connected with the State, that it must stand or fall with it; and this connection being of a political nature, has nothing to do with such sectaries or schismatics as, being founded wholly upon moral or religious motives, intermeddle not with politics.

The description of low fanatical preachers which follows, is forced and unnatural, and if true, must be beneath the dignity of the Established Church or its friends to notice, much more to consider as objects of jealousy or fear: respecting a parish being before their appearance "as to religion in unity with itself," I believe little division or animosity is thereby occasioned amongst the well meaning and orderly parishioners. Do not we all worship the same God? and even "the establishing of a Methodist meeting in a country village, where one never before existed," has seldom been followed by any very direful consequences: the greater misfortune is, that most country parishes have too little of religion, or even the semblance of it, instead of too much; and much more danger to good order and morals is to be apprehended from revelling assemblies, and ale-house parties, than from the enthusiastic or fanatical lectures of an itinerant preacher.

The next paragraph begins well: "it is the opinion of some (most) men, and those high in the Church (and State), that the ministers of Christ have nothing to do but to follow the ordinary track of duty, and that the Lord will not fail to protect that church which he has planted;" but this just sentiment is followed by alarms of enemies and deadly foes, of extraordinary dangers and difficulties, which exist no where but in the writer's perturbed mind; and a good deal of metaphorical imagery and quotation is adduced to rouse in his Grace, the head of our Church, a spirit of jealous bigotry, intolerance, and persecution, against the harmless and unoffending itinerant sectary, who has neither the power nor means of doing harm, and who may rather be said to go about doing good, or at least doing the work omitted or neglected by those of the Establishment, whose duty it should have been to have performed it; but I hope and have no doubt but his Grace has more caution, good sense, liberality, and regard, for the true spirit and principles of Christian charity and true religion, than to be influenced by any such weak and intemperate effusion.

The writer next predicts the probable destruction of our Church by sectaries, which he says would be no proof of their superiority in truth and virtue. Were I to hazard a prediction, it would be, that if the Almighty ever permits our Church to be destroyed, it will be by a natural death, from its own obstinacy in not applying the proper remedies; from its lethargic inertness and want of energy, not in its disposition to persecute enemies, but in those reforms and exertions which an alteration of times and circumstances has rendered necessary to inculcate and enforce the true spirit of Christianity upon a people becoming daily more enlightened, and who require in consequence an improved and more rational religious regimen. Would our preachers habituate themselves to preach from notes,

and thus, by keeping their minds in action, shew themselves in earnest, and adapt their discourses to existing times and circumstances, instead of drawling out an old sermon, perhaps a little altered, but often repeated, and little attended to either by themselves or the audience; would they give us more of practical morality, and less of inexplicable mystery; or if they touch upon themes and subjects which every thinking person must know no mortal ever did, or will, or can understand; would they do it with humility and deference; would those at the head of our Church consent to relax a little in requiring unnecessary subscription to unessential and ever to be disputed tenets, and agree to express things that can only be known generally in general terms; would they by these and by other proper and gradual means introduce a spirit of farther improvement and reformation, instead of casting anchor at a certain point, and resolving that the summit of religious perfection had been attained near two centuries ago, and beyond which the Church of England must never move one step, whatever improvements may, have, or shall hereafter take place in arts and sciences, habits or manners, or whatever new lights shall be thrown upon our relative situation to time and eternity, to God and each other, by discoveries, philosophical, moral, or metaphysical; would they rescind such unnatural resolves, and introduce judicious and gradual reformation, the service of the Church of England would not be neglected for the fanatical, enthusiastic reveries of the conventicle.

But to return to our author: he says, "many of the sects differ more from each other than they do from the Established Church; therefore, as truth is but one, the rest must be in error:" and how are we sure that our Church is free from error? It is enough for all that they are right in the essential leading points, of duty and gratitude to God, of universal good will and benevolence to their fellow creatures, and of a feeling of tenderness and sympathy to the inferior creation; and that the general course of their lives has an active tendency to promote the glory of the Creator, and the happiness of his creatures; and this being agreed in, inexplicable and mysterious tenets may be deemed non-essentials.

"For modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right."

The writer says, "when a nation or community is punished for its sins, it is not always by a people more virtuous than they; frequently the reverse:" he might have said always the reverse; the persecutor now is, ever was, and always shall be, more vile than the persecuted. Persecution always originates in selfish or worldly motives, and punishment is ever consigned to be inflicted by the depraved: witness future punishment by the Devil and his angels.

He says, "The wicked and designing, it is to be feared, ever form the majority." This I think very uncharitable, and it is, I hope, contrary to truth, as well as the other assertion, that "such wicked majority will shelter themselves under that sect which best suits their convenience." I hope religion is not so generally a cloak for hypocrisy, and that many are influenced by conscientious motives: the truly pious of every denomination must justly abhor every attempt at raising a spirit of persecution in the Church of England. Let the clergy of the establishment enjoy their revenues, and do their duty; let them leave the infliction of punishment to the

civil power, and that for civil crimes only, never for religious opinions, of which God alone is the proper judge; let us not disgrace these enlightened times by narrowing the spirit of the toleration act, which has happily been the means of drawing nearer together in Christian charity the members of the Church and their dissenting brethren; let us under that act leave the regulation of dissenting or itinerant teachers to their own congregations, who are certainly the best judges of their own affairs. Were the Church of England or the legislature to interfere in the appointment or remuneration of such teachers, it would set the country together by the ears, and be justly considered as an infringement of the liberty of a large portion of our fellow subjects, and might be followed by very unpleasant or fatal consequences.

The writer of this is actuated by no party or selfish motives; he is a member of the Church of England, to which he is a well-wisher and friend, as well as to universal toleration and the rights of mankind: he believes the Church of England to be as secure as the State, but its estimation with mankind, and consequent permanent security, will depend upon the worth and merit of its ministers, and upon the Gospel purity and Christian tendency of their doctrines, lives, and conversations, and not upon a rancorous zeal in their opposition to sectaries. Respecting the latter, I consider them as volunteers in the Lord's vineyard, not to be discouraged by the regular labourer, as they may often pluck up weeds, or cultivate a parterre or corner neglected by the latter, respecting which take the following facts: There are in this town (containing a population of from twelve to thirteen thousand persons) two large and very respectable churches, capable of accommodating from two to three thousand persons each, regularly served, and pretty well frequented by the principal inhabitants; there are besides six very decent and respectable meeting-houses, viz. Kirk of Scotland, Roman Catholic, Independant, Anabaptist, and two Methodist: into most of these I have occasionally gone (as well as into the churches), to enable me to form my own judgment; these also are regularly served, well filled, and kept up with dignity and spirit. The gaudy ceremonial of the Romish, or enthusiastic zeal of sectaries, has each a similar effect in striking awe, reverence, and attention, upon the unphilosophised mind; and the Scottish Kirk, with less enthusiasm, has more rationality; the prayers are generally extempore, or composed for particular occasions; the preaching also extempore, or from notes; they are all, or most of them, unanimous in supporting Sunday schools, the pupils of which being taught sacred music, and obliged to attend their patrons' place of worship, add with their unbroken voices a very agreeable variety to the religious service, and convert it into a kind of musical entertainment. The Church of England here has also a very superior Sunday school establishment, where more than three hundred children of both sexes are instructed, and obliged regularly to attend divine service.

To return to the sectaries, their teachers have doubtless the merit of bestowing more personal energy, than is deemed necessary in the establishment; and I have no doubt but with the general increase of human knowledge their absurdities will cure themselves, when I consider that upwards of two thousand persons are assembled at these different meetings, two or three times every Sunday (and often at different hours to the church service), in a decent and orderly manner, and with due attention to the

energy of their teacher, and joining in their sacred music, I cannot doubt the utility of such voluntary assemblies; or (to say nothing of religion) can any one doubt but the cause of good morals and good order is thereby promoted? Many of the lower classes in these assemblies would otherwise (particularly at the hour of the evening meeting) be most probably engaged in revelry or drinking parties; I therefore consider the sectaries (many of whom occasionally frequent the church) as useful auxiliaries, instead of enemies, to the establishment, and engaged in the same cause,—that of reforming and improving mankind; and instead of being objects of jealousy, should be a stimulus to the regular clergy, who possess the superior advantages of learning and classical knowledge, as well as the temporal one of an endowed establishment, and induce them to that exertion which could not fail to command the preference of a great majority of mankind.

The writer this paper alludes to claims, and I dare say very justly, a large portion of loyalty for the clergy of the establishment; yet this merit is not theirs exclusively. I have never heard in any of the meetings the least allusion to politics, or observed the least symptoms of disloyalty; and I have no reason to doubt but the dissenter or the sectarist may be as loyal as they; and respecting individuals, I have heard as much or more dissatisfaction expressed at the Government, from members of the Church, than from schismatics. Political opinions are not necessarily connected with sects or schisms; the more liberty and happiness is given by a government to any party, or sect, the better they will be satisfied with such government, and consequently will become the better subjects. I always deprecate the idea of politics connected with any particular form of divine worship, and believe any such connection to be unnatural. The manufacturer may disapprove of war as an act of government, because he supposes it injurious to trade; so does the country gentleman and general citizen, because it increases the taxes; and the philosopher and the philanthropist, because it is a source of misery; but yet they all submit to it with patience, to avoid a greater evil.

I am, Sir, your humble Servant,

PHILANTHROPOS.

Wolverhampton, May 11, 1807.

INDECENT RIBALDRY OF MR. BELL'S "COURT AND FASHIONABLE MAGAZINE."

Cope Hall, Newbury, Berks, Aug. 24, 1807.

TO THE EDITORS OF THE ANTI-JACOBIN REVIEW.

Gentlemen,

BORN in the service of our good King, after twenty years not un-
 usefully spent in the army, I enjoy Otium cum dignitate; I love my
 King, venerate the Constitution in Church and State, and infinitely revere
 the memory of Mr. Pitt. Those principles hoping ever most determin-
 edly and decidedly to support, since the first publication of the Anti-jacobin
 as a weekly paper, to the present period of the Review, I do not believe
 I have ever omitted the purchase of a single number for my own use, and
 keeping besides many numbers every year to disseminate, agreeable to the
 account I give of myself, and your publication. If money was wanting

any month to purchase the Anti-jacobin, and with very good appetite, I would fast at least one day. Given this account of myself, it will not be a surmise of my motives for sending to the Editor of the Magazine the note of which what follows is.

Mr. Bell,

My wife has taken "La Belle Assemblée" for herself, remaining unacquainted with the nature of its general contents, till within these few days. *Bell's Court and Fashionable Magazine for July*.

Entertaining certain sentiments and principles necessary (from the step I have taken) for me to be of informing you, that I have recommended this number to the notice of that inestimable Review.

Yours

We are concerned that we could not be a more worthy correspondent, than by the insertion of which, probably, have a better effect than any other. We remind him that the *Indecent Ribaldry* which must condemn, will not be considered as *Fashion*, for whose use and edification, next to *makers*, and *hair-undressers* and *weeters*, Mr. Bell is chiefly designed; we venture to assure him that he will be found on the toilet or breakfast table of every certain, that as a man is known by the company he keeps, so a man is known by the books which he reads.

TO THE EDITOR OF THE ANTI-JACOBIN.

Sir,

"Nudus agris, nudus nummis
Infanire parat certa ratione"

A FRIEND to merit is induced to submit to the writer, amply experienced in beneficial intrigue, whose prolific pen has produced various even in the epistolary mode, relative to Trinitarianism, to refute, or invalidate, in his own vindication, especially in defence of his subsequent conduct, efficiency, habitual circumlocution apart, the worthy gentleman, at present in London, who is actually deposited in a distinguished office of a philosophical publication, in quarto, is obviously and conclusive, that it cannot but be deemed a combination of words, without intrinsic or specific meaning, may be supposed, from a malignant malignancy, fictissime scribendi.

FOR THE ANTI-JACOBIN REVIEW.

NAPOLEON'S STARS.

THE *learned* of *Leipfic*, to please their *Protector**,
 Have march'd to the pure *Empyrean*† from lecture :
 Yet such reptiles, methinks, had they known their own worth,
 Would have acted more wisely by crawling on earth ;
 On earth which their master permits them to lie on,
 Instead of attempting to mount to "*Orion*."
 But, as emptied long since by the French revolution,
 The chest of their town yields no more contribution,
 Their glass telescopic provides a donation
 To eternize the Chief of " the GOOD AND GREAT NATION ‡."
 Her astronomers say, that the *belt* and the *sword*
 Of *Orion*, in future, shall deck her liege Lord ;
 And, transferr'd from Jove's sons§ to the *Corfican* Mars,
 Shall be call'd by all nations, *Napoleon's Stars*.
Anti-jacobin poets, whose verse sounds so well,
 O! hurl him, as *Milton* hurl'd *Satan*, to *Hell* !
 Bid *Germans*, and bid them, in prose, if 'tis sweeter,
 (For I fear the budge doctors won't relish good metre,)
 Bid them meddle no more with a bright constellation,
 But flatter in preface or dull dedication.
 Thus, in praising the Emperor, ere he is dead,
 They'll at least praise in works which will never be read.
 Say, no Britons directed by them will advance
 To pluck from the Heavens *one* honour for *France* ||.
 The rays of *Orion* oft guide our bold tars ;
 But they ne'er will be led by "*Napoleon's Stars*."
 We discover'd a planet, and call'd it *our own*,
 As a tribute to virtue that beams on the throne :
 But they, who the *GEORGIUM SIDUS* deride,
 New name the *old* stars to please *Corfican* pride.

Aug. 28, 1807.

STELLA.

ODE ON WAR.

Strophe.

WHAT sounds are these that rend the skies,
 Mixt with the trumpet's clangor flies,
 Re-echoing from afar ?
 Drawn in his bloody car,

* Protector of the Rhenish Confederacy.

† The pure Empyrean.—MILTON.

‡ See Buonaparte's Address to the Legislative Body, in the newspapers of this day.

§ That is a third part so. See the Heathen Mythology. Whether *Napoleon's* origin is equally noble, we do not pretend to determine.

|| I will pluck bright honour from the moon.—SHAKSP.

Surrounded by his baleful train
In dread array——destructive war,
Whose slaughter'd victims strew the ensanguin'd plain.

Behold he comes! unloos'd his steeds for battle;
The horrid din of martial weapons rattle:
Frowning his brows with anger bound,
Dismay and terror cast around:
Ambition leads the way,
And marks his destin'd prey:
Devastation stalks along:
Murder and rapine join the band,
With each a poniard in his hand
Impetuous rush, and join the rav'ning throng;
And death, his footsteps mark'd with human gore,
Hurls thick his shafts amid th' embattl'd roar.

Hark! hark! the battles bray;
Behold those bands in fierce array,
Remorseless fury pour
Upon yon hostile shore;
By a tyrant they are led,
With rapine and with plunder fed;
His breast by mad ambition steel'd,
To pity's plaintive voice did never yield;
Followed by his lawless brood,
Who stain the fertile fields with blood;
Say? shall he eager glut his fill,
And none dare circumscribe a tyrant's will?

The lion, that 'mid Egypt's burning sands,
Could check the despot's lawless bands;
From slav'ry's yoke could set a nation free,
And ride triumphant o'er a boundless sea,
Shall rise tremendous from his rocky bed,
While on by justice and by vengeance led,
Shall pour terrific thunders on the tyrant's head.

Antistrophe.

By the cannons' vivid glare
I see, amid the bloody strife,
A youth, whom pity could not spare,
Fallen in the bloom of life:
Borne on hope's illusive pinions,
Led by honour's vain delusion,
Chang'd contentment's sweet dominions,
Peace and love, for mad confusion.
Distant far his dearest treasure,
Still his heart for her is beating,
Vain to think of former pleasure;
Hence from death there's no retreating.
Lingering still, though still expiring;
Still for earthly pleasures fighting;

Where no other joys inspiring,
Painful is the task of dying.

Varied torments now arise ;
Stretch'd upon the ground he lies ;
Death slow stealing on his eyes ;
Broken all his dearest ties ;
Her he loves, affection's prize,
Vain her name he fondly cries ;
No one to bear his parting sighs.
Fate the pleasing boon denies ;
Her name hangs quiv'ring on his lips : he sinks ; *he dies !*

His laurels faded in their earliest bloom,
Oblivion throws her veil for ever o'er his tomb.

Twickenham, June 25, 1807.

HENRICUS.

ON SPRING.

WITH vernal fragrance breathes the gales of spring,
With richest foliage Nature decks the trees ;
The flowers their blooming annual tributes bring,
And balmy zephyrs gently move the breeze ;
But not for me these verdant charms appear ;
With mournful eyes I view your beauteous train :
No scenes like these my sadden'd soul can cheer—
For me thy varied prospects bloom in vain.

Oh ! rather lead me from the realms of day,
Where solitude and melancholy dwell ;
The heedless winds shall bear my sighs away
To echo, in some distant rocky cell.

Responsive, answering thus my tale of woe,
More kind than faithless friends, whose breasts no pity shew.

Twickenham,

HENRICUS.

THE ORPHAN BOY.

ACROSS the wold, when whistling night-winds blew,
Chill'd by the blast, his bosom void of joy ;
There came—who once a parent's fondness knew,
But wander'd now a friendless orphan boy.

He stood with anxious eye bedew'd with tears,
And through the darkning fogs of night did gaze
To find the mansion of his earlier years,
His childhood's home, and scenes of happier days.

But no kind taper shed its cheering ray ;
No once lov'd father welcom'd home his child,
Who wander'd friendless o'er the dreary wild—
For, ah ! beneath the silent sod he lay.

His only friend a parent kind and mild :——
——With heavy heart he pac'd his steps away.

Twickenham.

HENRICUS.

ON FRIENDSHIP AND SOCIETY.

By JOHN HODGSON, Clerk.

"WE often grumble at the world's neglect,
And charge blind Fortune with a thousand ills
We bring upon ourselves. But all the wants
Of life are few. 'Tis vanity and pride,
A love of indolence and furious joy,
That makes us poor. The life of man is short,
And it is scarcely worth our while to wish
Possessions, greater than our present means.

"Friendship alone to city and to shade
Can give the glowing charms our ardent search
So greedily pursues. But, here, our choice
Should be determin'd with a care as great
As is our love for virtue and ourselves.
My friends should all be temperate, virtuous men,
To altars and to thrones obedient;
With minds not squeez'd into the sordid space
Of vulgar thinking; not the filthy stews
Of lewdness; nor rebellion's gloomy dens.

"With solitude
We soon should be as ignorant and wild
As they who wander in Caffrarian woods.
'Tis social intercourse—a wish to please,
That drives the savage from the breast of man,
And love and pity naturalizes there.
In towns the multitude, together jamm'd,
And never-ceasing thirst for gold, create
Extortion, labour, lust. Man, civiliz'd,
The never-to-be-controul'd desire to live
In independence urges to pursue
The path to wealth. The idle, in their way,
Are seiz'd by lassitude, and die in want;
The ardent perish ere their wish be full;
Misfortune baffles some; the rest, at ease,
While youth yet lingers in the arms of Age,
And there is lightning in the eye, their heads
On Friendship's bosom lay. A dignity,
Unblest'd with leisure, I should call a curse;
But dignity and leisure, spent in toil
Congenial to our minds, are something like
Beatitude itself: but then this toil
Should always be to heighten and adorn
Society; the pilgrim's bleeding feet
To dress with balm; and, in our highest joy,
Excess to manacle with iron chains."

TO OUR READERS.

The HISTORICAL SKETCH, which should have appeared in the present Appendix, is postponed, in order to make room for the interesting and important Letters of Dr. Hales, and for the Communications of other Correspondents which have been too long kept back.

ERRATA in VOL. XXVII.

- Page 247, line 21, for "*Phæton*" read *Phæton*,
 250,.....15, for "*font*" read *font*.
28, for "*miserable*" read *miserably*.
 251,.....17, for "*know*" read *knew*.
 264,..... 3 from the bottom, for "*already*" read *aburdly*.
 278,.....22, dele "*and*" before "*be*."
 286,.....11, dele "*fall*."
 297,..... 3 from the bottom, after "*not*" insert, only.
 301,.....17, for "*excuses*" read *discullet*.
 302,.....19, put inverted commas before "*But*."
 306,.....31, dele "*of*" after "*or*."
37, for "*suicide*" read *homicide*.
 314,..... 17, after "*that*" insert *these*.
21, for "*greater*" read *great*.
 333,..... 5 of the motto, for "*regards*" read *égards*; and for "*gouverner*" read *gouverner*.
 369,.....10, for "*conjecture*" read *conjuncture*.
 384,..... 9 from the bottom, for "*cantrise*" read *combine*.
 407,..... 6, for "*pathos*" read *bathos*.
 425,..... 8, for "*secundus*" read *secundis*.
 427,.....18, for "*past act*" read *past of the act*.
47, for "*subjects*" read *subject*.
 432,.....11, for "*Plimley*" read *Plimley*.
21, for "*with*" read *from*.

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